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Joseph Sewall.

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in Book

Mrs. JUDITH HULL,

4443.5
Vol. 1.

Of *Boston*, in *N. E.* Daughter of Mr. *Edmund Quincey*; late Wife of *JOHN HULL* Esq. deceased.

A Diligent, Constant, Fruitfull Reader and Hearer of the Word of GOD, Rested from her Labours, June, 22. 1695. being the seventh day of the Week, a little before Sun-set; just about the time She used to begin the Sabbath.

Anno Ætatis suæ 69.

Epitaph

GReat *Sarah*'s Faith; joind with Good *Hannah*'s Prayer;
For Hearing of the Word, glad *Maries* Care;
Aged *Elizabeths* Just Walk; To dwell
Nigh Prophets, a true *Shunamitish* Zeal;
An *Humble* Soul, *Trim'd* with an *High* Neglect
Of *Gay Things*, but with *Ancient Glories* deck't;
All these Expir'd at once! Array'd with *Them*,
Our HULDAH's gone to Gods *Jerusalem*:
Without a *Figure* so, with her *Last Breath*
Shee Triumph'd o'er that *Holophernes*, DEATH.
Perfect in *Thoughts*, *Words*, *Deeds*, She soars on high,
Performing what her *Name* did signifie.

Hull 5

Precious is that Promise in Isajah 59.19. From the West they shall fear the name of IEHOVAH, and from the Rising of the Sun his glory. Some first-fruits from the East, we have heard already: from the West, here follows a Briefe: Of the Harvest from them both, we much long to hear, and earnestly Pray for it to the Lord of the Harvest.

Math. 9.38.

In the 2 yeare 1630. before the Birth of Christ, (according to H. Broughtons Computt) to enjoy temporall food, Israel with 70 Soules went down into Egypt. And in the Yeare 1630 from the Birth of Christ, To enjoy Spirituall food, the Liberties of the Gospell, a great number of our English Brethren were forced hence (to New England) by the Contrivers and Promoters of Destructive Designes for introduction of great Evills, both in Church and State. -- The Adversaries end was to suppresse, but God to propogate the Gospell. At length it was (about twelve yeares) before God let them see any further end, then to preserve their Conciences, and provide for their sustenance. But when providence invited their returne, he let them know it was for some further Errand, that he brought them hither: giving them some Bunches of Grapes, some clusters of Figs in earnest of the prosperous successe of indeavours upon those poore Out-casts those Wild Indian Natives. Whose Language Mr. J. Elliott of Roxbrie (who had lived in Elfrix nigh Cholmsford) and Mr Thomas Mahew junior had endeavoured to attaine.

The voyage of Mr Winthrop, Sir Rich. Saltonstal, Mr Dudley &c Those words are in the Epistle Dedicated to the Parliament, before the Second Booke, called The Sunshine of the Gospell, published by the twelve

St. Marshall.	Jo. Downam.
Th. Goodwin.	Jer. Whitaker.
Philip Nye.	Thomas Cobb
Ed. Calamy	S. Simpson.
Simeon Ashe	W. Greenhill
W. Carter.	Sam. Bolton.

Mr Winslow in the third Booke, called, The Glorious Progresse of the Gospell amongst the Indians in New England

In the yeare 1646, it seemed good to the most high God, to stir up some Reverend Ministers of the Gospell in New-England, to consider, how they might be serviceable to the Lord Jesus, in further-ing the Native Indians. Hence they sought the Lord, to direct them in a right way, and for a blessing upon their endeavours. Upon October 28. 1646. Foure of us (saith the Honoured Relator) (having sought to God) went according to appointment to the Wigwam (or Tent made of Bough, and Matt) of Waaubon, an Indian Governour: Where he found many Indians gathered together from all quarters to learne of us the Knowledge of God. P. 13, 14, 15.

There are two great questions Right Honourable, which have much troubled ancient and modern writers, and men of greatest depth and ability to resolve: The first, what became of the ten Tribes of Israel, that were carried into Captivity by the King of Syria, when their own country and cities were planted and filled with strangers. The second is, what family, Tribe, Kindred, or people it was that first planted, and afterwards filled

filled that vast and long unknown Country of America. Now how I confess the question and former asked then resolved; yet let me acquaint your Honors, that a godly Minister of this City writing to Rabbi Aben-Israel, a great Dr. of the Jews, now living at Amsterdam, to know whether after all their labor, travells, and most diligent enquiry, they did yet know what was become of the ten Tribes of Israel He in answer was to this effect, if not in these words, that they were certainly transported into America, and that they had infallible tokens of their being there. Unto which if I may take the bold not to add what my self, with many others in New-England have observed in the practices of the Indians there, in relation to some things enjoyned in the ceremoniall Law of Moses, about the purification of Women, which no men at this day do observe, nor beside the Jews were ever known in that strictnesse to observe, as these Indians there daily do: As also if the principles of the most grave and sober amongst them, not only in reference to a Deity, the soule of man, the immortallity of the soule, and an eternity after death in happinesse or misery; but also their manifold daily expressions, bewailing the losse of that knowledge their Ancestors had about God, and the way of his Worship; the generall deluge, and of one man only that ever saw God, which they hold forth to be a long time since, (even with the greatest expression of length of time that may be) which certainly I believe to be Mosaicall. As also if many other Circumstances well known to many, (but not fit to be at large expressed in any Epistle) duly considered, It is not less probable that these Indians should come from the stock of Abraham, then any other Nation this day known in the World: Especially considering the juncture of time wherein God hath opened their hearts to entertain the Gospel, being to nigh three years, in which many eminent and learned Divines, have from Scripture grounds, according to their apprehensions foretold the conversion of the Jews.

AN APPENDIX TO THE foregoing Letters, holding forth Conjectures, Observations, and Applications of them.

THE works of the Lord are great, sought out of all them that love them, saith the Psalmist, Psal 111. 3. The word which we render sought out, hath a mighty Emphasis in it: It is a word often used sometimes to Denote the Elaborate care of digging and searching into mines. And sometimes it is made use of to expresse the accurate labors of those who comment upon writings. Indeed there is a golden mine in every work of God; and the foregoing Letters to a gracious eye, are as a discovery of a far more precious mine in America, then those Gold and Silver ones of India. For they bring tidings of the unsearchable riches of Christ revealed unto poor soules in those parts.

Or if thou wilt (Reader) thou mayst eye this worke of God as a full text: affording matter, both for Theoretick, and practick conclusions. I must professe for my self, I could not passe over so rich a mine without digging: nor let passe so full a text (as this work of God in America)

without

without some short comment: which the request of the worthy Publisher of these precious papers, hath prevailed with me to affix, and publish as an Appendix.

The palpable and present acts of Providence, doe more than hint the approach of Jesus Christ: And the generall content of many judicious, and godly Divines, doth induce considering minds to believe, that the conversion of the Jewes is at hand. Its the expectation of some of the wisest Jewes now living that about the yeare 1650. Either we Christians shall be Mosaicks, or else that those Jewes shall be Christians. The serious consideration of the preceding Letters, inclineth me to think, that there may be at least a remnant of the Generation of Jacob in America (peradventure some of the 10 Tribes dispersion.) And that those sometimes poore, now precious Indians (mentioned in those Letters) may be at the first fruites of the glorious harvest, of Israels redemption. The observation is not to be slighted (though the observer modestly said it was more choosefull than deepe) that the first text out of which Mr Eliot preached, was about the dry bones, Ezek: 37. 9, 10. That by prophesying to the wind, the wind came and the dry bones lived. It may be there is not much weight in the observation, that the word which the Indians use for wind, is Wauboon: and that an Indian of that name is, and hath been very studious for their conversion. Yet to me there is ground for a very weighty thought; that, that portion of Scripture should be first of all opened to them, which clearly foretold the conversion of Israel i.e. The ten tribes universally understood, and peculiarly meant by the name or notion of Israel, when distinct from Judah as in that prophesy it is. Why may we not conjecture, that God (special finger pointed out that Text to be first opened, which immediately concerned the persons to whom it was preached: Especially, (Its some credibly affirme) that the Jewes of the Nether Land (being intreated thereunto) informe that after much inquiry they found some of the ten tribes to be in America. When our Lord came to Nazaret, and standing up to read. Its said there was delivered unto him the book of Isaiah, and he opened the book, and found it written, The spirit of the Lord is upon me, &c. The bringing of that scripture to our Lords hands so providentially was a hint (at least) that the present hearers were in an eminent manner concerned in the prophesie. What ever may be in this observation (which I humbly offer to the searching thoughts of judicious Readers) I am much inclined to conjecture, that there is a Spirit of grace at least of Abraham's seed in these parts, The reasons of my inclination hereunto are these. Pag. 23.

(To omit other grounds of this conjecture) the better and more sober sort of them, delight much to expresse themselves in parables. A thing peculiar to the Jewes, as those who read their writings, or consider Christs manner of expressing himself, will easily see. These and the like considerations prevaile with me to entertain (at least) a conjecture, that these Indians in America, may be Jewes (especially of the ten Tribes) And therefore to hope that the work of Christ among them, may be as a preparitory to his own appearing. Pag. 4.

Conjectured.

Mr Shepherd in the clear Sun shine &c page 33.

Joshua not with God least thou be consumed
nor with Satan least thou be overcome

we never erre but by failing in one or both of these
poynts (that is) either in our greifes we are greined without
comefort, or in our Joyes we reioyce without Reuerence
and as in vnnecessarie greifes ye finde no spirituall
pleasure so in vnadvised Joyes you can finde no spirituall gfitt

wf

Two Writers may interpret one place of Scripture diuerslie and yett not differ
for S^t Austin setts downe four waies of expounding Scripture,
1^r secundum Historiam, Analogiam Allegoriam & Etiologiam

Good Lord by thy holy spirit write thy word in my heart
and Grant I may describe it in my life

John Hull

The Christians when scattered abroad, went to and fro preaching the word. And I wish from my hart, that all those Ministers of the Dispertion (as I may call them) in New England, would stirre up themselves to this work of the Lord, which (now it seems) he intended in his carying of them thither. Surely those tydings as they are grounds of rejoycing to others a far off; so they should be much more incouragements of putting to the hand of such as are there unto this harvest of the Lord. And so much the rather, because the Gospel in its advancement amongst those Western Indians, appears to be not in word only (as it was by the Spaniards among their Indians) but also in power, and in the holy Ghost, and in much assurance: Doe not those true reports show what manner of entrance the Gospel hath among them? how they turn unto God from Idols (from their pawwawes) to serve the living and true God, and to look for his Sonne from Heaven, &c. Pro

Applicatio What doe all those things declare? But this: That Christ hath made this day of his power to arise upon those poor soul: In making them a willing people: And what improvement should we make of this? comment upon the works of the Lord, if not this or the like; First, To study and search into the works of the Lord, to see how he counterplots the enemy in his designes: In making the late Bishops persecuting of the Godly tend to the promoting of the Gospel. Secondly, To take heed of dispising the day of smale things. It being Gods way to lay most glorious workes upon litle and despicable foundations: And to advance the Treasure of the Gospel in earthen vessels, even to the end of the earth, Thirdly, To be ashamed of and bewaile our want of affection to, and estimation of that glorious Gospel, and those great things of Christ which those poor Heathens upon the little Glymmerings and taste so exceedingly value and improve.

Lastly, Be incouraged to put to your helping hand unto the work of the Lord. And to that end, 1. Arise ye heads of our Tribes in Old England, and extend your help to further Christs Labourers in N: England. Rather steal from your sleep an hour, then suffer that good Ordinance to lye asleep so long; which if drawn into an act, will exceedingly further this blessed work. Surely if you were petitioned to in the name of Christ, and his Gospel, to give mony out of your own purse to exalt him in furthering it. Durst you deny it! How much lesse can you deny the passing of an act to enable some to receive and dispose what others would gladly give. The work is so cleare, that you need not many howres to debate it: And I hope you are so willing that I shall not need more words to presse it, only let me add this that as Ministers, so Statists do finde personall examples, the most powerfull motives to pratick doctrine. 2 Rouze up your selves my Brethren, ye Preachers of the Gospel, this work concerns you. Contrive and plot, preach for, and presse the advancement here of. Its cleare you may do much: Let not this be your condemnation, that you did nothing. 3 Come forth ye Masters of mony, part with your Gold to promote the Gospel; Let the gift of God in temporal things make way, for the Indians receipt of spiritualls. If you give any thing into Banke, Christ will keep account thereof, and return you hear of (things) what are necessary. Rest assured of this, what ever you

Vide alterum from. give will

* H. 43. 5.

ANNOTATIONS

Upon all the

BOOKS

OF THE

OLD and NEW TESTAMENT;

v. 1

WHEREIN

The *Text* is Explained, *Doubts* Resolved, *Scriptures* Parallelled, and *Various Readings* observed.

By the Joynt-Labour of certain Learned *Divines*, thereunto appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

LUKE 24. 27.
Beginning at Moses, *and all the Prophets, he expounded unto them in all the Scripture.*

LONDON,
Printed by *John Legatt* and *John Raworth*, 1645.

151.

THE PREFACE, VVHEREIN THE AVTHORS OF THESE ANNOTATIONS ENSVING, PRESENT SOME IMPORTANT considerations of the happy progresse of the Gospel in this Kingdome; together with an account of their undertaking and performance of this Service for the clearing of the Sacred Text to the understanding of the Christian READER.

WE cannot but observe and take it to be our duties to acknowledge (if we make any good use of our reason, (as men) or of our Religion, (as Christians) that for the best meanes of holy information of our mindes, and the salvation of our soules, and for the most free and frequent use of such meanes (besides many comfortable Accommodations for our bodily welfare) no people of the world hath had more cause, to set up memorials of gratitude, for the goodnesse of God unto them, then we of this Iland, who have (for a long time) beene as the Inhabitants of the *Mountaine* of the Lord of Hosts, *where* he hath made unto his people, *a feast of fat things, a feast of wine* * *on the Lees, of fat things full of marrow, of wine* * *on the Lees well refined:* as the Prophet *Isaiah* 25. *vers.* 6. elegantly setteth forth the fulnesse and delicacie of his Spirituall provision.

* Or drawne from the Lees.

For since the reformation of Religion, almost miraculously wrought, (though we professe to beleeve Gods word, without the pawn of a miracle to make it good) for it prevailed against mightie Engines (all the power and policie of the Popish party) by weake instruments, (a childe and a woman) and being begun by him and (after a red parenthesis of persecution) by her brought onwards toward perfection; toward it we may say, not to it; for God reserved further advances and neerer approches, to that faire marke for aftertimes; we have since then, (we say) enjoyed, a superabundant measure of Sacred and secular blessings, above other Nations, and have had our greatest share of the best of both.

For what (for the one sort) more excellent then the Gospel of peace, the power and puritie of the meanes of grace? And what better for the other, then such and so long tranquillitie of Church and State (though not equally either pure or quiet in * both Kingdoms of great Britaine) and plenty withall, as (untill of late) have been continued to us; which if we have not duely valued in their fruition (while we had them) God may most justly (as he hath begun to doe) make us to know their price by their losse; and so upon our forfeiture of so great favours, the saying of the Wiseman may be wofully verified on our part, *He that encreaseth knowledge encreaseth sorrow*, Eccles. 1. 18.

* *Est* Ecclesiæ Scoticanæ *privilegium rarum præ multis, in quo ejus nomen apud cæteros fuit celebre, quod circiter annos plus minus* 54. *sine Schismate, nedum hæresi, unitatem cum puritate doctrinæ retinuerit. Sic in Elogio præfatorio de confessio. in principio Syntag. confess. p.* 6. *edit. Genevæ*, 1612.

That such infelicitie may not befall us, or fallen upon us, that it may neither encrease nor continue, untill it quite overwhelme us; it will much concern us, by a serious and considerate review of the times past, to note by what steps, and degrees, the good providence of God hath called and conducted us, *out of darknesse into the marvellous light*, 1 Pet. 2. 19. which our eyes have seene, and to the happy state (for spirituall proficiencie) which we have had, above that which any of our forefathers have knowne in his former times. For though God being omnipotent, could doe all things as perfectly at once, as in the duration and succession of many Ages: he is pleased, for the most part, by graduall accesses, to promote his owne operations, to the period of their perfect accomplishment.

We see this in the worke of the visible world, which he could have furnished and finished, so soone as he beganne it, the first minute of the first day, aswell as the last of the sixt; but he first made a grosse darke and confused masse of generall matter, out of which day by day, he drew the severall parts of the ensuing dayes workes. He could have made both Light and Firmament, and Sunne and Moone and Starres and all the rest in one instant, but (that we might not with too quicke and transient Cogitations passe over his workes) he tooke one day for the Light without the Sunne, and another for the Firmament, and another for the garnishing of it, with those glorious lamps, which shine unto the world by day or by night; and man

the beſt of his creatures (diſcernable by ſenſe) he reſerved for the laſt day, and for the laſt worke of that day; and then (when man was made) what he had called but *good* before, he called (in concluſion) *very good*, Gen. 1. 31. and there ſetting up his reſt, he made no more.

Anſwerable hereunto, hath beene the progreſſe of his handmaid, Natures working, from that day to this; as we may trace her in her footſteps, from the ſeed time of conception of all her children (of what kinde ſoever) to the harveſt of their ripe and perfect growth; and we may obſerve the like graduall proceeding towards ſpirituall perfection (to which what we have now ſaid, ſerveth but by way of manuduction:) for evidence whereof, many particulars of moment might be propoſed, but we will ſingle out a few ſuch, as are moſt proper and pertinent to the matter in hand, and thoſe we will reduce to theſe ſeverall heads.

1. The firſt concerning Preachers, and preaching of the Word, and the adminiſtration of the Sacrament of the Lords Supper.

2. The ſecond the Tranſlation of the Scriptures into a tongue underſtood by vulgar people.

3. The third of the neceſſitie and utilitie of Annotations, for expoſition of difficult places.

4. The fourth, eſpeciall conſiderations upon ſome Notes and Annotations in particular.

For the firſt, in the beginning of the reigne of that renowned Queene (whoſe zeale and conſtancie to true Religion, hath embalmed her name to perpetuall memory) when the abomination of the *Maſſe was baniſhed* out of the Church, and *Idols were demoliſhed* rather by generall Decree then by generall execution of what was decreed; (for through the doting of ſuperſtitious indulgence, or through the negligence and unfaithfulneſſe of inferiour Officers ſome of them were reprieved from ruine, and (as it now appeareth) reſerved for a time of more exact reformation, and *Idoll-Shepheards* removed from the Sheepfold of Chriſt, *and others to be choſen* for the overſight of their Paſtorall charges: there were then ſo few able and Orthodoxe Divines to be found (in the Land) that there was a neceſſitie of admitting many ſuch into the Miniſtery, as was neither Preachers, (by profeſſion) nor Schollers, (by education) but meere reading Proteſtants ſincerely affected to the truth of Religion.

Then were there not ſo many well qualified Paſtours in all the Counties in the Kingdome, as now may be numbred in this one Citie of LONDON. It was then as rare a thing to finde *a Pulpit with a clapper* (to uſe the phraſe of * Father *Latimers* Sermons) as a Bell without one. For the Pulpit (in many places) was as ſeldome uſed, by the unpreaching Clergie of thoſe times, as the *Sanctum Sanctorum*, by the high Prieſts of old; and they might be called *high Prieſts* in conformitie to them, by reaſon of their locall exaltation of themſelves (about once a yeere) above the heads of the People.

a *Latimer* his ſixt Sermon before King *Edward*, fol. 73.

In reſpect of whoſe *famine of the word*; ſome thought themſelves provided for (in a competent meaſure) if after many weekes *faſting* they might be ſure of a Sermon once a Quarter. After that, their proviſion was amended, and an augmentation of Sermons made, (from foure to twelve a yeere) by an Order from the higher powers, which more commended the care of the Governours, then th obſervation of it, did the zeale of the Miniſters, who failed of performance, (for that conſtitution notwithſtanding) the people in many places were not ſo conſtantly ſupplied, with one Sermon every moneth, as in moſt they are now, with two Sermons every Sabbath throughout the whole yeere: Beſides divers ſettled Lectures, Exerciſes, and other occaſionall preachings in the weeke dayes.

b That of the reading *Pſalmes* in the Service Booke.

So that in our dayes we ſee God *hath ſpoken the word*, and b *great is the company of Preachers*, (as one Tranſlation rendreth it,) *Pſal.* 68. 11. and Preachers ſpeake the word, and great is the multitude of Sermons: which have ſo much more abounded in number, and excelled in goodneſſe in our Church, as we have beene further removed from the Tyrannicall reigne of that Arch-hypocrite, who uſurping the title of principall Biſhop, Paſtor, and Doctor of the Church, doth ſeldome or never performe the principall Office of a Biſhop, Paſtor, and Doctor of the Church: which is (as the *Pſeudo*-Synod of c *Trent* is forced to confeſſe) to preach the word of God unto the people.

c *Concil. Trident. Seſſ.* 24. *c.* 4.

And if ever thoſe Maſters of the myſterie of iniquitie (having a long ſince, ſet on foote, their deſigne, to make this Kingdome retrograde in Religion, in turning toward the Tenets of Doctrine, and forme of worſhip of the Romiſh Church) have any cauſe to hope to mount it on horſebacke, it muſt be by putting downe the moſt ſound, ſincere and zealous preaching of the Word, as by ſome experimentall preparations we have ſeene of late, and our reaſon may fore-ſee, and fore-caſt for the time to come; for this hath beene, and it is like may be hereafter, their manner; who labour to extinguiſh (at leaſt to eclipſe) the light of Evangelicall Doctrine: Firſt by picking a quarrell, with the moſt ſufficient, diligent and conſcionable Preachers, to ſtop their mouthes, impriſon their perſons, or to drive them from their Countries.

Then by reſtraining of Sermons to Sundayes, Sunday Sermons firſt to once a day, then to once a moneth, to goe backward by a graduall Apoſtaſie, from leſſe to leſſe, till weekly preaching be turned into weekly reading of an Homilie, not of an Homilie *againſt the perill of Idolatry*,

Idolatry, but for it, and of Legendary fables, which was the ordinary diet, provided for the ſouls of our forefathers in former times: A miſerable Ordinary, where the meat is either as bad as poyſon, or no better then huskes.

In this reſpect how our ſtock of Spirituall treaſure is increaſed, the Word of God dwelling ſo richly, as the Apoſtle requireth, *Coloſ.* 3. 16. (both in us, and among us) how much our portion is bettered, by plenty of the *ſincere milke of the Word* for the Babes of Chriſt, and of *ſtrong meat* for ſuch as are of more maturitie of age, and Judgement; How much more comfortable our *Engliſh Communion* is then their *Latine Maſſe*, and our *Lords Table* better furniſhed then their *Altar*, (though gorgeouſly ſet out with gilded or golden pictures) with *Bread being ſolid*, ſubſtantiall, not meerly ſuperficiall, as *their leafe-like wafer*; our *Wine pure* and generous (not embaſed as theirs) with *mixture of water*, and copiouſly powred out to all the people, (according to the Lords liberall allowance to the communion of Saints) not ſacrilegiouſly with-held; (as an eſpeciall priviledge of the Prieſts) how much our condition is amended by ſuch particulars, we may cleerely perceive, and ſhould never forget, with thankefull hearts, and affectionate expreſſions to acknowledge.

2. Our ſecond conſideration may be ſet on the *Tranſlation of the Scripture* into a Language underſtood by unlearned people, that they might *ſearch the Scriptures*, and by ſearching of them might *finde in them*, what is moſt to be deſired, *eternall life*; for they are Bookes not for the Clergie onely, (though for them eſpecially) for which cauſe ſome Councels have decreed, [d] *That Biſhops ſhould have them ſo much in their eyes as not to looke beſides them in any bookes of Gentile learning:* And that they and the [e] Gueſts at their Tables ſhould have them at their eares, ſome reading to them while they ſate at meate *to prevent idle tales*, and to *miniſter occaſion of godly diſcourſe*; (as [f] *Nepotian* was wont to doe) but for the common people likewiſe, yea for women as well as men: otherwiſe Saint *Iohn* would not have written one of his [g] Epiſtles to one of that Sex under the title of an elect Lady.

By his example, did that zealous and learned Doctor *Hierome* write many Epiſtles unto women, wherein he exhorted ſome of them to ſuch a ſettled and ſerious reading of thoſe Sacred writings, as not to lay them downe out of their hands [h] *untill being overcome with ſleepe*, and not able any longer to hold up their heads, *they bowed them downe as it were to ſalute the leaves, below them, with a kiſſe:* and he gave advice to mothers ([i] *before their maides*) *to Catechize their daughters, out of the Scriptures*, and to ſet them to learne by heart *a* [k] *portion of them for a daily taske.*

In this Sacred exerciſe they that with devotion and diligence beſtow themſelves (beſides many other Spirituall advantages) may finde a perfect direction, to their conſciences, for all duties, and infallible reſolution of all doubts in caſes which concerne them; yea an unſpeakable conſolation in all croſſes, that befall them: whereof *Luther* (doubtleſſe) had a moſt intenſive ſenſe and apprehenſion, when he ſaid *he would not live in Paradiſe without the Word; but with that,* [l] *it would be eaſie for a man to live even in hell it ſelfe.*

Which words though they import an hyperbolicall emphaſis, or a ſtrong impreſſion of his vehement and vigorous ſpirit; yet without either figure of Rhetorique or paſſion of minde, it may well be ſaid of every Booke of the Divine Oracles ſeverally taken (how much more of the whole Bible which containes them all?) that it is a Jewell of an ineſtimable price, in their account, to whom it is propoſed, not locked up in the Cabinet of a ſtrange Tongue, but laid open to evident view, in a true and intelligible Tranſlation thereof.

Not without great cauſe then hath it beene held ſo great an happineſſe to the Church of God, for children to read their Fathers minde, and good will towards them in their Mother Tongue; that a ſolemne Feaſt hath beene ſet up, and celebrated for it; ſuch an one was that of the *Germane* Proteſtants, which they made for a gratefull remembrance of the *Dutch* Tranſlation of the Bible among them: for which, though ſome of their Popiſh oppoſites [m] derided them, yet the wiſer ſort of that ſeducing Sect did not diſdaine (in part) to follow them, when (not without ſome contradiction to their owne received principles, and former practiſe) they tranſlated, firſt the New Teſtament at *Rhemes*, and ſince the Old at *Doway* in the *Engliſh* Tongue.

It was no doubt their new deliverance from the blindneſſe and bondage of the *Romiſh* Religion that made thoſe pious Proteſtants ſo much to take to heart that Light and Libertie. And if our longer enjoyment, of a greater light, have not dazeled our eyes, and our greater Libertie have not made us Libertines, and looſened the bond of gratitude to God, (our moſt gracious Benefactor) we will hold it our parts, to entertaine the apprehenſion of the like favour, with the like thankfull affections, though our expreſſes proceed not to ſuch a publique ſolemnitie. And we muſt conſider it not onely in kinde, but in reſpect of * continuance, and degree of excellencie for the Bleſſing is ſo much more precious as it draweth neerer to perfection in our dayes: whereof we ſhall preſent the Reader with a briefe Advertiſement, obſerving the order of the time, and degree of increaſe of ſupernaturall light, *ſhining more*

d *Epiſcopus Gentilium libros non legat, Concil. Carth. 4. Can. 16.*

e *In omni Sacerdotali convivio, lectio divinarum Scripturarum miſceatur, per hoc enim animæ ædificantur ad bonum, & fabulæ non neceſſariæ prohibentur. Concil. Tolet. 3. Can. 7.*

f *Per omne convivium de Scripturis aliquid proponebat. Hieron. ad Heliodor. Tom. 1. Epiſt. p. 2.*

g 2 Epiſt. of *Iohn.*

h *Tenenti codicem ſomnus obrepat, & cadentem faciem, pagina ſancta ſuſcipiat. Hieron. ad Euſtach. de cuſtod. virg. Tom. 1 p. 139.*

i *De Scripturis ſacris aliquid interroga, interroga publice, audiant Pediſſequæ. Idem Epiſt. ad Gaudentiam de inſtit. fil. ibid. pag. 110.*

k *Reddat tibi perſum quotidie de Scripturarum floribus carptum. Idem Epiſt. ad Lætam. de inſtit. fil. ibid. pag. 56.*

l *At cum verbo etiam in inferno facile eſt vivere. Luther. Tom. 4. operum Lat. pag 424.*

m *Greiſer in Commentar. in orat. Hunnian. p. 14.*

* The continuance of this Bleſſing moved the Proteſtants of *Heidelberg, Wittenberg, Lipſig, Argentine, Tubing*, and other places to ſolemnize an Evangelicall Iubile in the yeer 1617. becauſe 100. yeers before, the light of the Goſpel brake through the cloud of Popiſh darkneſſe. *Bucolcer. Ind. chron. pag. 792.*

and more, (through the ſeverall Tranſlations of the Word of God, into the Language of our Countrey) *unto the perfect day*, of the preſent Age wherein we live.

The firſt good newes of this kinde, which came to the notice of the Inhabitants of this Iſland, was in the yeere 700. or as ſome write, 709 when [n] *Adelme* Biſhop of* *Sherborne* (for both Biſhopricks and Archbiſhopricks were [o] anciently otherwiſe divided and entituled then now they are) tranſlated the *Pſalmes* of *David*, into the *Saxon* Language, which is thought to have ſuffered ſhipwrack by the Tempeſt of the [p] *Daniſh* warres, wherein the Churches (which were the learned Treaſuries or publique Libraries of thoſe times) were [q] burned.

About twenty, or at the moſt thirty yeeres after, *Beda* tranſlated the whole Bible into the ſame Tongue, as Maſter *Fox* obſerveth in his Epiſtle Dedicatory, to Queene *Elizabeth*, ſet before his Tranſlation of the Goſpels out of the *Saxon* Tongue, Printed *Anno* 1571. Yet * elſewhere he maketh mention onely of the Tranſlation of *S. Iohns* Goſpel as the laſt labour of his life.

After *Beda* about two hundred yeeres, King [r] *Alfred* undertooke the Tranſlation of the Pſalter, happily either to ſupply the loſſe of that of *Adelme*, or to better that of *Bedaes*: for * *Bedaes* Tranſlation was ſimple without any curioſitie of Stile; and of *Alfred*, it is ſaid of him *that* [s] *none of the Engliſh was more acute in conceit, or more elegant in expreſſion* then he was: which was the more to be marvelled at, [t] becauſe he was twelve yeer old, before he knew a letter on the Booke; but he * ended his life well-neere the beginning of his worke, having ſcarce finiſhed the firſt part of it.

The Tranſlation of the Bible of moſt note after theſe, (and whether any came betweene we doe not finde) is that of *Iohn Wickliffe*, which was beſt liked and moſt uſed, by the better ſort of Chriſtians in the reign of King *Richard* the Second, but ſo much maligned by the Popiſh party, that it was condemned in a Provinciall Synod at *Oxford*, held under [u] Archbiſhop *Arundel*, *Anno* 1406. and after he was dead and buried, by a Decree of the * Councell of *Conſtance* about the yeere 1412. his bones were to be unburied, and his Bookes to be burned: And ſo they were, not onely where the Decree was made, but in *Bohemia*, where [x] *Subincus* (Archbiſhop of *Prague*) making diligent inquiſition after them found to the number of two hundred Volumes of his compoſing, (moſt excellently written, and richly adorned with boſſes of gold, and rich coverings) and burnt them all. And in [y] *England* there was a ſtrict Proclamation for aboliſhing of them by King *Henry* the Eight, *Anno* 1546.

And though the Papiſts had an eſpeciall ſpight at his Tranſlation of the Bible, both becauſe it was a Tranſlation into the Vulgar Tongue, and ſuch a Tranſlation, as they accounted moſt Hereticall, yet (by Gods providence) ſome Manuſcript Copies of it (aſwell as of other of his Bookes) were preſerved, which are extant to this day, in divers [z] Libraries of this Kingdome, particularly mentioned in the Margent; which is atteſted by a very * learned Authour, much verſed in the moſt Authentick Records and Copies of ancient Writers.

Next unto *Wickliffes* Tranſlation, was that of *Iohn* [a] *Treviſa*, who undertooke and finiſhed the Tranſlation of the whole Bible in *Engliſh* at the intreaty of his Patrone the Lord *Barkley*, *Anno* 1397. in the reigne of *Richard* the Second, as * *Balæus* writeth, though ſome ſay it was in the yeere 1400. and in the reigne of *Edward* the Fourth.

In the yeere 1527. [b] *Tyndall firſt tranſlated the New Teſtament; after that, he tooke in hand the Tranſlation of the Old, finiſhing the five Bookes of* Moſes, *with ſundry moſt learned and godly Prologues; the like alſo he did upon the New Teſtament. When he tranſlated the fifth Booke of* Moſes *called* Deuteron: *minding to print the Tranſlation at* Hamburg, *he ſayled thitherward, but by the way* (*upon the coaſt of* Holland) [c] *he ſuffered Ship-wrack, whereby he loſt all his Bookes and Copies, and ſo was compelled to beginne all againe anew; when* (*in another Ship*) *he was by the Divine providence ſafely conveyed whither he firſt intended: and* [d] *where Maſter* Coverdale *being there before him, tarried for him, who helped him in the Tranſlation of the five Bookes of* Moſes, *from* Eaſter *till* December: and 'tis like he made uſe of his helpe, if not to compoſe, at leaſt, to reviſe his Tranſlation of the New Teſtament; which ſocietie in the ſame ſervice, may be the reaſon, that the Tranſlation is ſometimes called *Tyndals*, ſometimes *Coverdales*.

But what name ſoever it had, it had an ill name among the Popiſh Prelates chiefly for *Tyndals* ſake, *thoſe* [e] *Spirituall Fathers cryed out upon it; bearing men in hand that there were a thouſand hereſies in it; and ſome ſaid it was not poſsible to tranſlate the Scriptures into Engliſh; ſome, that it was not lawfull for Lay people to have it in their Mother Tongue; ſome, that it would make them all Heretiques.*

For prevention whereof a [f] Proclamation was publiſhed by King *Henry* the Eight, bearing date, *Iuly* 8. 1546. *prohibiting* after the firſt of *Auguſt, all perſons to receive, take, or keep in his or*

Anno 700. or 709.
n *Baleus Cent. Script.* 1. *p.* 83.
* *Sherburn* was afterward united to the See of *Winton*. *Fox* Martyr. Vol. 1. p. 162. col. 1.
o See *Goodmans* Cat. of Biſh. pag. 181. 182.
p *Eccleſiæ in quibus numeroſæ bibliothecæ continebantur cum libris à Danis incenſæ ſunt W. liel. Malmeſ. de geſtis Reg. Angl. l.* 2 *c.* 4.
q *Foxi Hiſt. Mar. vol.* 1. *p* 186. *col.* 1.
Anno 730.
* *Fox Marty. vol.* 1. *p.* 165. *Pitſæus Relat. Hiſtor. Tom.* 1. *pag* 158.
r *Will. Malmeſ. de geſtis Reg. Angl. l.* 2. *c.* 4.
* *Fox Martyr. vol.* 1. *p.* 165. *col.* 1.
s *Nullus Anglorum fuit vel intelligendo acutior, vel interpretando elegantior:* Mr. *Fox Marty vol* 1. *p.* 186. *col.* 1. *ex Hiſtor. vetuſt.*
t *Fox. ibid*
* *Alfredi Pſalterium tranſ. ire aggreſſus, vix prima parte explicata finem vivendi fecit: Will. Malmeſ. Vbi ſupr.*
1370.
u *Lindwood Conſtit: Provin. titulo de Magiſtro, cap. periculoſa res eſt fol.* 206. *edit.* 1525.
* *Concil. Conſtanti. Seſſ.* 88. *p.* 860. *col.* 2. *Sum. Concil. edit. Franc. Long.*
x *Fox Marty. vol.* 1. *p.* 583. *col.* 2.
y *Idem vol* 2. *p.* 387. *col.* 2.
z *In Bibliothec. Reg ad D. Iacobi & in Bibl. Colleg. novi Oxon. vol.* 15. *& Coll. Reg. vol.* 1. *et Aedis Chri. vol.* 1. *& Cantabr Colleg Benet. vol.* 156. *et Coll. Eman.* 2.

* Mr. *I. S.*

a *Iohan. Treviſa genere et patria Cornubienſis vicarius de Berkley in Anglicum Idioma tranſtulit totum Bibliorum opus.* Anno 1397. * *Baleus Cent.* 7. *pag.* 518; 1527. b *Fox Marty. vol. vol.* 2. *in Hen.* 8. *pag.* 363. *col.* 1. c *Ibid.* d Mr. *Fox ibid. pag.* 364. *col.* 1. e *Idem.* f *Fox ibid. pag.* 387.

their

their possession, the Text of the New Testament, of Tyndals or Coverdales Translation in English, or any Bookes in the English Tongue, under the names of Frith, Tyndall, Wickliffe, Ioy, Roy, Barill, Bale, Barnes, Coverdale, Turner, Tracy. But above all the name of *Tyndall* and his Translation were most traduced, which were exposed to more hate and contempt by meanes of Sir *Thomas More*, who used his wit (which was as sharpe as his Spleen) to cavill at his Writings, and his power, which was as great as both, (being Lord Chancellour of *England*) to suppresse them, especially his Translation of the Scripture: which that it might the more undoubtedly be done, (besides the Proclamation forementioned) there was an [g] Act of Parliament passed, to abolish *Tyndals* Translation by name, with divers other *English* Bookes, yet with allowance of other Translations, for private use, and with limitation and exception of severall sorts of persons to whom they were forbidden.

g 34, 35. of K. H. 8. c. 1. 4. Pollons Collect. p. 746 Edit. 1640.

Notwithstanding *Tyndals* Translation was not smothered, but came to light, and was more acceptable for the correction of it by *Thomas Matthewes*, which was published as his Translation with Annotations, and printed by speciall priviledge of King *Edward* the Sixt, *An.* 1551. and so was that of *Coverdales* allowed by publike Authoritie, which bore his name, because he made some corrections of *Tyndals*.

1551.

1552.

And from [h] *the beginning of Edward the Sixt*, Anno 1549. *towards the twentieth of Queene* Elizabeth, *Anno* 1577. *the Bibles of the English Translation used in Churches, were either Tyndals or Coverdales; but that Tyndals was the chiefe and most warranted may thence be collected, for that the reading of Psalmes are in the Service Bookes to this day, according to his Translations,* (as some have observed) the *Epistles* and *Gospels* are also conformable to the same Translation. In the yeere 1560. were the *Geneva* Interpretations, and Annotations set forth. And *Ann.* 1577. there was an *English* Edition of the Bible published by divers Bishops in a large Volume, yet that from *Geneva* was generally more used, and more esteemed then any of those that went before it, untill the yeere 1612. when the last Translation procured by King *Iames* was first imprinted, which for the Text thereof, may give better satisfaction to such as have abilitie, to compare the Originall of both Testaments and their Translations together.

h Mr. I. S. Observ. on the Edition of the Bible in vulgar tongues, p. 9 MS.

1577.

1612.

There were other *English* Translations of the Bible, some of them very ancient ([i] as the phrase of them sheweth) though the time of their publication be not mentioned: as those two in the Kings Library at S[t]. *Iames*, and some later: but these sufficiently shew, what for this particular we have cause to observe (with thanksgiving to God) *viz.* how much our holy portion is improved to the benefit of common Readers.

i A little sowre dowe aperieth the whole gober, 1 *Cor.* 5. 6. and worshippers of *Mammetts*, vers. 11.

At the first only some parcels of the Bible were Translated; we have it all, we have it immediately Translated out of the Original by learned men in both Languages; the first Translations into *English* were for the most part taken out of the vulgar Latine, which was so false that *Isido. Clarius* a famous Papist, (first a Fryer, afterward a Bishop) professeth in the Preface of his first Edition of that at *Venice*, *An.* 1542. (which in the following Editions is left out) that he found no *fewer then* [l] 8000. *places to be amended.*

l *Loca ad octo millia annotat. atque emendat. à nobis sunt. Isid. Clarius in Præf. Bibl. Sacrosanct. propositi. Præfat. edit.* 1542. *Venetiis.*

In former times though the Bible were Translated into English, yet was it not to be read in [m] Churches, but only by particular persons at home, nor by all generally, for * *no woman, Artificers, Apprentices, Iourney-men, Servingmen, none of the degrees of Yeomen, or Husbandmen, nor Labourers*, were permitted so much as a private reading thereof. We have generally a free use of them both in private and in publique; There hath been a prohibition of Annotations to be Printed with the *English* Bibles by [cc] Act of Parliament, our Libertie in that respect is much enlarged, which is that, which we are more especially to note, and that is the next thing in order, and the third in number we are now to speake of.

m The Bible shall not be read in *English* in any Church, *Stat.* 34. 35. of H. 8. c. 1.
* *Ibid.*
cc *Ibid.*

The third thing which improveth the price of our portion in Religion, is the necessary use and great benefit of Expositions and Annotations upon the Bible, to render the right meaning of the words of the Translation, as the Translation doth of the words of the Originall; for though the Scriptures may have their use, and force upon the affections of ignorant Readers, at first sight, without any serious search into their hidden sense, and may have a work upon the Will to encline it to good, or withdraw it from evill, (as it was with [n] *Austin*, in his casuall and sudden reading of the Apostle, *Let us walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying, Rom.* 13. 13.) yet what *Peter* saith of his beloved brother *Pauls* Epistles, *there be some things which are hard to be understood*, 2 *Pet.* 3. 15, 16. may be truly said of many other parts of holy Scripture, especially in the books of *Genesis, Iob, Canticles, Ezekiel, Daniel*, and the *Revelation.*

n Codicem Apostoli arripui & legi in silentio capitul. quo primum conjecti sunt oculi mei, non in cõmissationibus: nec ultra volui legere, nec opus erat platim, quippe &c. *Aug. Confess. lib.* 8. *cap* 12.

To which he that seriously reads them may apply the pathetick Admiration of *Austin.*[o] *There is a wonderfull profoundnesse in thy words, a wonderfull profoundnesse oh my God, a wonderfull profoundnesse: it is a matter of horror to pierce towards the depth of them, an horrour of honour, and terrour of Love;* So that if the Question were put to most of those (who are daily conversant in the reading of the Bible, and read it by course, from the one end to the other) which *Philip* put unto the Eunuch, *Vnderstandest thou what thou readest?* their Answer (for divers Texts) might be

o Mira profunditas Eloquiorum tuorum mira profunditas, Deus meus, mira profunditas. Terror est intendere in ea, horror honoris & tremor amoris. *ibid. lib.* 12. *cap.* 14.

be the same with his; *How can I except some one should guide me? Act. 8. vers. 30, 31.*

The Question implyeth, that he that readeth should (if it may be) understand what he readeth; and our Saviour his precept enjoyneth an endeavour to that purpose, where he saith, *Who so readeth let him understand, Matth. 24. 15.*

And the Answer directeth to the Reader to desire and to seek for a guide, and though now there be none to be found whose guidance is unfallible (for the best guide may be sometimes to seek, and seeking may be at a losse, for the proper sense of some obscure places of the Scripture) yet may he make such a probable interpretation of them, as may prevent a dangerous misconstruction of an imprudent inconsiderate Reader.

It is conceived (by some of eminent note) that if *Origen* had met with a sound Comment or Marginall Note upon *Matth. 19. 12.* it might have prevented his [p] Castration of himself, whereto he was induced, by taking (and thereby mistaking) the words in the extreamest rigour of the literall sense.

But in expounding of Scripture, *he was a* [q] *Doctor to others*, almost *before he was a Disciple to any*, and was so indeliberate in his Dictates and over indulgent to his wit, that as *Erasmus* said of him, he would make a Book, while a man might stand on one foot, which made the Books of his making to be numbred to no lesse then [r] six thousand.

Nor had those ridiculous heresies of [f] *Peputians*, [t] *Seleucians*, and [u] *Ascites*, and such like haply ever been hatched, if the places of Scripture, on which they founded their erroneous opinions, had been fenced with an Orthodox exposition, against misconstruction.

Nor had (it may be) such groundlesse and fond fantasies, as some have set abroach, and spread abroad, been the fruit of their familiar reading of the Word of God, if some Expositors or Annotationers, had been ready at hand, to shew them the sense of difficult sayings; In which respect (by the goodnesse of God) the moderne times are more happy, then many Centuries of anciently precedent ages.

Which leads us to our fourth consideration; And it is concerning some Annotations in particular, and (among them) principally to the Marginall notes of the *Geneva Bibles*, and of our own, which now we present to publique view, occasioned by them.

The Annotations of the Bible of most note untill of late, were those of *Liranus*, *Strabus*, *Vatablus*, *Iunius* and *Tremelius*, and since them *Piscators* and the *Italian* and *Dutch* Annotations (which we shall have occasion to mention again) have been much approved by the learned, in whom we may observe an advantagious proficiency by Succession of time; The later (they that came after, for the most part, making use of those that went before) advancing in clearnesse, and soundnesse of Interpretation, above the former.

In *English* those that have been best known, and most used amongst us, have been the *Geneva* Annotations, made by our zealous and laborious Countreymen, who in Queene *Maries* dayes, betooke themselves to that Citie (as to a Citie of Refuge from the reach of that persecution, which raged as hot as fire, while she reigned over this Realme, and the Pope over her.) In the time of their exile there (as they professe in their Prefatory Epistle to their Brethren of *England*) they were for *the space of two yeers and more, day and night, with feare and tremling, occupyed in the Labour of their English translation with notes upon it:* which when they had finished, in the yeere, 1560. they presented it, with an especiall Dedication (bearing Date the same yeere) to the incomparable Princesse Queene *Elizabeth*; which was received with such acceptation of Her Majestie, and generall liking of Her people, that from that time, untill the edition of the last translation of the Bible, it was Printed by Hers, and Her rightfull and Royall Successours Printers, above thirtie times over.

Though it was their mishap (without any merit) to be noted with a blacke Coale, as guiltie of mis-interpretation, touching the Divinitie of *Christ* and his Messiah-ship, and as Symbolizing with *Arrians* and *Iews*, against them both: and this was publikely charged upon them by an Academicall Doctor * in a solemne Assembly of the Universitie of *Oxford*; But of this crime they were more then *absolved by* * Sir *Thomas Bodly* (the famous Founder and Furnisher of the publique Library) *his Letter* written in their defence and praise, which was read by *the* [w] *Doctor of the Chaire* in St. *Maries* Pulpit, *and by his* and the Orthodox Governors of the Universitie silencing of the Doctor [x] *for his Vnorthodox and Scandalous Sermons:* whereby the Church and State were involved in an high and hainous degree of guilt, (if the Notes were so unsound as he had suggested) for allowing them to be passable, and publique by so many Impressions: *and lastly by* [cc] *one of* our Associates, who (about that time) wrote a Vindication of them from such infamous imputations, producing so many cleare attestations to Christs Divinitie, and Messiah-ship, against both *Arrians* and *Iews*, out of their Annotations on the Prophet *Esay* only, as if they had been forewarned of, and meant to be forearmed against, the assault of such Satanicall slanders.

Yet were not the Notes (for all that) admitted to the Margine of the Reformed and Refined Edition of the Bible, so that though that by correction of the errors of precedent Translators,

[p] *Euseb. Eccles. Hist. lib. 6. cap 7. & Hieron. ad Pammach. & Oceanum de erroribus Origen. Tom. 2. p. 193.*
[q] *Prius imperitorum Magistri quam Doctorum Discipuli. Hier. ad Demetriadem. Tom. 1. pag. 70.*
[r] *Origen. 6. millia librorum scripsisse, refert Hieron. apol. adver. Ruffi Tom. 2. pag. 193.*
[f] *Aug. Tom. 6. Haer. 27.*
[t] *Ibi. Haer. 59.*
[u] *Ibid. Haer. 63.*

Liranus.

Geneva

Dr. H.
* *Ann 1612.*
[w] Dr. *R. Abbot.*
[x] *Propter Conciones publicas minus Orthodoxas & offensionis plenas,* Those were the words of the Scedule of his Suspension, hung up upon the Church doore of Christ-Church and St. *Maries.*
[cc] *Mr. I. L. of B.*

ſlators, the light was ſnuffed, and ſo burned clearer then before, the people complained, that they could not ſee into the ſenſe of the Scripture, ſo well as formerly they did, by the *Geneva* Bibles, becauſe their ſpectacles of Annotations were not fitted to the underſtanding of the new Text, nor any other ſupplyed in their ſtead.

Hence were divers of the Stationers and Printers of *London*, induced to Petition the Committee of the Honourable Houſe of Commons, for Licence to Print the *Geneva* Notes upon the Bible, or that ſome Notes might be fitted to the new Tranſlation: which was accordingly granted, with an Order for review and correction of thoſe of the *Geneva* edition, by leaving out ſuch of them, as there was cauſe to diſlike, by clearing thoſe that were doubtfull, and by ſupplying ſuch as were defective.

For which purpoſe Letters were directed to ſome of Us from the Chaire of the Committee for Religion, and perſonall invitations to others, to undertake and divide the Taske among Us, and ſo cometh in our part, whereof we ſhall give the World a true and juſt accompt in that which followeth.

Firſt, as we had no thoughts of ſuch a ſervice, untill by Authoritie we were ſo called unto it, ſo ſince we have accepted of it, we have thought of nothing ſo much, as how we might diſcharge it, with beſt advantage to the glory of God, and the inſtruction of his people, and therefore we have put our ſelves to much more pains (for many moneths) in conſulting with many more Authors, in ſeverall Languages, then at firſt we thought of, that (for the propriety of the Originall Text, for pertinent and profitable varietie of verſions, for conſonancy of parallel Scriptures, and for perſpicuitie in clearing of the darkeſt places) we might bring in ſuch Obſervations, as might not only ſerve to edifie the ordinary Reader, but might likewiſe gratifie our Brethren of the Miniſtery, at leaſt ſuch among them, as have not the means to purchaſe, or leiſure to peruſe, ſo many books, as (by Order of the Committee) we were furniſhed withall, for the finiſhing of the Worke, committed to our hands.

Among which (as we were directed, by thoſe who gave us our charge) we have made ſpeciall uſe of the *Italian* Annotations of *Deodat*, and of the *Dutch* Bibles, the one lately againe ſet forth at *Geneva*, the other in *Holland*, by Order of the States; Yet ſo, that if we have borrowed ought of either, as they have done of thoſe, who did precede them, in the like Obſervations, we ſhall deſire but to take it to uſury, and to make our returne of what we receive, farre above the rate of ordinary intereſt: And in this holy buſineſſe we have none other ambition then to give better ſatisfaction to an apprehenſive Reader, for the ſenſe of the whole Bible, then (in this kinde) we have met withall, in any one Worke of ~~of~~ what Authors ſoever.

And therefore though we hold the *Geneva* Annotations, to be in the maine points of Religion, Sound and Orthodox in Doctrine, and guiltie of no errour, which may not be incident to Learned, Godly, and Well-meaning men, (and taking them for ſuch as for thoſe times wherein they were made, were very worthy of praiſe for their profitable uſe, for then they were the beſt that were extant in *Engliſh*) we conceive for our ſelves, that we ſhall better diſcharge the truſt repoſed in us, and doe more anſwerably to the intention of thoſe who ſet us on worke, and better ſatisfie the expectation of ſuch others, as ſet obſervant Eyes upon our aſſiduous and ſociable purſuance of the ſervice impoſed on us, if (being as repayrers of buildings to rip into an old houſe) we rather took it quite down, and built a new one, then patched it up, with here and there a new peece of our own putting in, which would not be decently ſutable to the other parts, nor any way anſwerable, either in meaſure or manner of Structure, to ſuch a Modell (as conſidering the advantage of the preſent age, for helps and means to exceed the precedent) ſome apprehenſive men have already prefigured to our performance.

Whereof though we faile (as what abilitie or induſtry can reach to the extent of an active fancie?) not only in falling ſhort of their conceits, or of our own deſires of what we would, and ſhould doe, but of acceptance of what we could, and have done, we ſhall have recourſe (for our comfort) to the ſinceritie of our hearts (whereto we may atteſt the Divine Omniſcience, and with warrant from both, may be allowed to profeſſe (with the bleſſed Apoſtle *Paul*) that *we are not of thoſe that corrupt the word of God*, 2 Cor. 2. 17. or *who handle it deceitfully*, Chap. 4. 2. nor who wreſt any part of it, to the patronage of any errour, of what denomination ſoever. Nor have we added to it any of our own preconceived opinions, to imprint a partialitie on our Expoſitions; Nor taken from it or ſmothered the leaſt tittle of Sacred truth contained in it; Nor yet have we either ſlightly, or ſubtilly paſſed over any difficult place with ſilence, as if it had no need of an Annotation to cleare it.

But beleeving that to belong to all Scripture of Divine inſpiration, 2 *Tim.* 3. which is ſpoken of under the title of Propheſie, viz. *that none of it is of private interpretation*, 2 Pet. 1. 20. we have not (notwithſtanding our moſt intentive enquiries after the true and genuine meaning of it) reſted in any ſingle conceit or conſtruction of our own, nor in any at all, as meerely humane; but (according to that of the Apoſtle, *The Spirits of the Prophets are ſubject to the Prophets*, 1 Cor. 14. 32.) have ſubmitted our private Dictates to the cenſure and correction of

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our Colleagues in this Service daily assembled together, for the perusall of every ones part.

And what doubts we met withall, which we thought (for the present) too hard to be easily resolved, we put into a particular Catalogue, and adjourned their resolution to a Day of more deliberate Discussion, when our readings were done, which could not without inconvenience be interrupted, by any long debate of difficulties coming in our way. And because we well knew it was Gods proper worke, to reveale the secrets of his own words, not only in our single and severall Studies, and Meditations upon it, but in our joynt examinations of each particular portion, (besides our severed Devotions) we joyntly, when we came together, implored the presence and assistance of Gods Holy Spirit, so to guide our mindes, and tongues, and hands in the prosecution of this Sacred imployment, that Gods word being our rule, we might not swerve from it by any crooked lines of erroneous digression; much more, that we might beware of making any foule blots of hereticall pravitie, upon so faire and glorious a ground-work, and of piling up upon that golden foundation, *either wood, or hay, or stubble*, fitter for burning then for such a building.

Whereof as we are not conscious to our selves in the least point, so are we confident in the Candor of all truely Religious Readers, (of Learned Divines especially) that (apprehending the imperfection of all humane knowledge, in this life, which the Apostle (notwithstanding the *abundance of his revelations*, 2 Cor. 12.) confesseth for himself, as well as others, 1 *Cor.* 13. together with the difficultie of some passages of the Divine Oracles, (as we touched before) that they will looke upon our aberrations, where they finde them, with pity and pardon, and where they shew us, that we have erred (as men) they shall see that as Christians, it was not our want of love to the truth, but want of light to discover it, that hath misled us from it.

And for the censures of such as would seeme, [y] learned, by captious exception at other mens Dictates, and contrary to the charitable Caveat, and Counsell of *Hierom*) are [z] *desirous to raise a reputation to themselves, out of the reproach of others performances*, (which for the most part are passed upon absent parties, and so are secrets to them, which should most know them) we shall desire no better securitie from them, then this wherein he rested, [a] the *Sentence of the Tribunall of God, and of the Chaire or Stoole of Whisperers in Corners, is not the same.*

And to that Tribunall, we may (with more confidence) make our appeale, while with good conscience, as in the presence of an omniscient Judge, we dare professe as [b] Saint *Augustine* once did, that *what we have done, we have done with good fidelitie, without any disposition, either to contend with any, who have written before us, or to prejudice the more elaborate paines of any that shall come after us, in this kinde.*

Now the Father of Lights, the Author of truth, the Giver of grace, enlighten the minde of the Reader, that he may distinguish the truth of God, from all the errours and mistakings of men, to encline his heart to embrace it, as a beame streaming from the Sun of Righteousnesse, whersoever it shineth; (whether in the Divine Text, or Humane Annotations) and having such a light and guide, the Lord grant, that he may walke, as *a Childe of light*, in a constant course of holinesse, untill it bring him to the happinesse, which God the Father, for the Merits of his Son, by the Sanctification of the Holy Ghost, hath prepared for those, who truly know him, and sincerely serve him to their lives end. To that God, ever to be worshipped in unitie of Essence and Trinitie of persons, all honour and glory, might and Majestie, be ascribed both now and for evermore, *Amen.*

Febr. 28. 1714/15. Herum L

y *Scioli tantum ad detrahendū, qui in eo se doctos ostentare volunt. si omnium dicta lacerent, Hieron. Tom. 2. apolog. pro lib. adversus Iovin. pag. 109.*

z *Nulli unquam detrahas, nec aliorum vituperatione te laudabilem videri malis. Id. Tom. 1. Epist. ad Celanti. de instit. Matrisfamil pag. 111.*

a *Non eadem est sententia Tribunalis Dei & anguli susurronum. Idem Epist. ad virgines Hermonens. Tom. 1. pag. 212.*

b *Ego omnia quod bona fide coram Deo dixerim, sine ullo contentionis studio, sine aliquo præjudicio diligentioris tractatus, exposui. Aug. lib. 2 de Genes. cap. 29.*

AN ADVERTISEMENT

TOUCHING

The *Annotation* on *Phil.* 1. 1. and on 1 *Tim.* 3. 1. & 5. 17. and the *Argument* of the same Epistle, on the Epistle to the *Hebrews*, Chap. 6. 2.

Wherein the Author may be thought to assert Episcopacy with some prejudice to the *Truth*, and to the *Reformation* of *Church-Government* now in hand: With a touch at some other particulars, for prevention of offence to the RELIGIOUS READER.

IT was the Authors own Note concerning the Tenet * of a worthy Divine, (now deceased) an erroneous Tenet (as he took it) that being dead, he thought it not fit to alter any thing he delivered therein; Therefore permitting it to passe, he directed the Reader to a Book (set out by publike Authority) for an Antidote against it. We shall do him the like favour, in forbearing to set a *delcatur* on his Dictates in the places forecited, and the like right to the Reader (the like in his intention, though in effect it would not prove so *) rectifying his judgement, *Lest he should be misled* (by his Annotations) *to conceive, that such an Episcopacy is founded on the Scriptures; and so of Divine Right, as by the Solemn Covenant of the three Kingdoms hath been disavowed:* And upon such a supposition, some have inferred, That where there is no such Episcopal Government, there are no Presbyters; and where there are no Presbyters, there are no Sacraments; so *Francisc. a Sanct. Clarâ Apolog. Episcop. p.* 151. And the next link of the *Sorites* will be, That where these are wanting, there is no Church: So far did the late *Archbishop* carry the consequence upon the defect of a Bishop (superior to Presbyters) *in his conference with Fisher, p.* 176. where he mis-interpreteth a saying of *Jerom*, to make it sound to his own sence.

* Master *Nicholas Byfield* his Book on the Creed, *Artic.* 4. *pag.* 445. in Marg.

* For he directed to a Book of another, not of a better opinion.

[But the truth is, The foundation of such a *Prelacy* is rotten, and the building upon it must needs be ruinous; for in Evangelical antiquity, (we mean the most antient, even that of the Apostles times) the words *Bishop* and *Presbyter* are used in a promiscuous manner, as *Phil.* 1. 1. 1 *Tim.* 3. 1. the *Apostle* passing from them to the *Deacons*, verse 8. without any expresse mention of *Presbyters*, because they were included in the word *Bishop*; and *Acts* 20. 28. and 1 *Pet.* 5. 2. the original word is ἐπισκοπῦντες, that is, *Superintendents*, there applyed to the office of *Presbyters* or *Pastors* over their Flocks. This community of Titles is observed and acknowledged not onely by *Jerom* a *Presbyter*, but by ancient Bishops, as *Chrysostom* and *Augustine*, (as *Duarenus* a Papist hath noted, *de Minister. cap.* 7. *fol.* 8.) and by some Bishops also of the present age, and Protestant Church; as by Doctor *Downham* Bishop of *Dery*, in his Defence of his Consecration-Sermon, *Lib.* 1. *cap.* 3. *p.* 64. and Doctor *Hall*, Bishop of *Exeter*, in his Book of Episcopacy, *Part.* 2. *p.* 10, 11, 20.

For this *Titular* agreement, *Chrysostom* rendreth a *real* reason: Because (saith he) there is in a manner no difference betwixt a Bishop and a Presbyter. *Chrysost. in* 1 *Tim.* 3. *Homil.* 11. *Tom.* 4. *operum*; and *Jerom* saith, *A Presbyter and a Bishop were the same, until by the devils instinct, some turned Religion into Faction, Jerom Annot. in Tit.* 1. *Panormitan* the great Canonist, with *Jerom*, denyeth the distinction betwixt Bishops and Presbyters by Divine right; for which he is taxed by that parasite of Prelates, *Francisc. a Sanct. Clarâ, Apol. Episc. p.* 64. And one of the later and most learned Bishops in the *English* Church, ingenuously confesseth, That *the office of a Bishop is above the office of a Priest*, (a title of contraction of the word *Presbyter* or πρεσβύτερος) *not by authority of Scriptures* (by Scripture then a Bishop hath none authority over a Presbyter, as the Note on 1 *Tim.* 3. 1. importeth) *but after the names of honour, which the custome of the Church hath now obtained.* Bishop *Jewels* Defence of his *Apolog. part.* 2. *cap.* 3. *p.* 101. *A custome* which though very ancient and neer the Apostles times, as *Chamier* truely acknowledgeth, *Lib.* 10. *c.* 6. *de Oecumenico Pontifice, Tom.* 2. *pag.* 353. hath for a long time far departed from the Golden Rule, the Word of God, and hath contracted much of the drosse and rust of humane corruption, and much troubled the peace of the Church: and though it were taken up as a remedy of Schism, it hath been found by experience a principal occasion, both of *Schism* and of *Heresie* also, for they mutually beget and produce one another: *Heresie* is the cause of *Schism*; for where Heresie is, it is commonly conceived a just ground of Separation; and where it is but in conceit, it many times produceth the same effect; for upon that ground (in part) that the Church of *England* was Popish, and Antichristian, in a conformity of Government and Ceremonies to the Church of *Rome* (how far mistaken, or rightly understood, we are not now to examine) the *Brownists*, with some other Sects, made a Separation from it; and the *Archiepiscopal Patriarks* (who were set up to prevent Schism among Bishops, as Bishops for the like end were set up above Presbyters) were all of them Hereticks, saith *Bellarm. de notis Ecclesiæ, l.* 4. *not.* 5 *cap.* 8. *Tom.* 2. *p.* 232. He excepteth the *Roman* Church, which we know to be guilty of a Masse of Heresies; and more Heretical then any, in that they hold it a perpetual priviledge of their Popes, (when they dictate *ex Cathedra* matter of faith to the whole Church) to be infallible, and free from all Heresie and Errour. *Bellarm. de Rom. Pontif. l.* 4 *c.* 2. *Tom.* 1. *p.* 984. & *c.* 3. *princip.*

And when Heresie is set on high, it causeth Schism many wayes, especially two: First, By ambitious competition for the dignity whereto it is advanced, as in the Rivalship for the *Roman* Mitre there have been manifold Schisms; *Bellarmine* himself reckoneth no fewer then twenty six, from the Schism between *Cornelius* and *Novatianus*, *Anno* 254. and that betwixt *Eugenius* the fourth, and *Felix* his Antipope, *Anno* 1439. in the later part of his *Chronology*, from *p.* 490. to *p.* 561. And secondly, By tyrannical domination, and that sometimes by rash and inconsiderate excommunications, by which *Victor* the *Patriark* of *Rome*, would have *cut off from Ecclesiastical Union all the Churches of Asia*, and neighbouring Dioceses, as *Christians of another Faith*,

Faith, not truely Christian, because they kept not the Feast of *Easter* at the same time with the *Roman* Church; *Euseb. Eccles. Hist. l.5. c.24.* And sometimes men are induced (though not so violently inforced) to withdraw themselves from the Communion of Churches, by reason of the rigour of such Governours, and Prelatical Potentates, as take upon them to impose what they please, and urge what they have imposed, though either erroneous, or doubtful, or frivolous, with more severity then they do the known Laws and Commandments of God.

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And as *Heresie* is often the cause of *Schism*, so is *Schism* also the cause of *Heresie*; for when Religion, either by choice or force is propagated in corners, many Heretical Doctrines are hatched and Preached, and afterward it may be Printed also, which had not been conceived nor divulged, if the Authors of them had continued in the society of publike Assemblies: And it is not to be doubted, but divers of those *Heresies* were privately *brewed* under the predominance of the Prelates, which are now publikely *broached* betwixt the pulling down of the *Prelacy*, and setting up of the *Presbytery*, as in an *Interregnum*.

Object. But *Chrysostom* (where he maketh a Bishop and a Presbyter in a manner all one) maketh exception of the power of *Ordination*, wherein he giveth a preeminence unto a Bishop above a Presbyter, in the place forealleadged.

Answ. By that, 1. We must not understand a sole power of Ordination, no not in *Chrysostomes* dayes (though in his time Episcopacy was advanced to an higher elevation then at the first, (which at the most was but a priority in order, without majority of power, and that priority to prevent disorder and confusion in the managing of the action) for he flourished about the yeer 398. and the same yeer was the fourth *Councel of Carthage*, in the third Canon whereof it is decreed, That in Ordination, *all the Presbyters that are present, should lay their hands on the Ordained, as well as the Bishop*; *Bin. Tom.1. Concil. p. 728. col. 1. & p. 751. col. 1.* (which perhaps was the patern to the thirty fifth Canon of our *English* Prelates, in the yeer 1603.) for the Presbyters were joynt Governours of the Church with him, *Jerom in Tit. 1. 5. Cyprian Epist. 6. Edit. Pamel. p. 12, 13.* and *op. 24. Presbyt.* and *Diac.* which is acknowledged by *Baronius* (for the Papists) *ad An. 58. an. 10, 11. Tom. 1. fol. 572.* and by Bishop *Downham* for the *English* Prelates defence, *Serm. Consecrat. l. 1. c. 7. p. 142, 143.* and *c. 8. p. 178.* of such necessity to be joyned with him, that in the twenty third Canon of the forecited Councell, *The Bishop ought not to hear any cause without the presence of the Presbyters; and if he did, and gave sentence in it, that sentence by their absence was made void, p. 728. col. 2.*

Anno, 398.

Secondly, Nor must we conceive that without a Bishop Ordination is not valid: For first, There is no necessity of having a Bishop superiour to Presbyters (no not in the conceit of those who have been such Bishops themselves) as is plain by the general vote of the Bishops of the second Councel of *Carthage* in the fifth Canon, which is, *That the Diocesse which never had Bishop, should have none still*; *Bin. Tom 1. Concil. p. 703. col. 2.* Secondly, There is lesse cause to conceive a necessity of *Ordination* by a Bishop, since the faculty of Ordination is in the Presbyters, or Society of Presbyters, as Presbyters, 1 *Tim.* 4. 14. and therefore though the Ordination of Ministers by Presbyters, without Prelatical Bishops, be looked on as a novelty with us, it is no new thing in it self; but the old Ordination of the purest times renewed, by which a succession of Pastors may be continued, and Churches constituted, and the Ordinances of God sufficiently and effectually administred unto salvation: And so it is approved (as practised in other Churches) by such as professe a good opinion of, and great affection to Prelatical Episcopacy; [for in the Divinity School in *Oxford, July 9. An.* 1608. The Ordination of Ministers in the reformed Churches (where they have no such Bishops as our Covenant disclaimeth) was publikely maintained to be lawful: And King *James*, lest the sharp language which he used against some under the name of *Puritans*, should be interpreted to the prejudice or reproach of forrain Churches (whose Ecclesiastical Government is Presbyterial) he professeth (in a Monitory Preface Printed in *Latine* in Octavo, in the yeer 1609.) *That he had no aym at those Churches, nor at their Government, but left them to the liberty of the Reformed Religion*; whose constitution or standing is so plain without Prelacy, and their salvation so assured, that he *wants his sight* (saith Bishop *Andrews*) *who perceiveth not the one, and is of an iron heart if he consent not to the other*; *Resp. ad 2. Epist. Petr. Moulin. opusc. p. 176.* And he that served up the Episcopal power to the highest pegg (whereupon it brake) in his plea for Episcopacy by Divine Right, when he wrote against the Brownists, was so far a friend to the Reformed Churches, and their Government, as to expresse his minde towards them in this manner: *I reverence from my soul (so doth our Church their dear Sister) those worthy forrain Churches, which have chosen and followed those Forms of outward Government that are every way fittest for their own condition. It is enough for you to censure them, I touch nothing common to them with you.* So Bishop *Hall* in his Apology against the *Brownists, Sect. 19. p. 588.*

Object. But the Episcopal Government over Pastors, as well as over the people, may be proved Apostolicall, say some; For in the subscription of the second Epistle of *Paul* to *Timothy*, *Timothy* is called the first Bishop of the Church of *Ephesus*; and in the conclusion of his Epistle to *Titus*, *Titus* is called the first Bishop of the Church of the *Cretians*; in both which places there were many Pastors.

Answ. First, *Timothy* and *Titus* were not Bishops, nor could be; for to be a Bishop in their sence who stand for Prelacy, is to be a fixed President over divers Churches; but *Timothy* and *Titus* were *Evangelists*, such as were to passe and spread the Gospel from place to place, either as accompanying the Apostles, or as sent by them, where they might be of most use for the planting or establishing of Churches, 1 *Tim.* 4. 5. 2 *Cor.* 2. 13. and 8. 23. and 12. 17, 18.

Secondly, These Postscripts are not acknowledged to be any integral parts of the Canonical Scripture, not onely by *Protestants* (who do both deny them and disprove them, see *Altare Damascen. p. 176, 177.* D. *Dixon, fol. ult. explan. Ep. ad Hebr.*) but by Papists, who *either passe them by without taking notice of them*, (as *Aquinas* in his Comment, *Menoch. in his Annot. on the Epp.* of *Paul*) or *expressely mention* them, and censure them; so doth *Estius*, who saith of that in the second to *Timothy*, That it *is an addition of an uncertain Author, and of no great authority*; And of the Subscription or Postscript (as some call it) of the Epistle to the *Hebrews* (saith he) *It deserves no credit, and sheweth it to be contrary to the truth of Story*; and so do others.

Lastly, Whereas in the Annotation on *Phil.* 1. 1. there is alleadged the Synod of *Nice, Forbidding two or more Bishops to have their seats in one City, and before that,* Cornelius *Bishop of Rome upbraided* Novatus *with ignorance (as* Eusebius *writeth in his sixth Book of* Ecclesiastical *story) for that he knew not that there ought to be but one Bishop in that Church, in which he could not be ignorant that there were fourty six Presbyters; and* Oecumenius

merius *and* Chryſoſtom *affirm as much of* Philippi, *it being but one City, it cannot be ſuppoſed that there ſhould be at the ſame time more Biſhops.* To all this it may be anſwered:

1. Concerning the Synod of *Nice*, it is not ſaid which of the two Synods of *Nice* it was, (for there were two, and no more) whether the firſt, which was held about the yeer ſince Chriſt 314. *Bellarm. Chron. part. alt. p.* 494 495. or the ſecond, of the yeer 787. *Bellar. Ibid. p.* 520, 521. If he mean the later, it is of little credit in the Orthodox Church, ſince it was a Synod of Idolatrous Prelates, who met together for the erecting and eſtabliſhing of Images in Churches, and of a Religious Reverence to be exhibited to them. If the former, he citeth no Canon of that Synod, nor is there any ſuch Canon among the twenty, which are moſt received as the juſt number of the Canons of that Councell (ſee *Bin. Tom.* 1. *Concil. p.* 340. *ad p.* 345. and *Chanier, Tom.* 2. *l.* 13. *c.* 8. *p.* 490.) nor among thoſe twenty four that were ſet out by *Alph. Piſanus*, which he laboureth (but in vain) to prove genuine Canons of that Councell, *l.* 3. *de Concil. Nicen. apud Bin. Tom.* 1. *p.* 405, 406, *&c.* or if there were an expreſſe Canon to that purpoſe, it is ſo much younger then the Antiquity alleadged for the parity, or rather the identity of Biſhops or Presbyters, that as to the point in queſtion rightly ſtated, as before, it makes nothing for the Prelatical preeminence.

And ſecondly, That of *Cornelius* and *Novatus* will make as little for that purpoſe, as the former allegation; for which, in the Annotation is cited the ſixth Book of *Euſebius*, but no Chapter; but the paſſage the Author meaneth, is in the thirty fifth Chapter, according to the Greek (the Latine Eitions count the Chapters in a different number) but not altogether as it is here cited; and it is probable the name is miſtaken, *Novatus* for *Novatianus* (wherein divers, both ancient and modern Writers are deceived) for *Notus* was a Presbyter of *Carthage*, *Novatianus* a Presbyter of *Rome*, and Antipope to *Cornelius* in the firſt Schiſm of the *Romane* Prelacy, *Bell. Chronol. part. alt. p.* 491. beſides, the words are not rightly cited in the Note in this reſpect; for that *Cornelius* imputeth ignorance to *Novatianus*, in that he knew not there ought to be but one Biſhop in the *Catholike* Church, yet the meaning muſt needs be in that *Catholike* Church; for which, he and *Novatianus* were then in competition, for the words following are, *He was not ignorant that in that Church there were fourty ſix Presbyters, ſeven Deacons, ſeven Subdeacons, &c.*

And if *Cornelius* (though a better man then his ambitious and fraudulet Antagoniſt (for *Novatianus* was both) ſpake big words to uphold the Prelacy he ſtood for (it being in his own caſe, and in ſo hot a conteſtation) it is no matter either of marvell or of moment, to maintain the Prelacy of Biſhops, either as agreeable to the Word of God, or to moſt pure and primitive Antiquity, ſince *Cornelius* was contemporary with *Cyprian* in the third Century, *Bellarmine* notes him upon the yeer 254, *Bell. Chronol. part. alt. p.* 490. which was betwixt the ſeventh and eighth perſecution, when Presbyters were as ready to give for their own eaſe and ſafety as Biſhops, to receive any part of Eccleſiaſtical Authority, which was (as the conditions of Chriſtians then ſtood) an undertaking of danger, as well as of honour; and that danger was a means of managing the power with more moderation and integrity; which when it was removed, and peace brought eaſe and plenty, the ſame men (if not in perſon, yet in office) which in bad times were good, in good times proved very bad; proſperity being commonly accompanied with pride and ſecurity, which makes (many times) a more dangerous ſhipwrack of the manners of many, then tyranny doth in mens perſons and eſtates.

With this Animadverſion of the uſurped power of the Prelates, is virtually involved an avoiding of the *Epiſcopal Confirmation*, undeſervedly honoured with the Title of an *Apoſtolical Conſtitution* by him who made the Annotations on the Epiſtle to the *Hebrews*, *ch.* 6. 2. who was not the ſame with the Expoſitor upon all the precedent *Epiſtles*: And for him (excepting what hath been noted already in his part of the work; and ſome other Notions of conformity thereto, as his Note on *Gal.* 6. 18. touching the *Engliſh Liturgy*, and the Note on *Epheſ.* 3. 18. concerning the *Croſſe*, and ſuch like, (whereof we finde not many) he hath taken very commendable pains in his part, and employed his good parts (which have enabled him to be very ſerviceable for defence of the truth in many publike Conteſtations, with Popiſh and Arminian adverſaries) to the profit of the Chriſtian Reader: [And for his Errours, and what others, a judicious peruſer ſhall obſerve, either in his part, or in the portion of his Colleagues, we beſeech him ſeriouſly to conſider, what we have profeſſed in the *Preface*, at the beginning of the Book; but towards the end of the *Preface*, *viz.* That *wherein any ſhall ſhew that We have erred (as men) they ſhall ſee that (as Chriſtians) it was not Want of love to the Truth, but Want of light to diſcern it, that hath miſled us from it.* And ſo we hope, what is amiſſe but in part, ſhall not redound to the diſparagement of the whole; and what is faulty in one, ſhall not be imputed to the prejudice of another, (though a Fellow-labourer in the ſame Vineyard) if he be not conſcious of, or conſenting to any erroneous opinion; which we reſolved carefully to decline in all our Dictates, and cordially to diſavow, if by better eyes then our own, any ſuch be diſcovered unto us. And howſoever our ſervice fall ſhort of others expectations, and of our own deſires, we beleeve, that he who ſhall diligently enquire after what others have done in this kinde, in what language ſoever, he ſhall not meet with any one Book upon the whole Bible, wherein more hath been *endeavoured*; and if our intereſt in it could be ſecured from ſuſpition of partiality to it, we would ſay *performed* alſo, for the full, clear, and true Expoſition of all the Canonicall Scriptures.

A Review and further Explication of the *Annotations* on *Exod.* 25. 16. and on *Deut.* 31. 26. For the better clearing of the seeming contradiction betwixt those places; as also of 1 *Kings* 8. 9. 2 *Chro.* 5. 10. compared with *Heb.* 9. 4.

WHen the Ark was made, commandment was given, that the Testimony should be put into it, *Exod.* 25. 26. By *the testimony* is meant the two Tables of Stone, written with the finger of God, *Exod.* 31. 18. called *the Testimony*, because by them was testified Gods will concerning their duty. Before the Ark, (wherein was the Testimony) and neer unto it, *Aarons* rod was laid and kept, *Num.* 17. 10. And the Book of *Deuteronomy* was to be put *in the side of the Ark*, *Deut.* 31. 26. that is, *by the side of the Ark*; for the proposition *Hkjin* there used, may be rendred by *a*, *ab*, *de*, *e*, and *ex*, which may note a difference from it, but withall a neer situation to it. Some *Hebrew* Writers say it was put into a case, or repository, placed close by it; for it is expressely said, *Nothing was in it, save the two Tables of Stone which Moses put there at Horeb*, 1 *Kings* 8 9. and the same is repeated, 2 *Chron.* 5. 10.

On the contrary (in appearance, the contrary not indeed) the Author to the *Hebrews* saith, *After the second Vail was the Tabernacle, which is called the holiest of all*, Heb. 9. 3. *which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant.*

That which seems to be the difference (for the matter of it, as, *Whether any thing but the Tables of the Law onely were in the Ark, or Aarons Rod, and the Golden Pot of Manna also*) is of no great moment in it self; yet some piously affected towards the Honourable estimation of the Law, think it advanceth the honour of it, that nothing should be thought worthy to be placed with it in the Ark; and therefore they cleave close to the negative Testimonies, forenoted out of 1 *Kings* 8. 9. 2 *Chron.* 5. 10. And some conceive it an impeachment of the Authority of the Epistle to the *Hebrews*, if the words thence cited, be not taken to be literally true, as they seem to carry the sence at the first sight; and *Cajetane* (besides the *Servatians* and *Anabaptists*, *Sixt. Senens. Biblioth. Sanct. l.* 7. *p.* 491.) took occasion to deny the authority of that Epistle, because (as he thought) it contradicted the two Testimonies forementioned, as some of his own side have observed of him, namely *Bellarm. de Verbo Dei, l.* 1. *c.* 17. *Jacob Gordonius* on the 1 *Kings* 8 9.

Hence Commentators are divided, some resolving, that nothing was in the Ark but the two Tables of the Law; some, that *Aarons* Rod, and the Golden Pot of *Manna*, were there also. The reconciliation is made two wayes. 1. By *Historical Narration.* 2. By *Grammatical Construction.*

By *Historical Narration*, distinguishing the times, thus: While the Tabernacle stood, they were placed all in the Ark; but afterward, when the Temple was built, onely the Tables of the Law were placed in the Ark, (and therefore it was so punctually noted as a new thing in those two forecited Testimonies) and the Rod and Pot of *Manna* were kept in some other part of the Temple; and they might be safer in the Temple without the Ark, then without it in the Tabernacle, *&c.* And yet some are of opinion, that they were not in the Ark, neither during the time of the Tabernacle, nor in the dayes of *Solomon*, but afterwards in the time of *Jeremy*; when by reason of the hostility of the *Caldeans*, *Jerem.* 49. the *Jews*, fearing the losse of such pretious things, put them all together in the Ark, and that Ark into an hole or cave of the Earth to be hid; and afterwards, when the Temple was repaired, the Ark was digged up, and placed in it again, and those three things in it before mentioned: And as *Adrichom Delphus* reports, when *Jerusalem* was taken by *Titus*, he had that, the Ark, and Pot, and Rod, and the Golden Table, and Shew-Bread, and the Golden Candlestick, and other Utensils of the Temple, as a part of the spoils of that glorious Fabrick; *Adrichom in Descrip. Jerus. p.* 159. *num.* 77. And some hold that *Paul* might have the relation from *Gamaliel*, or by a *Jewish* Tradition, or by revelation from God, as he had the names of the chief enchanters of the *Egyptians*, *Jannes* and *Jambres*, 2 *Tim.* 3. 8.

Against this, *viz.* the placing of those other two things, besides the Law, in the Ark, *Estius* on *Heb.* 9. 4 objects, That *Aarons* Rod was too long to be lodged in the Ark, for that (saith he) was but two Cubits and an half long, *Exod.* 25. 10. And the Rod was a long Pastoral Staff, such a one as *Moses* used when he kept the Sheep of *Jethro* his Father in law. But that is but his fancy, which hath no ground; and two Cubits and a foot, being above a yard and a quarter, might be long enough for the Rod in respect of any use we finde that was made of it in the Scripture. And for the negative in the 1 *Kings* 8. 9. and 2 *Chro.* 5 10. which saith, *That there was nothing in the Ark but the Tables*: The answer which some learned men give unto it, is, That there was nothing of that kinde, *viz.* Nothing of the whole Law in it, but the two Tables, wherein the Ten Commandments were written

This *Historical resolution* reconciles the Epistle to the *Hebrews*, without varying a letter from the Text, or from the sense, which at the first blench the words import. *The other Resolution is Grammatical*, and that is twofold: 1. That, whereas it is said *wherein*, or *in which*, the original may be rendred *with which*; for in that sense we finde the proposition ἐν often used; *As there was a man with an unclean spirit*, in the Greek it is, ἐν πνεύματι ἀκαθάρτῳ, *In an unclean spirit*, Matth. 1. 23. *His Word was with power*, Luke 4. 32. in Greek ἐν ἐξουσίᾳ *in power*; *The first Commandment with promise*, Eph. 6. 2. in Greek ἐν ἐπαγγελίᾳ, *in Promise*; *That I may come unto you with joy*, Rom. 15. 32. in Greek ἐν χαρᾷ, *in joy*. Secondly, If we take the words to be *in which*, and *with which*, as these examples shew, then the words ἐν ᾗ may be in construction referred not to the next Antecedent, which is κιβωτὸς, *the Ark*, though that be of the Feminine gender; but to σκηνὴ, *the Tabernacle*, which is Feminine also; and so the sense is, *wherein*, or *in which Tabernacle was the Manna, Aarons Rod, and the Tables of the Covenant* (taking all three together) though the Tables of the Covenant were not onely in the *Tabernacle*, but also in the *Ark*; and this construction hath warrant both by Rule, whereof see *Sixt. Amama, Hebr. Gram. l.* 2. *c.* 2. *p.* 152. and by many examples of the Scriptures, as *Gen.* 10. 12. 2 *Sam.* 21. 14. *Psal.* 99. 7. *Mark* 2. 3. 2 *Thes.* 2. 9 In this variety of Reconciliations, the judicious Reader may make his choice; but none can be so simple, as against so many probable Resolutions, to impute contradiction to the forealleadged Scriptures.

FINIS.

When Controversie then happeneth for the right understanding of any place or sentence of scripture; or for the Reformation of any Abuse within the Ch of God: We ought not so much to look what men before us have said or done, as unto that wch the Holy Ghost Uniformly speaketh within the body of the Scriptures. And unto that which Ch Jesus himself did, and comand to be done. Confession of ye Protestants of Scotland, cap. 19. — — — —

From Edenburghe, ye 17. of Auguſt 1560. These Acts & Articles were red in the face of the Parliament, and ratified by the three Estates.

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32. This Booke, these Sentences, the Lines,
Each Word, & Letter,
To me are better
Than Chains of Pearl, and Golden Mines.

33. His Heav'n tranſcrib'd, and Glory pen'd;
God's Mind no doubt
Was copyed out
When He this Gift to Men did send.

J. C.

Non tamen idcirco existimandum est, Modestiæ leges ab eo migrari qui in tractandis divinis voluminibus summa diligentia diu multumq; versatus, aliquid in iis deprehendit, aliis, quantum constat, nondum animadversum, illudq; ad communem ædificationem candide fratribus impertit. Male profecto cum liberalibus ageretur ingeniis, si, interdicta iis ultra tendendi facultate, nihil in publicum proferre liceret, cujus non alium ante se auctorem laudare quirent. Pessimeq; consultum fuisset rei Theologicæ, si eadem lege vixissent majores nostri. —

Witsius de Theol. modest. p. 913.

Verum Septuaginta Interpretes, quorum authoritas tanta est, ut non immerito propter mirabilem consonantiam, divino Spiritu interpretati esse credantur: — non errore, sed potius occasione, quomodo ipso loco accipiendi essent gigantes, significare voluerunt. Augustin. Ps. 87. Col. 968.

Memorandum, I began to read these Annotations 7th day Novembr 3. 1716.

ANNOTATIONS ON THE *PENTATEUCH* OR FIVE BOOKS OF *MOSES*, AND PARTICVLARLY on the first of them called *GENESIS*.

THE ARGUMENT.

THE five Books of Moſes *are ſometimes contained under one Title, and ſo from the moſt obſervable matter delivered in them, and diſperſed through them, they are called* Thorah *the Law; and from their number, and Iuncture, the Title given them by the Greeks is the* Pentateuch, *or fivefold Volume; for all five anciently made but one Book, as did the twelve ſmaller Prophets; and thence it is that the Books of* Exodus, Leviticus, *and* Numbers, *begin with words of Coherence, which carry on the ſubſequent matter as by way of orderly contexture, and connexion with what was ſaid before.*

Of theſe the firſt Book in particular is called by the Hebrews Bereſhith, *from the initiall words of it; after which manner they gave names to divers other Books: the Greekes call it* Geneſis, *becauſe it delivereth the Story of the Worlds Originall, the Creation of* Adam *and* Eve, *their lapſe, and off-ſpring in their degenerated condition, the multiplying of ſinne in their multiplyed poſteritie, whereupon followed the univerſall flood that overwhelmed all living creatures of the Aire and Earth, except a very few of each ſort, which were reſerved as a Stocke for a new Plantation in the next Age; With other memorable matters of the Patriarchs, eſpecially of* Noah, Abraham, Iſaac, Iacob, *and* Ioſeph, *with whoſe death* Geneſis *endeth; which was in the yeare of the World* 2368. *as they bring in the accompt, who have made it upon diligent peruſall, and comparing of particulars.* 2368.

Object. *All this time and about thirteen yeares more were expired before* Moſes *was borne, how then had he the knowledge of things done and paſt ſo many Centuries preceding his birth?*

Anſw. *He might heare much by Tradition from the ſonnes or nephews of* Ioſeph, *as they from* Iacob, *he from* Iſaac, Iſaac *from* Abraham, Abraham *from* Sem, Sem *from* Noah, Noah *from* Methuſelah, *and he from* Adam: *but the way of tradition was ſubiect to corruption, and at long running the ſtreame of that channell carryeth with it many dregs of erroneous additions; wherefore, though* Moſes *might receive ſome Hiſtoricall reports from ſome eminent perſons of the precedent ages, his penne was guided by the unerring Spirit of God, while he wrote this and the foure books following: whereof though* Euſebius lib. 7. cap. 2. de præpar. Evang. *ſuppoſed the booke of Geneſis was compoſed while he kept the flocke of his father in law in the land of Midian, yet it is rather to be beleeved, that that as well as the reſt was indicted by him, not when he was a private, but a publique perſon, inſpired and inſtructed by God for that purpoſe: but whether he received revelations from God for the contents of this and the reſt of the Pentateuch, when he called him into the Mount, Exod.* 24.12. *Or, whether Writing many things in the manner of a Diary (in all but the firſt) he had his informations daily communicated to him by the Spirit of God, it is not to be determined by any reſolution of man: yet this is moſt certaine, whereon we may reſt, that the Spirit of God, which to other Prophets revealed things to come, inſpired him with the Revelation for things already done, which is equally infallible in the knowledge of forepaſſed, and future perſons, matters, words, acts, or events, at what diſtance ſoever.*

CHAP. I.

Verſ. 1. *IN the beginning*] That is, when God began to give being to the world, it was made in the manner and order following. Moſes in this beginning of his Story, ſhutteth out the conceipt of the eternitie of the world, (which the Chaldæan and Egyptian Aſtronomers and ſome other naturall Philoſophers, (as Plin. Nat. hiſt. lib. 1. cap. 1.) at leaſt for the firſt matter of it, have conceived to be coeternall with the Creator: an errour repugnant both to true Religion, and right reaſon; though we take the truth (which is contradictory to it) rather for an Article of faith [Hebr. 11. 3.] then for a maxime in Philoſophy, and doe acknowledge God had from all eternitie the ſame power of Creation, which now firſt of all he put into act and execution.

God] Of and by himſelfe, without any either ſociable or ſubordinate agent, Iſa. 44. 24. made the world, wherein conſiſteth the chiefe difference betwixt Creation and Providence; in that, God onely worketh; in this, the creatures are ſubſervient to his power and pleaſure, be they never ſo glorious, as Gen. 32.1,2. never ſo contemptible, as Exod. 8.17.21.

God created] In the Hebrew the word for God is *Elohim* of the plurall number; which ſignifieth ſtrong, potent, mighty: (See Annot. on Exod. 32.4.) and for [*created*] the Hebrew word is *Bara* of the ſingular number; Whence ſome learned and pious Expoſitors have deduced the Doctrine of the *Trinitie* of Perſons in the *Unitie* of the Divine Eſſence. Others (among whom are divers, who are likewiſe learned and religious, (to ſay nothing of the Jewiſh, Photinian, Arrian, and Socinian hereticks, who denying the faith of that myſterious truth, deny all proofe produced for it out of Scripture) conceive the words will not warrant any ſuch deduction; not, becauſe this pluralitie may be underſtood of Angels, (as ſome hereticks ſuggeſt) for they were not Creators with God, but creatures of God; nor, according to the ſtyle royall, when Kings ſay *Wee* and *Us* in a word of pluralitie, not meaning any communication of their prerogatives to others; for that Courtly phraſe is ſo much younger then the beginning of all things, that it was not taken up untill the tyranny of one perſon becoming odious to the people, ſucceeding Kings, to gaine the good will of their Subjects, made ſhew of moderating their Soveraign authoritie by ruling rather

by others counsell then by their own self-wils; nor, because the word *Elohim* hath no singular number (as some have said) for it hath one, viz. *Eloah*; and if it had not, there be other names of God which are in their signification singular; But the proof of the Trinitie from this place is denyed by them, because, first, the phrase of joyning words of different numbers is an Hebraism, or manner of speech used by the Hebrews, not onely in construction of a verb in the singular number with a noune of the plurall number, but of a noune of the singular number with a verb of the plurall number, and of an adjective singular with a noune or participle plurall. Secondly, the words, though indefinitely they may import a pluralitie, they doe not precisely and determinately note or designe a Trinitie. Thirdly, the word *Elohim* with a verb of the singular number is ascribed to strange Gods, Exod. 20. 3. according to the Hebrew, though that numericall difference in English be not observed; nor can be expressed, as in the Latin, *non erit tibi Elohim alieni*. Fourthly, the word *Elohim* is used sometimes of a particular person in the Trinitie, as of the holy Ghost, vers. 2. of this Chapter, and Psal. 45. 6. it is used of the Sonne, and yet there is but one Son, one holy Ghost. Fifthly, those ancient Fathers, who were most skilfull in the Hebrew tongue, make no mysterious Exposition of the words *Elohim Bara*. For these reasons this place is no good proofe of the Trinitie against the Anti-trinitarians; especially, if it be taken alone, or set in the forefront of any conflict with them. Notwithstanding, it may be probably conceived to be the meaning of Moses to insinuate the Trinitie by this expression of the noune and the verb in a different number; Because, 1. He was not ignorant of the Doctrine of the Trinitie. 2. He well knew that God the Father made the world, as it is, 1 Cor. 8. 6. 3. That God the Sonne also made the world, as it is, Prov. 8. 24. 27, 28. Joh. 1. 3. Colos. 1. 16. and he expressely nameth the Spirit or third person (vers. 2.) as concurrent in the worke of Creation, as also Psal. 104. 30. Job 33. 4. It being true then that Moses beleeved a *Trinitie* of Persons in the *Unitie* of the Godhead, it is most like that by this phrase he meant here to mind the Jewes (for whose information he first intended and penned this holy History) of this high point of Doctrine. And though the word *Elohim* be sometimes given to creatures & false Gods in the holy Scripture, yet when it is applyed to the true God, it is usually joyned with a verb, noune, or pronoune of the singular number; usually, I say, not alwayes: for Gen. 20. 13. & Chap. 35. 7. & 2 Sam. 7. 23. we finde it otherwise; when to the creatures, or false Gods, it is commonly joyned with words of the plurall number; or, if with a word of the singular number, as Exod. 20. 3. it is to be taken figuratively by a *Sylepsis*, as, *there shall not be unto thee any of the strange Gods*; whereas applyed to the true God it hath a proper construction, as joyning one God and three Persons together: so in this place; yet so also, that it must not be unseasonably or indiscreetly urged against an Anti-Trinitarian adversary, nor made an occasion of uncharitable contestation among such learned and godly men as are found in the Doctrine of the Trinitie, though of different opinions about the phrase in this Text. See more on vers. 26. of this Chapter.

created] The Hebrew word *Bara*, translated *Created*, is a word in its proper sense proper and peculiar to God, and therefore should not be attributed to men, how great soever; yet it is a familiar phrase in the stile of the Court to say, Such a one was *Created* Earle, or Marquesse, or Duke of, &c. wherein as the parasites of secular Princes make them like God in power and greatnesse; so their Preachers and Chaplaines should doe their endevour that they may resemble their Maker in justice and goodnesse. See Annot. on vers. 21.

heaven and the earth] These words may be a summary proposition comprising briefly the whole Creation, as Exod. 20. 11. distributed into severall dayes workes afterwards: for all of it had its Originall from God alone without any concurring power, or fore-going matter, but that which himselfe made the first day as the common stock, out of which were deduced the ensuing dayes workes.

heaven] Thereby may be meant all the higher part of the world from the earth upward. But the *heaven*, (as perfectly distinguished from the nether world,) was not made until the second day, vers. 7, 8. Some take *heaven* here, for the highest heaven the place of Gods greatest glory and of the Angels habitation, with which it is thought by divers learned Divines that they were made, and were a part of the first dayes worke: for proofe of which opinion as probable (not as certaine) they alleadge the 38. of Job vers. 6, 7.

V. 2. *earth*] That is, that great materiall masse made up of the two heaviest elements, earth and water, with all the creatures on, or in them both: but the *earth*, as distinctly severed from other parts of the world, was not made untill the third day, vers. 10.

without forme and void] Without any proper and particular forme; and *void* and emptie of that distinct nature, vertue, and vigour; and of that comely order which afterward God gave unto it, when he separated the earth from the waters, distinguished it into hils and plaines, furnished it with fruits, clothed it with grasse, and garnished it with flowers.

darkenesse] The light not yet being made, darkenesse (which is nothing but the absence or want of light) covered that confused heape which was of an exceeding great compasse and depth in waters, and other materials contained in it: and it was so confused, not out of any defect of wisdome, or power in God to make the world distinctly and perfectly compleat at the first; for he could have done that in a moment: but he was pleased to doe his worke by degrees, and gradually to proceed from lesse perfect to more perfect workes, and to be doing that in severall dayes which he could have finished in a minute; to give the rationall creature occasion more deliberately to meditate on the parts and passages of the Creation.

the Spirit of God] The works of the *Trinitie* which are externall upon the creatures are undivided, so that where one Person onely is named as Creator, *all three* must be conceived to worke together in the production of the creature. The first Person is called the *Father*, not onely in relation to the *Sonne* the second Person; but to the creatures, who are all produced from his power and vertue; in which respect in the genealogie laid downe by Luke, and proceeding by way of ascent to the beginning of all things, Adam as created by God, is called his sonne, Luk. 3. last: and in this respect the Sonne may be called a *Father*, as Isa. 9. 6. for he also made the world, Joh. 1. 3. Colos. 1. 16. and here the *Holy Ghost* is especially mentioned as an Agent in the first Originall of all things. Whence he is concluded to be God, comparing this place with other Scriptures, as the 1 Joh. 5. 7. Matth. 28. 19. Job 26. 13. Act. 5. 3, 4. 1 Cor. 12. 4. 2 Cor. 13. 14.

moved] The word *Merahhepheth* in the Originall, rendered here *moved*, properly signifieth the hovering of a bird over her young to cherish and preserve them, according to that of the Eagle in the 32. of Deut. *she stirreth up her nest, fluttereth over her young, spreadeth abroad her wings*: vers. 11. and it importeth the effectuall quickening power of the Holy Ghost, which upheld, sustained and gave vertue to that great and generall heape, which thereby was formed into particular workes in the manner and order set downe in the rest of the Chapter.

face of] That is, that outward part, which, if there had beene light to discerne it, had beene most visible, as the face of a man is eminently conspicuous above his other parts; so the open sky, which is obvious to the eye, is called in the Hebrew phrase, *the face of the firmament*, vers. 20. And the shew-bread (which was set upon the table to open view of such as come where it stood) is according to the Hebrew, *the bread of faces*, Exod. 25. 30.

the waters] Which were in great depth spread over the other materials, or common stock of the first creation, whereby they were covered as with a garment, Psal. 104. 6. as all earthly creatures of the nether-world were covered by the flood in Noahs time, and the waters were uppermost, as being most fit and ready for the future generation: for the thicker part was most meete to concurre to the making of solid creatures below, and the thinner most easily rarified into aire, which was to be above, and to fill up the space from the earth upward to the place of the lowest Planet; and (as some thinke) to that also of the fixed starres; for they hold that the Planets move in the aire as fishes in the water.

V. 3. *God said*] God is said by his word to make not onely the light, but the whole world, Heb. 11. 3. not that he did use any articulate or audible speech, as we doe; for so he *said not*: because he is a pure Spirit, and not a bodily substance, as we are: but to note, first, the facilitie of the worke to him, who could make it without any toile at all; as easily, as quickly, as a word may be spoken, Psal. 33. vers. 9. Secondly, the Authoritie of the Work-master over the creature, Psal. 105. 34. as a King over his subject, according to that of Solomon, *Where the word of a King is, there is power*, Eccles. 8. 4. and to that of the Centurion, Matth. 8. 9. but with a supereminent degree of vigour above all created Agents; for *he calleth the things that be not as though they were*, Rom. 4. 17. and by this call he giveth them a being, which before had none, and can restore the being which before they had, and for the present have not, as Joh. 11. 43. Thirdly, the words *God said*, import a potent efficacie, or an efficacious decree for the present existence of the worke. Fourthly, they intimate the libertie of the Creator (for they that are endowed with the facultie of speech doe exercise it without constraint, or naturall necessitie) who made the world by his owne free-will, and not by a necessary emanation of Power from his Divine nature, (as some Naturalists have thought, and thence have inferred the eternitie of the World against the truth of Scripture and the light of reason).

light] This light was not any shining upon the nether world from the Heaven, called *Empyreum*, (the highest & most glorious Place of the blessed) which many have conceived to be made first of all the creatures, & to be understood by *heaven* in the first

verse

Cap. 1. V. 2. Before G. planted ye world, all yt world was a Wilderness, a place without form, it had no method in it: Creation methodiz'd ye rude heap, and drew ye Wilderness into a Garden. Caryl Cap. 12. V. 24. where תהו is rendred Wilderness.

Cap. 1. 5. — first Day] Atquer hæc sine dubio, prima et antiquissima est diei naturalis dispositio, a Vespera ad Vesperam, seu ab occasu ad occasum Lucis. Exod. 22. 32. A vespera — Quam Judæi, et plurimi populi alij, Itali, Bohemi, Silesij; hodie retinent.

——— Ergo sine dubio dies primus capit ab initio tenebrarum, i.e. a primo puncto Creationis Terræ, et Abyssi; et in Lucis primæ terminatione desijt: quod spatium cum fuerit 24 horarum; Consequens est, Tenebras, seu Noctem primam, duodecim horas duravisse; et Lucem, seu diem primam artificialem, Nocti æqualem fuisse.

Pareus, p. 42. Col. 1.

v. 5. God called the Light, Day] h.e. Voluit DEUS ut esset aliqua Dierum & Noctium vicissitudo; quod etiam mox secutum est, quum primus Dies finem accepit. Lucis enim conspectum abstulit, DEUS, ut Nox Diem alterum inchoaret. Moses Diem a vespere incipit secundum usitatum Gentis suæ morem. An autem hic optimus sit et legitimus ordo, disputare nihil attinet. Scimus Tenebras fuisse tempore superiores; quum Lucem DEUS subduxit, hoc erat diem claudere. Non dubito quin rationem hanc secuti sint vetustissimi Patres, quibus finis Diei erat Vesper adveniens, atque ita alterius Diei Initium. Quanquam Moses Legem hic præfigere noluit, quam violare fit nefas: Sed receptæ Consuetudini (ut jam dictum est) accomodavit Sermonem suum. Quare sicuti stultè Judæi, omnes aliorum rationes damnant, quasi hanc solam DEUS statuerit: ita rursum futiles sunt alij, dum hanc quæ a Mose commendatur, præposteram esse contendunt.

——— Incipit autem Dies a vespere, quod tenebræ ante creatam lucem fuerunt; cumq; ita Hebræi auspicantur: quod idem olim fecisse Gallos, tradit Cæsar, et Germanos, Cornelius Tacitus.

Castalio, in Critico London.

1. 7. above the Firmament] See Caryl on Job, 26. 8. and 38. 37.

verse of this Chapter; for (besides that, that interpretation is not so probable as the interpretation upon the first verse) that heaven in their conceit (who understand this light to be derived from it) was made before the darke lump of the first matter. Secondly, neither was it the element of fire, (for if there be such an element, which some confidently deny, and some affirme to be placed under the Orbe of the Moone) it is more like it was made not the first, but the second day with the Firmament. Thirdly, neither was it the light of the Sunne, or the Moone or Starres: for this light was made the first day, vers. 5. and they had not any distinct being or appearing untill the fourth day, vers. 19. Fourthly, but it was a bright qualitie immediately created by God, and (not as the Papists pretend, an accident without a subject) but inherent in some meete subject, as the light of the Pillar of fire, Exod. 13. 21. and of the bright Cloud, Matth. 17. 5. Fifthly, or it might be some extraordinary brightnesse on the upper part of the waters receiving and reflecting light like a looking-glasse, for which purpose that element hath a fitnesse above any other.

V. 4. *God saw*] This is often after mentioned, as vers. 10. 18. 21. 25. 31. and is alwayes to be understood as a condescending in phrase and expression to the manner of men, who when they have effected, or obtained, or observed any good thing, upon sight or experience approve the profit of it, which God knew well enough without sight; for that is properly a sensitive and corporall facultie, which is not in God, being a pure Spirit; and before the creature was made, he knew the goodnesse of it as well as afterward; therefore God using this dialect (formally humane) when he speaketh of himselfe, meant to shew us how usefull and acceptable light and other creatures are; and hereby also he ratified their usefulnesse to the good of others, especially of man.

divided] The light is divided or separated from the darkenesse, not in Name onely, as Abenezra thinkes, but by a naturall repugnancie betweene them, so that they have no communion together, 2 Cor. 6. 14. but where the one is, the other cannot be, (at least in an eminent degree; in a remisse they may be for a while at least, as in the morning and evening twilight) for they drive out and succeed each other, and make night and day in severall parts of the world by alternate turnes; so it was by the motion of this new created light, which carried about by the vigour of that Spirit (which moved upon the face of the waters) from one part of the world to the other made the distinction and measure of the three first dayes, as the revolution of the Sunne hath done ever since. What became of it when the other lights, Sunne, Moone, and Starres were made, is uncertaine. God might incorporate it into the body of some of those settled lights, or otherwise dispose of it, as his wisdome thought most meete; though how in particular, Gods Word hath no where revealed, nor may humane wit presume to resolve.

V. 5. *God called*] Or, decreed it to be so called: for contrary things must be called by contrary names, Isa. 5. 20.

the light, Day] The word *Day*, in the former part of the verse noteth the day artificiall from morning till night, Exod. 16. 12, 13. which is the time of light measured out to twelve howres, Joh. 11. 9. Matth. 20. 3. 6. which were not more nor fewer, but longer or shorter according to the different proportion of the dayes in Summer and Winter: the first beganne with the Sunne-rising, and the last ended with the Sunne-setting; which division was in use not onely with the Jewes, but with the Romanes, Cæl. Rhodig. lib. 2. Antiq. Lection. cap. 9. but in the latter part the last word of the verse, the word *Day* is taken for the day naturall consisting of twenty foure howres, which is measured most usually from the Sun-rising to the Sun-rising; or, from the Sun-setting to the Sun-setting: for the use of the word *day* in this sense, compare Exod. 12. 29. with Numb. 3. 13. & 8. 17.

the first day] In the Hebrew *it is one day* in number, not expresly the first in order; the like expression we finde, Gen. 8. 5. Numb. 29. 1. and it is followed in the Greek, Matth. 28. 1. Joh. 20. 1. 1 Cor. 16. 2. This first day consisting of twenty foure howres had (as some thinke) for the first halfe of it the precedent darknesse, and for the other, the light newly created: the night they take to be meant by evening, a part of it, and the day by the morning which is part of it also: and accordiug to this the Sabbath (being as large a day as any of the rest, and so containing twenty foure howres) is measured from even to even, Levit. 23. 32. the Romanes, and other Westerne Nations reckon the twenty foure howres from mid-night to mid-night; the Egyptians contrariwise from mid-day to mid-day. Yet it may be with good probabilitie thought, that at the first (according to the Chaldean account, which is quite contrary to that of the Jewes fore-cited, measuring the day from Sun-rising to Sun-rising) the day naturall began with the light: for Even is the declining light of the fore-going day; and the morning may as well be called the end of the night past, as the beginning of the day following: and so divers of the learned by the *evening* understand the day, as the end thereof; and by *morning* the night, at which time it is at an end: for denominations are many times taken from the end, because thereby the thing is made compleat: so the whole weeke is called by the name *Sabbath*, Levit. 23. 15. & Matth. 18. 12. because with it the weeke is wholly made up and fully finished.

V. 6. *firmament*] The word in Hebrew is *Rakiah*, of the masculine gender without a plurall number; and it signifieth a thing spread out or extended like a curtaine, Isa. 40. 22. Psal. 104. 2. Or, like melted metals which (though with heat they become *as like water* in softnesse, moistnesse, and fluid motion, whereby they spread abroad (if they be not bounded by some other thing) *as they are unlike water* in its coldnesse doe settle in a firme soliditie, when the heat is spent: Or, like metals that are beaten out into bread th and length by the hammer, in that sense the word *firmament* may be attributed to the Orbs of the Stars and Planets, which may therefore be called *the firmament*, if not for such a solid firmenesse as is in metals, yet in regard of their durable natures, not subject to corruption, (as inferiour bodies are) untill the finall dissolution of the world, 2 Pet. 3. 12. But the word *Rakiah*, signifieth properly and immediately an expansion, or spreading out: and the word *firmament* is answerable to the Greek word *Stereoma*, which importeth firmenesse, rather then to the Hebrew word *Rakiah*, which signifieth expansion, extention, or spreading out: and therefore though the earth in regard of its firmenesse and stabilitie might be called *firmament*; the word *Rakiah* is applied unto it, not in respect of its firmenesse or stabilitie, but in respect of its extention or spreading out: Isa. 42. 5. & 44. 24. for which cause it may be also applied to the Region of the Aire, as in this place; though elsewhere such an acceptation or application of it be not very obvious in the Scriptures.

V. 7. *which were*] In the Hebrew there is neither *were* nor *are*, but thus, [*the waters which under the firmament from the waters which above the firmament*] but if a word be put in for the supplement to the sense, it should be rather *are* then *were*: for to say, *were above*, presupposeth the division made already, whereas this *out-spread thing* called *firmament* was made that they might be divided; and by it was the division made: So that according to the sense of the place (though the Originall will beare both readings alike) the words should be read thus, *the waters which are under the firmament, from the waters which are above the firmament*, meaning by the firmament, the out-spread aire from the earth to the clouds; and by the waters above it, the raine bound up in clouds, Job 26. 8. Psal. 18. 11.

V. 8. *Heaven*] That is, the region of the aire, and all that is above us which is called by the name of *Heaven*; as first, *the fowles of heaven*, vers. 30. of this Chapter, and Psal. 79. 2. Secondly, *the clouds of heaven*, Psal. 147. 8. Matth. 24. 30. to which properly belongeth the word *Shamajim* in this verse, signifying *there waters*, for *the clouds poure out waters*, Psal. 77. 17. Thirdly, and *the starres of heaven*, Gen. 22. 7. And fourthly, that which is above all these, the place of eternall happinesse, called *Paradise*, and the *third Heaven*, 2 Cor. 12. 2. (reckoning the whole region of the aire to the Moone for the first heaven, and from thence to the highest starres inclusively for the second) called by Solomon *the heaven of heavens*, 1 King. 8. 27. and by a greater then Solomon, our blessed Saviour, *his Fathers house*, Joh. 14. 2.

V. 9. *gathered*] Or, *flow together*; the Hebrew word *Jikkavu*, derived from *Kavah*, importing *expectation*, notes a fit place for their reception, as if it were so ready for them, as to expect their coming thither, and (according to its affinitie with the conjugate word *Kau*, which signifieth *a line*) it noteth the naturall disposition of the waters to runne to it (as by a streight line) the next way: See Psal. 33. 7.

one place] Their place may be called *one* in respect of their principall gathering together in the Sea, which is as a maine body (in comparison whereof other waters are but as armes or limbes) whence they run, and whither they have their recourse againe, Eccles. 1. 7. as God directeth their motion, and setteth their bounds, Job 38. 8. 10, 11. Psal. 104. 8, 9, 10. Prov. 8. 29. Jer. 5. 22.

dry land appeare] For before, it was for the most part covered with waters: it is like the earth at this time was, as in the second of Peter, Chap. 3. vers. 5. *standing out of the water, and in the water*: part out of it, and the greatest part under it, yet some part out of it, and above it; for there was a distance and division betwixt the upper waters in the clouds, and those below, which could not be at this time, if the whole earth were wholly covered; for there are some hils (as some say) higher then some rainy clouds, unlesse we say that hils had not their eminent existence untill the earth was wholly uncovered, but so the saying of Peter is not so fairly cleared. See Ann. on c. 7. v. 20.

V. 10. *Earth*] Though the Earth be firme and stable in it selfe, yet some derive the Hebrew word *Erets* from *ruts*, which signifieth *to runne*, because being made dry, it was meete for living creatures to runne upon it: some derive it from *Ratson*, signifying *good pleasure*; and so it importeth that not by

any naturall neceſſitie or operation was this ſeparation made, but by Gods free-will & good pleaſure to make both elements more beneficiall and pleaſant to the creatures of ſeverall kinds.

Seas] The word here firſt brought in in the plurall number (as it is elſe-where) is uſed many times alſo in the ſingular; as Gen.22.7. Hoſ.11.10. Mic.7.12. Pſal. 8.10. (where alſo it is uſed in the plurall number) and though in every place where there is water, if it be but a baſon-full, there be a collection of waters, which is made up of many drops; as one loafe of many graines; yet it is applied onely, or for the moſt part, to a copious collection of waters. And it may well be uſed in the plurall number, becauſe of the pluralitie of ſignifications; naturall, artificiall, and figurative: naturall, as for the ſeverall ſorts of ſeas, *the great Sea*, Joſh.23.4. or Mediterranean Sea, called alſo the Occidentall, or Weſterne Sea, becauſe in reſpect of Jeruſalem that Sea is Weſt-ward; the *Red Sea*, called *Mare Suph*, or the Sedgie Sea, through which the Iſraelites paſſed, and in which the Egyptians were after drowned, Exod.14.22. 26, 27. the *Salt Sea*, Numb.34.3.12. called by Joſephus, the Lake *Aſphaltis*, or *Aſphaltites*, whereof he makes a memorable and admirable deſcription in his ſtory of the Warres of the Jewes, l. 5. c. 5. the *Sea of Chinnereth*, Num.34.11. called uſually *the Lake of Genneſareth*, Luk.5.1. and the *Sea of Galile*, and *of Tiberias*, Joh.6.1. which (as Pliny meaſureth it) is ſixteene miles long, and ſixe miles broad, Plin. Nat. Hiſt. lib.5. cap.15. And there is a pluralitie of Seas yet further varied according to the Countreys on which they border, as the Arabian, and Perſian, the Spaniſh, and Britiſh Sea, &c.

Againe, the word is applied to an artificiall collection of waters; for that great braſen veſſell, 1 King.7.26. was called a Sea, 2 Chron.4.6. for the hugeneſſe thereof, Joſeph. Antiq. l.8. c.2. It was made (ſaith he) after the manner of an Hemiſphere, or halfe-globe; and it was ten cubits broad from the one brimme to the other, 1 King.7.23. and an hand-bredth thick, and five cubits high, 2 Chron. 4.2. wherein the Prieſts were to waſh themſelves, 2 Chron.4.6.

Laſtly, by a figure, a multitude of men meeting together as drops in the Sea, is called a *Sea*, Jer.51.42. and by *waters* according to the interpretation of the Spirit, are ſometimes underſtood, *multitudes, nations*, and *tongues*, Revel. 17.15. But that acceptation which is proper to this place, is neither figurative, nor artificiall, but naturall; naturall in reſpect of the condition of the creature ſince the Creation, but miraculous and Divine in reſpect of the firſt ſeparation of the waters from the earth, and the collection of them into Seas.

God ſaw] The ſeparation of waters was but begun the ſecond day, but perfected on this third day: wherefore the approbation is not mentioned in the concluſion of the ſecond dayes worke, but reſerved till now, that it was perfectly made. So God made the out-ſpread thing called the *firmament* the ſecond day, verſ. 6.8. but he adjourned or put off the approbation of the worke till the fourth day when it was made perfect by addition of the Sunne, Moon and Starres, from verſ.14. to v.19.

V. 12. *brought forth*] There was both a kindly Spring in the growing of Graſſe, and Herbes, and Trees, and a mature Autumne in ripe and perfect fruits, as appears Chap.3.6. though yet the earth received neither warmth nor any other influence from Sunne, or Moone, or Starres; for yet they were not made: which ſheweth that Gods power depends not upon any means, but all meanes upon it: ſo that the godly, though they have no pawne of precedent proviſion, nor any ſurety of the aſſiſtance of the creatures for future increaſe; may confidently relye upon his promiſe for neceſſary ſupply, Pſal.37.19.

whoſe ſeed was in it ſelfe] That is, either in the root, or in the fruit, or in the leafe, or in the branch, or in the bud; ſo that it hath a vertue to bring forth its like for the conſervation of the kinde, without borrowing of any helpe from conjunction with any creature, as in the mixture of male and female; which difference of ſexe, in proprietie of ſpeech, is not in Plants, but in living creatures onely.

God ſaw that] This ſentence is often repeated, as verſ. 4. 10. 18. 21. 25. 31. to make a deepe impreſſion in mens mindes of the goodneſſe of the Maker, and of the creatures made for the glory of God, and the benefit of man; and to note that they prove bad onely by ſinne and unto ſinners; yet by the goodneſſe of God, and his mercy in Chriſt, (in whom the elect have a right reſtored to the things created, 1 Cor. 3. 21,22,23.) even the worſt ſort of them may be of good uſe; for poiſon may be ſo tempered as to be turned into medicine, (and to ſome creatures, poiſonous hearbes and plants yeeld ſome nouriſhment) for recovery of health to man-kind, whether good or bad; though not for the bad, but for the godlies ſake.

V. 14. *Let there be lights*] In the Hebrew the Verbe is of the ſingular number, the Noune of the plurall: So alſo Exod. 8.17. So *there were lice*, in the Hebrew, *there was lice*, *lat. fuit pediculi*: the like Enallage of number elſewhere.

to divide the day from the night] Heb. *to divide betweene the day, and betweene the night.* By *day* is meant the artificiall day from the Sun-riſing to the going downe of it; though in the concluding approbation of each dayes worke, it be put for a day naturall, conſiſting of twentie foure howres.

ſigues] Of the weather: as the Sunne, when it ſetteth with a red skie, fore-ſheweth a faire day to follow, Matth.16.2. and the Moone according to the varietie of its colour and figure, ſignifieth a difference of weather; and both of them, by their Eclipſes, betoken the temper of the enſuing ſeaſon, at leaſt for ſome naturall qualities and events; and ſtarres ſhining cleere in the winter ſignifie froſts. Plin. Nat. Hiſt. lib. 18. cap. 35. By their *naturall* and *ordinary* operation, and by an *extraordinary* and *ſupernaturall* ſometimes, they import terrible Comminations to the nether-world, as Luke 21. verſ. 25,26. Act. 2. 19, 20. whereat the wicked throughout the world, Pſal. 65. 8. not the godly, Jer.10.2. Luk.21.28. may be afraid; which yet giveth no warrant to the preſumption of Prognoſticators, or judiciarie Aſtrologers, to fore-tell the fortunes of men, or fates of Civill States by the Starres; or to make any prediction of any other ſupernaturall events from the face of the heavens, or the impreſſion of the Planets, or from the temper, figure, colour, or poſture of the Celeſtiall bodies; for ſuch Arts of Divination are condemned by the Word of God, Deuteron. 18.10. Iſa. 47. 13.

and for ſeaſons] Chiefly thoſe ſpecified, Gen.8.22. but withall they conduce for diſtinction of times, when to worke, and when to reſt; when to ſow, and when to plant, and prune, and reape; and when to doe other affaires with beſt conveniencie and advantage both for *Naturall* and *Civill* good; and they ſerved alſo for the difference of ſacred ſeaſons; as for the Sabbath, the Feaſt of Pentecoſt, New Moones, &c.

V. 16. *two great lights*] To wit, the *Sunne*, and the *Moone*; the Sunne the greater indeed, for it is one hundred and ſixty ſixe times greater then the Earth (as Aſtronomers reſolve, though rather upon probable conjecture then certaine demonſtration). Amongſt the Celeſtiall lights the Moone in appearance ſeemes the greateſt next the Sunne, and is called *a great light*, as the Sunne is (without any difference) when it is thirty nine times leſſe then the Earth, and is the leaſt but one (that is Mercury) of all the Planets; and of farre narrower compaſſe then the fixed ſtars; for ſome of them as Aſtronomers affirme, are an hundred and ſeven times greater then the earth, though they ſeeme much leſſe: Nevertheleſſe the Moone being the loweſt of theſe ſhining bodies, and ſo neerer to the earth, as it appeareth to be bigger in quantitie, ſo it miniſtreth more light to mans uſe, then any of the ſingle ſtarres of the greateſt magnitude, yea then all of them together, when it is at the full; yet this fulneſſe of light, is for a great part of it but a borrowed brightneſſe from the body of the Sunne, which the moone receiveth and reflecteth like a Looking-glaſſe.

to rule] The Sunne, Moone, and Starres, by their motions, light and influences under God, Jer. 31. 35. ſerve much, not onely for diſtinction of times, and for qualification of the creatures for naturall operations, (whereof ſee Deut.33.14. Hoſ. 2.21. Job 38.31.) but for ordering of Civill and Eccleſiaſticall matters with moſt conveniencie, both for the doing and forbearing of them: In this rule their commiſſion and power depends upon the Almighties pleaſure; for when he will have it ſo, *the Moone ſhall not give her light, and the Starres ſhall fall from heaven*, Matth.24.29. See alſo Joel 2.31. Act.2.20.

V. 17. *God ſet them*] He did not firſt create them, and after place them there, as he made man out of Paradiſe, and afterwards put him into it, Chap.2. verſ.15. but made and placed them both at once; as it is ſaid of the ſoule, that it was at the ſame time created and infuſed, infuſed and created.

V. 18. *to divide*] The time betwixt light and darkneſſe, by their preſence and withdrawment; and by alternate courſe or turnes to make their diſtinction betwixt night, which without light is darke; and the day, when the light baniſheth darkneſſe into the other Hemiſphere, or part of the world.

V. 20. *moving creature*] Heb. *creeping thing*. The fiſhes are called *creeping things*, (for ſo the Originall word *Sherets* importeth) becauſe as creeping things on the earth move with their bellies cloſe to the element they live on, ſo doe fiſhes in the water. The difference betwixt creeping and going creatures is properly in the feet, though if they be ſuch ſhort feet as bring their breaſts or bellies neere the ground, they are ſaid to creepe, (as a Lizard, or Neut; and ſo we ſay of ſome other creatures, whoſe legs doe lift them up but a little way above the ground they goe on;) now becauſe commonly ſuch things as creepe, doe move but ſlowly, and fiſhes move very ſwiftly in the water; we commonly call their motion not creeping, but ſwimming, rather according to what we perceive by ſenſe, then what the Originall word doth ſignifie. There are ſome ſwimming creatures called *amphibia*, that have their abode partly on the land, partly on the water, as the Crocodile, and the fiſh called the Sea-horſe; but though they have feet, and uſe them on the land, yet in the water they move with their bellies on the water, and uſe their feet but as oares to ſwimme withall, as doe

Swans

v. 26. — in our image —
Finxit in effigiem moderantum cuncta Deorum
Ovid. Metam. Lib. 1. f. 2. a

Willard Catec. p. 320. col. 2. on Isa xl. 2, 3.

26v. The higher any creature is, ye more immediately it depends upon G. in its product. Charnock

28.
v. 22. blessed] Non dictum est benedixit Cœlum. vt. Ergo benedictio proprie ad multiplicationem valet, et ad implendam faciem terræ. — Ergo fratres mei charissimi, sic abundanter in nomine Christi benedixit nos Deus, ut filijs suis impleat universam faciem terræ, adoptatis in — regnum suum coheredibus Unigeniti sui.
Augustin. Ps. 66. col. 692. B.

Swans and such like. There be many other kindes of creeping things, of which see Annot. on vers. 24.

V. 21. *and every winged fowle*] According to our Translation and the Vulgar Latine, the fowles and fishes seeme to have had the same Originall, vers. 20. & 22. and indeed it is probable they were rather made the fifth day with the fishes, then the sixth, with the beasts; because the fowles and fishes are thrice mentioned in the fifth dayes worke together, and no mention of the making them on the sixth day among the beasts; and though they be brought in among the beasts, Chap. 2. 19. it is but occasionally, to wit, that they might bee named by Adam, as the fishes were not: But yet it may be they were made rather of the earth, then of the water, though they were made the fifth day, because it is said, *Let fowle multiply in the earth*, vers. 22. of this Chapter; and though some of them live much in the water, and of what they get out of the water; the most of them flying in the aire, have their consistence upon the earth, or some solid body resting upon the earth. And yet there may be a third opinion as probable as either of the former, which is, that the fowles, as they live, so they were formed in the aire, and of it, other elements necessary to constitute mixt bodies (by Divine power) being tempered with it. Of which three Opinions there is none either demonstratively true, or dangerously false, if untrue.

created] To *create* in property of speech (as is noted before in the Annot. on vers. 1.) is to make a thing out of meere nothing, as the word *Bara* is used, vers. 1. The same word is used of the making of Whales though they had their being from precedent matter, because that matter was originally nothing; and such as it was, so unapt for such a worke, that without an infinite creating power it could never have beene formed into a Whale.

great whales] The Hebrew word *Tanninim*, rendred *Whales*, is taken in generall for all great creatures, whether of the earth, or of the water, Plin. Nat. Hist. lib. 32. cap. 11. writes there are one hundred seventy sixe kinds that live in the watery region, and he setteth them downe in an Alphebeticall order, among which the Whales are the greatest, being like moving mountaines in the Seas; for some of them (as he giveth in the measure in the same Chapter) are sixe hundred foot long, and three hundred sixty foot broad; they may then well be called *great whales*, as the Sunne and Moone, *great lights*, v. 16. yet as great as they were, they could not make themselves, no more then the little Gnat, or Pismire could give a being to it self. Of this creature much is said in the Book of Job under the name of *Leviathan*, so is he called, Chap. 41. which name in the Originall is a compound of two words, *Lavah* which is *to couple*, and *Thannin* a Serpent, or Dragon; because by his bignesse he seemes not one single creature, but a coupling of divers together; or because his scales are closed, or straitly compacted together.

fowle] See the first Annot. on vers. 20.

V. 22. *blessed*] That is, by the vertue of his word he gave them power to ingender, beget, and bring forth their like in kinde: for that is a blessing, Gen. 8. 17. & 9. 1. & 24 60. Psal. 127. 4, 5. & 128. vers. 3. and therefore, (as some observe) God is not said to blesse the Sunne, or Moone, or Starres, or any other creature that hath not life; because they are not to increase and multiply like living creatures, which were made male and female for that purpose: This blessing of the fishes and fowles is not so expresly mentioned as conferred upon the beasts of the earth; nor omitted concerning them, because (as some Jewes imagine) the Serpent is among them; but premised in the former blessing, or presupposed in the difference of sexe, whereby they multiply, which is their blessing.

V. 24. *earth bring forth*] This bringing forth was meerely miraculous, and so extraordinary, that as the like was never after this time; God having ever since set the creatures (which have difference of sexe) in a regular way of multiplication of their kinde by procreation. How many of each sort of fishes, fowles, or beasts were formed at the first, and whether in the like number wherein they were received and reserved in the Arke, Gen. 7. 2. God hath not revealed in his Word, and what he is not pleased to teach in such Points, we must not be curious to learne, much lesse peremptorily take upon us to resolve.

living creature] The creatures now made in the generall are living creatures, and are distinguished into two kinds, *going* and *creeping things*; the going againe, are of two sorts, *cattell*, and *the beasts of the earth*; the word for *cattell* in the Originall is *Behemah*, which in the generall acceptation may signifie any living creature, especially great, wilde or tame; and in particular some take it for *the greater* sort of beasts, and therefore render it in the plurall number by *Pecora*; and some for the lesser sort, and translate it by *Pecudes*: but the most understand by it such as are usefull to man, either for his food or clothing, drawing, or burden-bearing, and therefore in Latine have their name from *helpe*, for the word is *Jumentum*, as it were *Juvamentum*: and *Hhajiah*, which is rendred *beast*, when it is put in the same sentence with *Behemah*, it is taken (as some learned Hebrewes observe) for a wilde beast, such a one as Jacob thought had devoured Joseph, Gen. 37. 20.

creeping things] Some creeping things had their originall from the waters, vers. 20. some from the earth, as here; and though now some of them be generated by corruption, all of them had their first originall by creation, at least the principall kinds of them; and for others, they might since be multiplied severall wayes, yet by vertue of the principles of the first production or creation of all things: and though many of them may seeme to be of little or no use, yet they serve by comparison to set forth the excellency of other creatures, and to shew the power of God as well as the greatest: by them was God much glorified in the miraculous contestation betwixt Moses and the Enchanters of Egypt, Exod. 8. 19. and in his judgement upon the Egyptians and upon other wicked persons, who are sometimes devoured by crawling and contemptible vermin; so was Pherecydes. AElian. Var. Hist. lib. 5. cap. 28. See also Plutarch in the life of Sylla.

V. 26. *Let us make*] This is spoken after the manner of men, as by way of deliberation and advice for a worke of great weight and moment: but besides this word of pluralitie [*us*] may intimate the *Trinitie*, distinctly noted in the first Epistle of John Chap. 5. vers. 7. In this manner (that is, plurally) God speaketh of himself foure times in Scripture, as besides this place, of this Booke, Chap. 3. 22. & Chap. 11. 7. & Isa. 6. 8. and in divers of them not by way of deliberation or advice, (as here) but so, as to minde us of the mysterie of the three Persons in one Godhead; and in this place God the Father seemeth to speake as communicating by way of consultation with God the Sonne, and God the Holy Ghost, concerning the creation of man. See Annot. the second on vers. 1. of this Chapter.

make man] Man is made on the last of Gods work-dayes, and the last worke of that day; and as the last, so the best; that is expressely mentioned (as the angels are not): as the first dayes worke was most imperfect, not that God increased in skill by continuance in working, nor that he could not have wrought up his handy-worke to perfection the first moment of Creation; but he meant by his example to teach us both patience in the expectation of proficiency, and diligence and perseverance to bring it on by degrees, from good to better, and best of all; and withall he shewed his fatherly beneficence and providence to his eldest sonne Adam, Luke 3. last, in furnishing the world and making all things ready for his entertainment before he put him into it.

man] The word *Adam* (put for man in the Hebrew, standing for the whole species of mankinde, as Chap. 9. 6.) signifyeth (as Josephus rendereth it) *Ruddy*; and he giveth this Reason of that name, because (saith he) he was made of earth tempered with red or yellow: for the earth which is elementary is of that colour; Joseph. Antiq. lib. 1. cap. 2. This name is given by God to man, Gen. 5. 2. rather then to other creatures though they were of earth also, because he was in danger of pride by his preheminence, and because he was capable (as they were not) of an humble and holy consideration of his meane originall, being made of that element on which every creature may set his foot and lay his dung.

Image] Chap. 5. 1. & Chap. 9. 6. 1 Cor. 11. 7. Colos. 3. 10. The Image of God in man consisteth not in any bodily shape, (as some hereticks have thought, and some simple people too easily beleeve; which errour is nourished by Popish pictures of God set forth in the resemblance of man, contrary to Deut. 4. vers. 15, 16.) but in the nature of the soule, as it is a spirituall and immortall substance, and indued with three faculties, understanding, will, and memory, as the Deitie hath three Persons, Father, Son, and holy Ghost; and in the now supernaturall indowments of divine knowledge, righteousnesse, and true holinesse, Eccles. 7. 29. Eph. 4. vers. 24. and lastly, in authoritie and government of the creatures, in which respect are Governours chiefly called Gods, Exod. 22. 28.

likenesse] *Image* and *likenesse* are not two diverse things, but the same more fully and clearely expressed in two words then in one; and that after the Hebrew manner in two substantives, whereof the one is of an Adjective construction: So, *Let Us make man after our own Image, after our likenesse*; is in effect thus much; Let us make man after our Image, very like unto us: the like Hebraisme may be observed, in Jer. 29. 11.

let them] The word *man*, or, the Hebrew, *Adam*, taken not personally or individually for one single person, but collectively in this verse, comprehendeth both male and female of mankind: and so it may well be said, not *let him*, but *let them* have dominion: which if it be considered negatively, as not extended to the ruling of the Aire, Meteors, or Stars above him, (for he hath no power at all over them) it may admonish him of reverence and obedience to his Maker, to whose power and Government alone they are reserved, and so are not subject unto man; but are as fellow-subjects unto God.

dominion] The Dominion which man had over all the creatures

tures (the fishes, even the great whales, and fowles, not excepted) was at first like that which the Centurion saith of his Military Command over his souldiers, Luk. 7. 8. For they were obedient to him with readinesse, and reverence, ready to come or goe at his Command; but this obedience to man was forfeited by his disobedience to God; and mans rebellion against his Maker is punished with the creatures rebellion against him, even to his ruine, Ezek. 14. 21. Though here be no mention of Dominion among mankinde over one another, but only over the other creatures; yet it is most like that Parents should have authoritie over their children, which as it would have been exercised without any rigour, so it would have been obeyed without repining or grudging. Of the Dominion of man over the creatures, see further, Annot. on Gen. 9. 2.

V. 27. *male and female*] Matth. 19. 4. Mark. 10. 6. Not at once, or in one person, but severally; that is, though he united them in participation of his image, he distinguished them into two sexes, male and female, for the increase of their kinde: their conformitie in participation of Gods Image is clearely manifest by many particulars, for in most of the respects fore-mentioned, Annotation 3. in vers. 26. the image of God is equally communicated to them both, and Eve was so like to Adam (except the difference of sexe which is no part of the divine image) in the particulars fore-mentioned, that in them, as she was made after the image of Adam, she was also made after the image of God: as if one measure be made according to the standard, an hundred made according to that, agree with the standard as well as it.

V. 28. *be fruitfull*] These words were rather a benediction, as vers. 22. then an injunction for procreation; yet that also, so farre as man was bound to doe his part for multiplication of mankinde: how farre this agreeth to the condition of man since his fall into sinne, may be gathered by the words of our Saviour, Matth. 19. 10, 11. and of the Apostle, 1 Cor. 8. 9. whereby all are allowed, and those necessarily required to marry, (who have not the gift to continue in chastitie without that remedy) whether they be Civill or Ecclesiasticall persons, since the difference of callings makes no difference of naturall inclinations; and that *marriage is honourable in all*, Heb. 13. 4. without distinction or exception.

subdue it] Not as by conquest, as if it were rebellious from its creation; but by *subduing* is meant a keeping of it in a state of subjection and service to man, as if he had gotten the mastery of it by force, as Jer. 34. 11.

V. 29. *bearing seed*] See Annot. on vers. 12. Whether there were any flesh eaten by the fathers before the flood or no; See Annot. on Gen. c. 9. vers. 3.

V. 30. *and to every beast of the earth*] Psal. 104. 14. Though now divers sorts both of beasts and birds doe live on flesh, so as it seemes naturall to them, yet at the first it is probable there was no such antipathy betwixt the creatures, nor such an appetite to devoure one another, as since the fall, which caused not only a falling out betwixt God and man, but betwixt man and man; man and the creatures; one creature and another; and the same creatures which now live upon flesh, are observed in want of it to feed on figs and chesnuts, as *Aug.* sheweth, *de Civ. Dei lib.* 15. Chap. last: and no doubt in the like defect they might and doe make use of other things which grow out of the earth, which in the beginning, before sinne had brought a curse upon the creatures, were both more nutritive, and more delightfull to the appetite of every creature, so they needed not to desire any other diet.

V. 31. *very good*] Every particular creature was good taken by it selfe; *good* as from God; for as from his mouth proceedeth not evill and good, Lam. 3. 38. so from his hand proceedeth no evill at all, either of sinne, or of paine; but good onely, though since the corruption, the evill of paine be his work, Amos 3. 6. as the evill of sinne was mans, Eccles. 7. 29. Secondly, good in their qualities and effects, without any either guilt or hurt: But now taken all together, they are *very good*; and very good, because their goodnesse is diffusive, and mutually communicated all over the world; and the more good, because man the most excellent of all Gods visible workes was made, who onely among them knowes the goodnesse of the other creatures, and how to make good use of them all; and without knowledge and use, they could not be so good either in estimation or in deed, as with them both: and God might call them *good* and *very good*, because of his owne complacency in the creatures, Psal. 104. 31.

In all this History of the Creation, there is no mention of the creation of Angels, whence some have supposed them to be eternall; but against that may be alleadged, Col. 1. 16, 17. Some, that though they had a beginning, yet it was long before the creation recorded in this Chapter; but in the same place of the Apostle, *all things in heaven and in earth, visible and invisible*, are wrapped up in one originall, and that distinguished from the eternall duration of the Creator *who was before all things, and by whom all things consist*; and this according to the judgement of the soundest Divines in all ages. For the time of their making, this is certaine, they were made before man fell, but on what day, whether the first day with the highest heavens, (as some conceive: See Annot. last on vers. 1. of this Chap.) or the second day (as others think) when the Firmament was made, by which they understand all the three Heavens, whereof one is the habitation of Angels; or the fourth day, when some hold, that as the visible heavens were garnished with stars, so the invisible were furnished with Angels; which might be the more probable, but that it seemes the Angels were made before the stars; for *the sonnes of God*, by which are meant the Angels, are said to shout for joy at the first appearing of the morning stars, Job 38. 7. In this diversitie of opinions for the time of the creation, we conceive that in the sixe dayes space, and before the last day, there is no errour of danger which way soever we take it. If it be asked why their creation was not more punctually expressed, the answer may be, not as commonly it is, that the Jews were too dull to be informed of spirituall beings, for the mystery of the Trinity is divers times insinuated in this Book of Genesis, and Cherubims are mentioned, Chap. 3. 24. and afterwards we read of Angels, Gen. Chap. 19. 1. 15. & Chap. 28. 12. & Chap. 32. 1. but because this first History was purposely and principally for information concerning the visible world; the invisible, whereof we know but in part, being reserved for the knowledge of a better life, 1 Cor. 13. 9.

CHAP. II.

Vers 1. *THus the heaven*] This verse might more fitly have beene made the close of the precedent Chapter, then the beginning of the present; for it summarily containeth what is particularly set downe in the first Chapter; as also that (all Gods specificall workes finished on the sixth day) he rested on the seventh. The like inconvenient division of Chapters may be observed betwixt 1 Cor. 12. & Chap. 13. where the last vers. of the 12. Chapter might well have beene made the first of the thirteenth; and the last verse of Act. 21. the first of Act. 22. Which incongruitie is not to be charged upon the Word of God, which originally was not so divided into Chapters and verses as now it is, both in the Greek and Hebrew Text, and in the Translations out of them.

all the hoste of them] Psal. 33. 6. All the creatures in heaven and on earth, in number, order, power, and service are unto God, and under God that made them, as a great Hoste and Armie of souldiers under a Generall, Isa. 40. 26. & 45. vers. 12. and of this Hoste the Angels are a chiefe part; as Gen. 32. 1, 2. Numb. 22. 31. Josh. 5. 13. 2 King. 19. 35. Matth. 26. 53. and the weakest kinde of all his workes (if mustered to warre by his command) will make a puissant Army, and will prevaile against the proudest Tyrant. See Exod. 8. And in such service the inanimate creatures (those which have no life) upon an impression of his power and pleasure will doe the office of valiant warriers. See Judg. 5. 20.

V. 2. *on the seventh*] Not inclusively, or including the seventh day among the number of work-dayes; but exclusively, as ending, or having ended all his workes on the sixe dayes, and then beginning his cessation on the seventh; which was not out of wearinesse to worke any more, for *he giveth power to the faint, and to them that have no might he increaseth strength*, Isa. 40. 29. therefore he neither fainteth, nor is weary, vers. 28. not weary of his owne *works*, which are all done without difficultie or pains to him, though he be said in a figurative sense to be weary of *our workes*, Isa. 1. 14. & Chap. 7. 13. & Chap. 43. 24. Jer. 15. 6. Mal. 2. 17. After the Greek Translation of the seventy Interpreters it is on *the sixth day for the seventh*; but the Originall Text must not be mis-translated, but rightly interpreted: a like expression and meaning is in the book of Esther concerning the Jews slaughter of their enemies, and their resting from slaughter, Est. 9. vers. 15, 16, 17.

ended his worke] So that that day he wrought not, as before; or the words may be read, *he had ended his worke*; for the Hebrews have but one pretertense, which comprehends the sense of the preterperfect and preterpluperfect tenses.

rested] He rested from making any more kinds of creatures; for all kinds were either actually or vertually made already; but he rested not from concurring in operation for production or making of individuals or singular creatures; nor from creation of the soules of mankind, nor from the orderly government of the world (already made) by his continuall providence, which never ceaseth, Joh. 5. 17. nor did he so stint himselfe by his sixe dayes worke, but that when he pleased he would worke new works of wonder, above or against the ordinary operations of nature.

V. 3. *blessed it*] That is, ordained it for a day of thankfull remem-

V. 27. male & female] At verò ut nequis inerudità hominis appellatione de solo Viro uteretur, apposuit, Masculum et foeminam fecit eos. Et mulier habet quòd secundum imaginem Dei facta est, velut etiam Vir. Similiter æquales sunt naturæ, pares virtutes, equalia præmia, similis condemnatio.
Basil. Hexam. p. 55.

Cap. 1. 28. Viget enim semper illud Dei mandatum, Crescite et multiplicamini.
Calvin. Ger. 16. 2.

Cap. 2. 3. Amplectimur Sententiam de ~~de~~ Sabbathi ante Lapsum Institutione, scitote. —— Wendelinus Exercit. 139. p. 252.

See Annotations on Exod. 15. 2.

Cap. 2. 7. Such is ye sense of those figurative & aenigmatical words; God-breathed &c; that is, by his Spirit he-effected a Principle of Life in him.

Owen of ye H. S. P. 58. 75.

Comp. cum Job. 33. 4.

remembrance of his blessing in the abundance and variety of usefull creatures made in the precedent sixe dayes; and for a day of blessing to the soule of man by the spirituall exercises of that day, which well observed, bringeth with it a great portion of blessing, not onely in spirituall, but in temporall things, Isa. 58.14. as the profanation of it is the cause of a curse, Neh. 13. 17,18. Jer.17.24,25,26,27.

sanctified it] That is, appointed it to be kept holy by holy meditation of God, and of his works, with reference to him, and holy intercourse with him in performance of all holy duties of devotion to him, in the acts of charitie and mercy to man, which are as sacrifices presented to God, Heb.13.16.

it] That is, not onely that seventh day wherein God rested after all his works, in sixe dayes, were finished, and which was the first Sabbath of the world, but a seventh day in weekly recourse, according to that which was 2544. yeares after written in the fourth Commandement.

because] This sheweth that the Sabbath is not here mentioned by anticipation, as a thing not in being from the beginning, but destinated to be in time to come; for the creation of the world in sixe dayes, and Gods resting the seventh, being the cause of the Sabbaths institution, the observation of it was not to be put off untill the time of the gathering of Manna, Exod. 16. where (after this place) it is first spoken of by Moses; for that were to cast the effect 2544. yeares behind the cause, and to begin the memoriall that the world was made (which most concerned the people of the first ages of the world to remember and regard) not untill 888. yeares (or thereabouts) after it was mar'd; for so many yeares after the Flood was the raining of Manna, and the strict charge concerning the keeping of the Sabbath occasioned thereby.

V. 4. *generations*] (Matth.1.1.) That is, the story of the generation, originall, or beginning of the heavens and the earth, and of all the creatures contained in them both.

in the day] The day is not here taken (as in the first Chapter and in the beginning of this) for a seventh part of the weeke, but with more latitude for a time in generall wherein a thing is done, or to be done; as vers.17. & Luk.19.42. 2 Cor. 6. 2. Ruth 4.5.

the Lord God] The Name *God* hath beene mentioned, from the beginning of Genesis to this verse, thirty three times, or thereabouts; but he is not called *Jehovah* before now the creation was perfect; yet as if he were not so called now, it is said, Exod 6.3. *by my Name Jehovah was I not knowne.* See Annot. on that place.

V. 5. *before*] The meaning is not that plants and herbes were first made, and then put into the earth, (as man was first made, and then placed in Paradise) but that God made the plants which before were not in the earth, nor could have been but by his fore-going and fore-given power to produce them. See Gen.1.12.

raine] The fruitfulnesse of the earth came not by the ordinary concourse of second causes, as raine from heaven, nor by humane labour on the ground.

V. 6. *But*] Some for *But a mist*, read, *Or a mist*: some, *nor a mist*, continuing the negative of the precedent verse: and so the fruitfulnesse of the earth was by Gods immediate power, without any other meanes naturall, or artificiall, from above, or from below.

But a mist] Which went up, and came downe in a dew whereby the earth was softned, and disposed to let out the seminall vertue, wherewith God hath endowed it, for putting forth plants, and fruits; and whereby those that were already brought forth were cherished; and if they were not produced and perfected in an instant, (which God might easily doe) they might have a further degree of proceeding to perfection by meanes of this mist.

V. 7. *dust*] This meane originall of mans body, though it serve to exalt the Power and Wisdome of the Creator, who out of such indisposed materials could make such a curious worke, yet it serves to humble man in regard of the baseneſse of his beginning; and in regard of his now transitory condition, which is like to *dust before the winde*, Psal. 18. 42. not durable as marble, or the rocks against which the winds blowing, and waves beating cannot prevaile, Matth.7.25. See Gen.3.19. & Chap. 18. vers. 27.

formed] The word *Jatsar* in Hebrew signifieth the act of a Potter when he formeth somewhat out of clay: See Isa.64.8. Jer. 18. from the first to the sixth verse, and Rom.9.20,21.

breathed] The Lord animated, or inspired him with a living, and reasonable soule, or spirit, which presently appeared by breath at his nostrils; for the soule of man is not educed, derived, or fetched out of any power in the matter of the body, nor made of any matter at all, as the body is, but as it is a spirit, immateriall, and immortall, so it had its immediate originall from the Father of Spirits, Heb.12.9. See Numb.16.22. & Chap. 27.16. Job 27. 3. Chap. 33. 4. Eccles. 12. 9. Zach. 12. 1.

breath of life] (Chap.7.22. Job 27.3. Isa.2.22. Heb.) *breath of lives*. For man hath a vegetative life with trees and plants; a sensitive life with beasts; and above them both, an intellectuall, or reasonable life with Angels; though theirs be of a more excellent degree then his: there is also a life of grace and of glory to which Adam was created, and his posteritie restored by faith in Christ.

a living soule] That is, a living man, by a Synecdoche of the part (commonly the better part) put for the whole. See Annot. on Gen.12.5.

V. 8. *a garden*] Though the whole earth was pleasant, and fruitfull, and Garden-like, in respect of what it hath been since the fall; yet God was so good and kind to Adam, that he planted him a Paradise, choicely furnished with excellent Plants and fruits, wherein he might live in a condition of dignitie and delight: See Gen.13.10. Ezek.28.13. in which respect it was a figure of Heaven, Luk.23.43. 2 Cor.12.4. and into this Paradise he put him, having formed him before in some other place. This Paradise, though mentioned after the seventh day, was made before, *viz.* the third day, as man was the sixth day, though his creation be particularly reported after the seventh day by a figure called *Hysterologia*, whereby that is set downe after another thing, which in strictnesse of order should be mentioned before it. Or, it may be said, that the matter of the creation, or the materiall parts, or severall kinds of creatures were delivered in the first Chapter, and the maner of some particular works (more eminent then the rest) recorded in the second Chapter, and so there is no inversion of order; or if there were, God is not tied to Logicall rules either for the course of his working, or for the discourse and history of his works.

Eastward] From *Canaan* and *Arabia-petrea*, where Moses is thought to have beene when he wrote this story; so was *Mesopotamia* situate (whereof in the next note) See Numb. 23.7. compared with Deut.23.4. & Gen. 28. from vers.2. to vers.8. inclusively, compared with Chap.29. vers.1.

Eden] The Hebrew word *Ghneden* signifieth *pleasure*, or *delight*; whence it is like the Greek word *Hedone* (which signifieth the same) is derived, & so it may be an appellative, not a proper name, and may be taken for a very pleasant Garden, or Orchard, without any particular designation of place, where it was planted. But it is more congruous to the holy Text (and thereto the best Expositors agree) to take it here for a proper name of a place, as Gen. Chap.4.16. 2 King.19.12. Isa. 37. 12. Ezek.27.23. & Chap.28.13. There were two *Edens* of especiall note, the one a Province in Syria called *Celosyria*; the other is that Region which first named *Eden*, was afterwards called *Aram-fluviorum*, or *Aram Naharaim*, Psal.60. tit. Or, *Mesopotamia*, Gen.24.10. In the lower part of this *Eden*, (as we may probably conceive) was the Orchard or Garden of pleasure here spoken of; probably, I say, for certainly none can tell: nor by reason of the great change of the world both for the earth, and water, the change of Rivers in their course, and names, was it haply knowne in Moses time, except by revelation from God.

V. 9. *tree of life*] (Prov.3.18. Revel.2.7. & Chap. 22.2.) So called, either because it was of use, and had the force and vertue of supporting food, to nourish and cherish mans nature, and of preventing, Physicke to preserve it from diseases and decay; and consequently (if man had not sinned) to prolong his life also to many hundreds of yeares: (but whether Adam were to use it as his dayly diet is uncertain) Or, because it Sacramentally signified, that if a man persisted in obedience to God, he should continue in perfect health and strength in that place, and state, untill thence (without disease or death) he were taken up to the place and state of everlasting life in the Paradise above, as Enoch was, Gen.5.24. and Eliah, 2 King. 2. 11. and (God who gave it the name foreseeing both mans misery, and his remedy by redemption of Christ,) it might be so called as a Type or figure of him, who brought life and immortality (to those whom sinne had killed) by beliefe in his merits to obtaine Gods mercy; whence he might (as he is) be named the *tree of life*, Revel.22.2.

in the midst] Not Mathematically, as if it were precisely and punctually in the midst, as in the center of Paradise, (for the tree of knowledge of good and evill was there also) but [*in the midst*] in the Hebrew phrase is *among others*, as Exod. 3. 20. Deut.11.3. 1 Sam.16.13.

tree of knowledg] Not so called in respect of God, as if thereby he should experimentally know somewhat of the disposition of Adam and Eve, which he did not foresee; but from the event in respect of them, who by tasting of it against the revealed will of God, would learne and know by wofull experience a vast difference betwixt the good of obedience, and the evill of disobedience, thereafter as they kept or brake the Commandement given unto them. By this prohibition God witnessed his owne originall right to dispose of his creatures, both for use and for forbearance; and put them to the practice of submission to their maker in indifferent things; so farre is God from

Sta Augustinus interpretatur in Psal. 90. col. 771.

from allowing man to live lawleſſe in any ſtate, that he would have him be under law in the ſtate of Innocencie: what Tree this was for kinde, whether a fig-tree (as ſome thinke (becauſe fig-leaves were ſo ready to cover their nakedneſſe, Chap. 3.7.) which is not like, becauſe a figge is not a fruit ſo pleaſant to the eyes, as that is ſaid to be, verſ. 6. or an apple-tree, for which ſome alledge, Cant. 8. 5. but with little ground of proofe; or whether of this tree, and the former, there were onely one or more of the ſame kind, we need not enquire, nor can we determine, ſince the Scripture is ſilent: the onely fruit we can reape of this Tree, is a leſſon of Caution againſt too much deſire of denied, or forbidden knowledge.

V. 10. *out of Eden*] The Garden being in the lower part of the Countrey of Eden, a River ranne downe out of Eden to water it.

a river] Revel. 22.1.

foure heads] From the garden the River was branched out into foure ſtreames; the Originall of theſe foure ſtreames or rivers, here meeting together, and afterward parted, verſ. 11. is now not known nor found in any part of the earth: and no marvell, there having been ſo great mutation of things both by the flood, and ſince by earth-quakes, which have changed the courſe of waters, and the names of rivers; and divers of them, as the rivers *Alpheus*, *Arethuſa*, *Ana* and ſome others running a great way under ground, ſeeme to have their Originall in ſeverall places; whence if the deſcriptions of places and rivers in later times agree not with this of Moſes, we ſhould not conceive there is any contradiction to the truth of this Story, ſince as it is moſt ancient, ſo it is moſt infallibly true, though in all points it appeare not ſo to humane reaſon, or experimentall obſervation of the degenerated world. Joſephus Antiq. lib.1. cap. 2. makes theſe foure heads to bee foure famous rivers. Firſt, *Ganges* the greateſt river in India. Second, *Nilus* which runneth through Egypt. The third *Tigris*, a great river in Armenia the greater. Fourth, *Euphrates*, another renowned river of the ſame Countrey. But theſe rivers; eſpecially the three firſt, are ſo farre diſtant, that there can be no ſuch affinitie in their ſtreames, as here is implied; beſides if all theſe foure rivers ſhould be ſuppoſed to be in Eden, it would make the portion of land much larger, then either out of Scripture or other Authors, whether Hiſtorians or Geographers, can be collected or ſuppoſed.

V. 11. *Piſon*] The maine river being ſuppoſed to be Euphrates, the firſt chanell here noted is *Piſon*, or *Piſchon*, which the Greeks call by the name of a *kingly river*; this falles into *Tigris* and gives the name of *Paſitigris* or *Piſotigris* to the concurrent ſtreames.

the land of Havilah] So called (as ſome thinke) from *Havilah* the ſonne of Cuſh, of the poſteritie of Cham, Gen. 10.7. but by obſervation of Hiſtory, it is more probable that it was ſo called of *Havilah* of the poſteritie of Shem, Gen. 10.29. This land of *Havilah* is thought to be in Eaſt India, the Geographers call it *Suſiana*.

V. 12. *gold is good*] Yet commonly where there is gold below, there is the barreneſt ſoyle above: the earth therein is no hypocrite with the beſt ſide outward: and yet, (as many uſe the matter) gold how good ſo ever in it ſelfe, is not good for them; for where as God hath placed it below their feet, they make it the Idol of their hearts, as Achan did, Joſh. 7. 21. which they would not doe, if they conſidered that for the moſt part thoſe countries which are furniſhed with gold, are deſtitute of better proviſion both temporall and ſpirituall; and that the people who inhabit the places where it abounds, are ſlaves to the covetous, and as the Indians to the Spaniards, who are ſlaves to this yellow Idol, taking gold for their god; a weake and unworthy God, which in time of famine would not be ſo much ſet by as a morſell of bread, and a cup of water.

Bdelium] Hebr. *Bedolahh*; is a cleare gumme ſweet to ſmell to, but bitter in taſte, iſſuing out of a tree in colour blacke, and of the bigneſſe of an Olive tree, with leaves like an Oake, and fruit reſembling the wild figge. Plin. Hiſt. lib.12.cap.9. To the colour of this gumme is Manna likened, Numb. 11. 7. and Manna, (though in figure it were like Coriander ſeed, which is blacke or of a darke colour) was in colour white, Exod. 16. 31. wherefore ſome take the word *Bdelium* not only for a yellow gumme like Amber, but for a white gumme, like Cryſtall; yet the beſt kinde of *Bdelium* was yellow, as Plinie affirmeth in the place fore-mentioned.

Onyx ſtone] Of that ſee Exod. 28.20.

V. 13. *Gihon* or *Gibhon*] The ſecond river or chanell, which is deſcribed by the countrey which it watereth; whereof ſee the next Annot.

Ethiopia] *The land of Cuſh*, (ſo it is in the Hebrew) and that land is a part of Arabia, neere unto Meſopotamia, which fell to the inheritance of Cuſh the ſonne of Cain: this is the Weſterne Ethiopia, ſo called, for diſtinction from another Ethiopia neere unto Canaan.

V. 14. *Hiddekell*] The third river or chanell called (in Plin. hiſt.) with ſome conformitie, though with too much deflection from the Originall, *Diglito*, Plin.lib.6. cap.27. for *Hidclito*, (as ſome thinke) hath its name from the ſwiftneſſe of the ſtreame.

Euphrates] So called by a Synecdocle of the whole for a part; ſee the Hebrew name of Euphrates is *Perath* from *Pera* which ſignifieth to *fructifie* or make *fruitfull*, becauſe (after the manner of the river Nilus) by overflowing its banks it waters the fields and meadows, Plin. Nat. hiſt. lib. 5. cap. 26. It is called *the great river Euphrates*, Deut. 1. 7. & Job 1. 4. not for that it was the greateſt of thoſe that were known to the Jews, but becauſe of its broad ſpreading, when it overflowed the chanels; wherein it exceeded the river Nilus; the ſpring-head of it is ſaid to be *Niphate* an hill in Armenia, whence it floweth through the middeſt of Babylon, and at laſt runneth into the red Sea.

V. 15. *to dreſſe it*] Notwithſtanding the dignitie of Adams excellent condition, the variety and plenty of proviſion he had without any coſt or paines of his owne; he was not to live an idle life, but to exerciſe his body in the worke of a Gardiner, to prune and dreſſe the trees, and herbes of the garden; and to keepe it from the breaking in of beaſts that were without it, and from the annoyance of thoſe that were within: for it is like, that ſome beaſts were conſtantly in it; or at leaſt had ſometimes admittance to it; for there they were when Adam gave names unto them, verſ. 19,20. and there was the Serpent that tempted Eve, Chap. 3.1. and the preſence of other creatures ſerved both for addition to his delight, and for augmentation to his knowledge, and for exercile of his dutie in honouring his Creator, and of his owne dominion over the creature: for which it may be, the awfulneſſe of his preſence, but certainly a word or a beck was ſufficient. Now though he were to worke in the weeke-dayes, it was not with wearineſſe, and ſweat (which came upon him as a curſe afterward, upon the commiſſion of his ſinne, Chap. 3.19) and yet on the Sabbath (by Gods example, if not by his command) he was to reſt from that worke, to give himſelfe more intentively to the worſhip of God, and communion with God, which he could not ſo well doe, if he did any thing elſe at the ſame time.

V. 16. *the Lord commanded*] The words next following are a precept in forme, but in effect a permiſſion, or indulgence rather, as is that of the Apoſtle, 1 Cor. 10. verſ. 25.27. and yet in every intimation of the mind of God, there is a vertuall command for man to be, and to doe according to Gods revealed will therein, whether it be for duty or for libertie; and where he alloweth the uſe of any thing, there he forbiddeth a ſuperſtitious forbearance of it; as Coloſ. 2. 21.

V. 17. *thou ſhalt not*] An Enallage of number, putting the ſingular number for the plurall; for it appeareth, Chap. 3. verſ. 1, 2. that the prohibition was given to Eve as well as to Adam; unleſſe we diſtinguiſh of the manner of giving, and ſay, that it was given to Adam immediately, and to Eve mediately by Adam; as Chriſt is ſaid to baptize, not immediately himſelfe, but mediately by his Diſciples, Joh. 4. verſ. 1.2.

in the day that thou eateſt thereof, thou ſhalt ſurely die] Which ſeemeth to be contradicted by the deferring of Adams death, and the reprieve of his life untill he was nine hundred and thirty yeares old: (for he lived to that age, and then died, Gen. Chap. 5. verſ. 5.) But the meaning of theſe words is, as if God had ſaid unto him, So ſoone as thou takeſt and taſteſt of the forbidden fruit, thou ſhalt ſurely come down to a condition of mortalitie; thy body ſhall be ſubject to be ſeiſed on by ſuch diſeaſes and harmes as will deliver thee up to death; and thy ſoule (ſtained and wounded by ſinne) (when thy body is dead, unleſſe my mercy upon thy repentance pardon it) ſhall periſh by a perpetuall ſeparation from the grace and glory of my preſence; which is another death much worſe then the former. Adam then was not abſolutely immortall, and without all poſſibilitie of dying; for ſo to be immortall is peculiar to God alone, 1 Tim. 6.16. becauſe he onely is incorruptible, and man corruptible, Rom. 1. 23. For God is a moſt pure and ſimple Eſſence, and man is compounded many waies. Secondly, Nor was he immortall by any freedome from death, flowing from the principles of his nature, as the Angels are, who are ſpirituall creatures not conſiſting of any materiall ſubſtance at all; and ſo the ſoule of man alſo is immortall, Matth. 10.28. Thirdly, he was not immortall onely by ſingular or ſpeciall grace and favour as Enoch, Gen. 5.24. Heb. 11.5. and Elijah, 2 King. 2.11. Fourthly, nor was he immortall as thoſe who are raiſed from the dead ſhall be; for they in their bodies, as well as in their ſoules become immortall by divime ordination, and ſuppert, ſo that they cannot die, having neither need nor uſe of meats, 1 Cor. 6.13. though Chriſt to aſſure his Diſciples of the certaintie of his reſurrection, did eate, Luk. 24.43. as the Angels did, Gen. 18.8. that they might be knowne to have bodies indeed, and not in appearance onely, and might not yet appeare to be others then men as their ſhape ſhewed them. Fifthly, but his immortality was a condition ſafe from ſickneſſe and death, (if he had not ſinned, Rom. 5.12.) untill God ſaw it good to advance

*Gen. 2. 14. Euphrates falls into the Persian Gulf. See the Maps, and Heylyn's Cosmography, p. 799.

2.18, 20. meet for him] Hebræi exponunt, quasi ante eum, coram eo, quod ad habitum prolis procreandæ & rationem referunt; cum ante virum, mulier ingenerando sistitur. Mercerus. p. 61. col. 1. F.

2.21. deep sleep] In like manner God separated the first Americans fro ye rest of Mankind, that He might prepare a Bride for his Son Jesus Christ.

2.23. — Bone of my Bones — I Sunt quædam jura propinquitatum, ista verò a Deo proficiscuntur, qui Pater est omnis propinquitatis, et Conjunctionis — est igitur grave argumentum.

Peter Martyr, 2 Sam. 19. 12. 296. a.

Tum dixit] Exclamatio est lætæ hominis, creaturam sibi paratam complectentis — Nunc tandem inveni quod diu quæsieram, nec invenire poteram in cæteris animantibus, mihi consentiens et respondens adjutorium. Mercerus. p. 68. col. 1. D.

Conjugal Society is the highest Instance of Love. Mal. 2. 15. Dr. Manton — 2 Cor. 5. 14. p. 168.

2.25. Not ashamed] In the Kingdom of Heaven, we shall be all naked, Without Shame — Willet, p. 39.

In æterna illa et felicioris vitæ, ubi aberit omnis peccati sensus & labes in electis per christum plane restitutis, omnes non est dubium, homines futuros nudos, in testimonium puritatis et summæ simplicitatis, ut in primis parentibus —

Mercerus. p. 71. col. 2. C D.

Questionless therefore man's nature is justly ashamed of this act; for that disobedience whereby the genital members are taken from the will's Rule, and given to Lust's, is a plain demonstration of the reward of our first father had for his sin; and that ought to be most apparent in those parts, because thence is over nature derived, which was so depraved by that his first Offence.

Austin de Civ. Dei. B. 14. Ch. 20.

— Not ashamed] Intus puri, foris pulchri fuerunt, Parum - paulo ante In ultimo statu abolita penitus omni fœditate & naevo meriti et corporis, nuditas innocentiæ amissa recuperabitur quando justi similes angelis, nullis egebunt vestimentis, nec nuditate erubescent; sed fulgentes ut Sol, ambulabunt in Dei conspectu. p. 107. col. 2. — ad hæc omnia impossibilitas quædam accesserat, ut licet nudi essent, non cornei, aut villosi, vel pilosi: sed cute glabra, molli & nuda — p. 108. col. 1. Par.

vance him from earth to heaven: so he had a power not to have died, but after the resurrection from the dead, death shall have no more power over the bodies of men, then over their soules; which in that respect, besides others, may be called *spirituall bodies*, as 1 Cor. 15. 44. this Commination of death was given by God (though not so taken by man) as a caveat against sinne: for as in the state of innocencie, there was use of a law for exercise of obedience, and for a tribute of dutie unto the Creator; so was there cause and use for threats unto the creature, (though in his most holy and excellent condition) to keepe him from sinne: how much more needfull are both in our degenerate state, for restraint of our corruptions, and the repulse of temptations; from which the grace of the Gospel doth not free us; for the members have no priviledge which the head hath not. See Matth.4. from vers. 1. to the tenth.

V. 18. *It is not good*] (Ruth 3. 1.) That is, first, not so profitable for increase: secondly, not so comfortable for a mans selfe, Eccles.4. 9,10,11,12. thirdly, not so conformable to the communitie of living creatures, who as male and female sort together for the increase of their kinde: fourthly, nor so honourable for the Creator, for his service will be more and more solemne by company, then by any one alone; yet in times of persecution it may be better to be single then to be yoaked in marriage, as the Apostle resolveth, 1 Cor.8.26.28. To this purpose see also Jer.16.2.

meet for him] As gracefull in his sight above other creatures, and grateful to him both as a companion in the comforts of life, and as a partner for the propagation and increase of mankind.

V. 19. *fowle of the ayre*] See Annot.on Chap.1.vers.21.

and brought] By moving them to come and present themselves to Adam, as their Lord to whom they were to be in subjection, Psal.8.6,7,8. So they came to Noah to be kept in the Arke, Gen.7.9. by Gods appointment, Chap.6. vers.20.

to see] Not that God was doubtfull what prudence was in Adam, nor how he would make use of it in this particular; but after the manner of men God speaketh here, as Chap. 18. 21. whereby he putteth him to give evidence of his wisdome, in giving the creatures names according to their natures; or otherwise, as in discretion they might most fitly be distinguished.

that was the name] The giving of names to the creatures is an act of authoritie over them, and the acceptation of those names is an acknowledgement of that authoritie. See Gen.5.2,3. & Chap.17.5.15. Luk.1.63. & Chap.2.21.

V. 21. *deepe sleepe*] Gen.15.12. 1.Sam.26.7.

one of his ribs] Not a bare bone, but a rib with flesh on it, vers. 23. It was not superfluous, nor monstrous, if he had one rib more then ordinary put into his side for such a purpose; and if it were one of the ordinary number, which goeth to the composition of mans body, God might soone make him another by his multiplying power, as Luk.9. vers.13,14. Or he might harden the flesh to the strength of a bone, as the gums of such as have lost their teeth are sometimes so hardned, as to be able to chew the hardest meate: and it must needs be easie to him to uphold the strength of Adam, though he wanted the ribbe, who could put such vigour into the haires of Sampson, Judg. 16. 17.

V.22. *the rib*] Womans originall was not so high as the head, nor so low as the foot; becaus she was to be neither her husbands Mistresse, nor his Slave; but betwixt both: and it was neere unto the heart, that his authoritie might relish more of loving respect, then of rigorous power; and that her observance of him might be rather heartily then grudgingly performed: her making is mentioned now after the Sabbath, though she were formed the sixth day, Gen.Chap.1. vers.27. as well as Adam, becaus in the first Chapter their creation in the generall was noted with other creatures, but in regard of the excellencie of mankind above them all, God is pleased to make a more particular relation of the manner of their making, first of the man, vers.7. and here of the woman.

made he] Heb. *builded.*

woman] 1 Cor.11.8.

brought her] God brought the woman to the man as a wife to her husband, and joyned her to him as an helper, and thereby shewed the sanctitie and dignitie of marriage being ordained, and the first marriage made by God himselfe in the best and holiest estate that ever man enjoyed upon earth.

V. 23. *This now is*] How knew Adam this, he being in a deepe sleepe while the rib was taken out of his side, vers. 21. of which she was made? It was an absurd, as well as a sinfull compact of the Priests and Elders, that the souldiers should say the Disciples of our Saviour stole him out of the grave while they slept, Matth.28.12,13. for if they were asleepe how could they tell he was stollen? but for Adam, though it be said he was asleepe, untill the rib was taken out, and the flesh closed up; it is not said he was asleepe while the woman was made; or if he were, he might know her originall by him that made her: Some hence inferre that at the resurrection of the dead the knowledge and acquaintance of friends shall be renued; which if it be true, cannot yet be concluded from this example.

woman] Or *Manneſſe*. (as in the Hebrew *Iſh* is man, and *Iſhah* woman) that is, so neere of kinne to man being bone of his bone, and flesh of his flesh, that he cannot contemne her; but he must dishonour himselfe.

V. 24. *leave*] Psal. 45. 10. Whether these words be the words of God, or of Adam, or of Moses is somewhat doubtfull; but it seemes most probable that they are the words of Moses applying the duty of cohabitation, and bond of union betwixt man and wife, as fit to be preferred before the cohabitation and union of parents and children, whether the parents be kind or unkind unto them, as Gen.31.14. though the duties of these relations (so farre as they may consist with the necessitie of matrimoniall interests) must not be omitted, nor slightly performed.

one flesh] (Mat 19.5. Mark.10.8. 1 Cor.6.16. Ephes.5.31. Matth.14.15.) The man is to be as chary of his wives body, as if it were his owne, Ephes.5.28,29. and the woman of his, as if it were her owne; and both, so peculiarly and properly their yokefellowes, as not to account their owne bodies at their own disposall, 1 Cor.7.4. and in the production and procreation of children they be so one flesh, that it cannot be distinguished in the children, which part is the mans and which the womans; and consequently in sundry respects they are as one person.

V. 25. *not ashamed*] Shamefastnesse is not properly a vertue, but a perturbation of the mind arising out of the apprehension of an ignominious or disgracefull evill, Arist. Eth.l.4.c.9. and out of feare of a just reprehension for it; Gell. Noct. Attic. l.19. c. 16. yet they are commonly most vitious who are least apt to blush, or to be ashamed of what is said or done amisse, as we may observe by the aggravation of sinne set downe by the Prophet Jeremiah, Chap. 6.15. & 8. 12. Before sinne, all things were honest and comely, so that there was no cause of shame to Adam or Eve either before God, or betwixt themselves; their bodies as Gods handy-work, were perfect and glorious pieces, to which before their fall, the bravest apparell would have been as a cloud spread over the Sunne; or as a black maske over a beautifull face; but having sinned, they felt an inward guilt which made them ashamed; and yet when sinne is utterly abolished, the primitive naked beauty and boldnesse will be restored, and be glorious againe in all those who by the second Adam have redemption and deliverance from all the evill that came upon them by the first Adam. See 1 Cor.15.43.

CHAP. III.

Vers.1 *Serpent*] There is a great difference of Serpents noted in naturall history, Plin. Hist. l.8. c.14. for some are very little, some exceeding great; some (according to the signification of the Latine word) creepe, and some flye: the flying Serpents are called Dragons; and the Devil having the malignitie of both, is called both a Serpent and a Dragon, Rev. 12.9. & 20.2. and some are in the mixture of colours very specious and delightfull to the eye; and such a Serpent it is like the Devil used when he tempted Eve to transgresse Gods prohibition of the fruit of the Tree of knowledge of good and evill.

subtil] (Gen.49.17.) The word *Nahhash*, here used, in the Originall importeth a searching, observing, and knowing by experience, Gen.30.27. in which kinde of knowledge (so farre as the sensible creature was capable) the Serpent excelled others, that were not endowed with reason, as man is: this subtiltie is noted by our Saviour, Matth. 10.16. and by the Apostle, 2 Cor. 11.3. whereto naturall Historians give witnesse, as Plin. Hist. l.8. c.27. By this creature the Devil tempted, and deceived Eve, as by an Asse an Angel reproved Balaam, Numb. 22.28. 2 Pet.2.16. *For he was a murderer from the beginning*, Joh.8.44. and he began his murder by subtill deceiving, thereby bringing Adam and Eve under the doome of death, Gen. 2.17. And as a murderer desirous to wound deeply, that he may strike deadly, will look that his weapon be sharpe; so the Devil chooseth the sharpest and subtilest wits for his instruments of mischiefe, that having seduced them, he may by them prevaile the more for seducement of others.

and he said unto the woman] In beginning with the woman he shewed his subtiltie, for by her he had a double advantage, the one was, in that she was of the weaker sexe, and so the easier to be overcome; the other, in that she was alone, for where two are, there is helpe, Eccles.4.10. yet Eve had beene better alone, then with the Serpent; and Adam better alone, then with tempting Eve; it is not company simply, but good company which is good for man or woman. Some inquire how it came to passe she was not with her husband; it might be that walking in the Garden, and gazing on the variety of plants, and fruits, and flowers, her eye and fancie settled upon some

pleasing object, which Adam passing by with lesse liking, or looking on, got so farre before her, as left her behinde, whereby she was overtaken by the Serpent.

Yea, hath God] If this were the beginning of his speech to the woman it was very abrupt; and so might the more astonish her; especially putting her so strange a question on the sudden: but some think the words presuppose a precedent parley, wherein he made his entrance into the matter in a more rhetoricall manner; and there is no doubt but he used all his art, both in the proposall and pursuit of his plot; and his aime was in this interrogation to weaken the authoritie of Gods Word, and to wrest the sword of the Spirit out of her hand, or to blunt the edge of it; which, if it had been held, and weilded as it should have beene, would have put Satan to flight, as he was by the same weapon by our Saviour, Matth.4.10.

V. 2. *And the woman*] The knowledge of Eve was very great the first day of her being, much more of Adam, which appeareth by his giving of meet names unto the creatures, Chap. 2. 19,20. yet in some things it was to increase by experience; and it may be this was one thing wherein Eve was ignorãt, *viz.* whether the Serpent could naturally speake or no: for she confesseth she was beguiled by the Serpent, vers. 13. which might be by making her beleeve, that speech was naturall to that Creature; or if not, that it was no evill spirit that spake by him; (for it is not like she knew any thing yet of the fall of Angels, though what good thing it was that made use of him she could not tell) otherwise it would have astonished her (and it may be it did so at the first, for a while at least) to heare such discourse from such a creature; against which she should have done as the Psalmist saith of the *deafe Adder*, which is, that *he stoppeth his eare, and will not hearken to the voyce of the charmer charme he never so wisely*. Psal.58.4. or if she would give him the hearing, she should have made him none answer, at least have given no consent before she had consulted with Adam; and if they both had beene of one minde, she should against both have pleaded the prohibition of God, and grounding her selfe on that, should have resolutely persisted in refusall of the motion which was subtilly first made unto her, 2 Cor.11.3. as being more weake to resist the temptation then Adam was, and yet strong enough to blow the sparkes which were kindled in her heart to enflame his affections to the same offence. It is not safe for any man, much lesse for any of the weaker sexe, to lend an eare to a seducing tongue.

V. 3. *touch it*] This seemes to be an addition to the Divine prohibition, for onely eating of it is forbidden, Chap. 2. vers. 17. as *lest ye die* in this third verse, a diminution from the word of God; for the commination was peremptory, beyond peradventure, *thou shalt surely die*, Chap. 2. vers.17. This adding to, and taking from the word of God, is that sinne which is doomed to a fearefull curse, Revel.22.18,19. Some thinke she made this addition with a good intention; and if that were good, the addition for all that was naught: it is not lawfull to doe evill that good may come thereof, Rom.3.8.

V. 4. *not surely die*] Heb. *not dying die*. That is, certainly ye shall not die; or ye shall not die at all. The woman diminished the Divine Commination, making that danger doubtfull, vers. 3. which God denounced in words of certainty and assurance, Chap. 2. vers.17. the Devil wholly denied it, and was as confident in his slighting the sentence of death, as God was serious and severe in threatning it before; setting Eve free from feare, that she might be free to sinne.

V. 5. *For God*] As if God had put this prohibition upon them out of envie, (his owne proper sinne) or feare, lest by eating thereof man should become as wise as himselfe; (so abusing the name of the Tree of Knowledge; for he would make the woman beleeve it would give intelligence of all things) he makes the Tree much better then it was, or could be; that God might be thought as bad, and they might become as miserable as himselfe, by ambitious affectation of a Deitie, which was not possible to be obtained any way; or if it could be at all, it was most improbable it should be that way.

as gods] (Not as Angels, as the Chald. Paraph. hath it). We have a Trinitie of Persons in one Godhead (as before hath beene noted) but no pluralitie of Gods, till the Devil taught it: and here is his first broaching of that Idolatrous Doctrine, which since this time hath multiplied to an innumerable rabble of false gods; for in *China* there are no fewer then an hundred thousand Idols. *China.*

V. 6. *saw*] Her curious gazing on this goodly fruit, made her liquorish to taste of it; her pride, upon her hope to be a goddesse, incited her to a present satisfaction of her desires; wherein concurred the three grand causes of sinne mentioned by ~~Saint~~ John, 1 Joh. 2.16. her eares before were as open doores to let in lying detraction against God; now her eyes are as glasse-windowes to conveigh the species of a lovely object to the concupiscence of the palate: sinne is a speedy graduate, quickly passing from one sense to another, from one facultie to another; and the Devil drives it on like Jehu with a furious pace, 2 King.9.20. It were well we had shuts for all our senses, as we have to our eyes; and that we would make a covenant with them against inticing objects, as Job did, Job 31.1. and that we would keepe aloofe from the occasions of sinne, wherein Satan sets his baite: It is not safe to be at his messe, though our spoone be never so long.

V. 7. *the eyes of*] The Devil promised the opening of their eyes, as an addition of Divine knowledge, which yet they had not, vers. 5. but yet he spake ambiguously, and deceitfully, meaning to make them know by experience both sinne and misery, of both which their state of innocencie was happily ignorant: and whereas God saith, vers. 22. *Behold, the man is become as one of us*, it is no attestation to Satans promise, but an ironicall derision of mans miserable condition for his ambitious presumption.

of them both] What distance there was betwixt Eves eating and Adams, or whether Adam came in while Eve was tasting, is uncertaine: it appears that untill he had eaten, she was not apprehensive either of her sin, or of her shame, and sorrow that belonged to it; haply because her sinne was not compleat, untill (by seducing her husband to societie in it) it had begotten, or brought forth another in its owne image or likenesse.

were opened] The opening of the eyes in Scripture signifieth either first a cure or recovery of blindnesse, as Joh. 9. 10. 2 King. 6.20. Or secondly, the discovery of an object not yet discerned, as Luk.24.31. Gen.21.19. Nunb.22.31. Or thirdly, an intentive looking on, marking, or minding, of a thing; and so it is applied sometimes to God, Dan.9.18. The opening here spoken of was different from all these; for here was not onely a new act of discerning, but a new object to be discerned, which before had no being: they were naked before, and they knew that they were so, yet untill they had sinned, they apprehended no corruption in their natures, no sense of concupiscence, no rebellion in their flesh against the Law of their minde, no indecorum or uncomelinesse in any of the parts, though naked; which now on the sudden, upon commission of sinne had both existence, and appearance.

knew that] (Rev.3.17.) They now apprehended their nakednesse with the guilt of sinne as a ground of shame; and knew also by wofull experience, that Gods words were true, and the tempters false.

sewed] That is, fastned them together with thornes, or stalkes of flowers, or fruits, for there was no artificiall sewing, nor instruments to sew withall at that time.

fig-leaves] Which were broad, and haply nigh at hand. to such poore shifts they betooke themselves to cover their shame, when they should have confessed and craved pardon for their sinne, Job 31.33. but we read not a word either of confession of a fault, or deprecation of punishment; yet before God left them it is like he brought them to both; and hereupon to comfort them he made the gracious promise, vers. 15.

aprons] Some Translations say *breeches*; aprons are now most used by women, and breeches by men; but the originall signifieth properly neither the one nor the other, but *things to gird or bind about*.

V. 8. *voyce*] Walking and locall motion, and voyce here ascribed to God, and heard by Adam and Eve, have occasioned some to conceive, that our Saviour at this time appeared to them in an humane forme; which may be so, though there be no proofe in Scripture that it was so: and both speech and motion might be heard without any such corporall or personall apparition unto them; for God could easily forme articulate words in the aire, and make a sound as if some body walked neere unto them.

coole of the day] Heb. *winde of the day*. That is, toward the evening, when the aire useth to move with a refreshing gale of winde, especially where there is any vicinitie or neerneſse of trees, and waters, as in Paradise there was: then when lust had conceived and brought forth sinne, and sinne was finished and brought forth death, James 1.15. at least in desert, God came as a just Judge to a solemne tryall and doome against all the offendors: his eare and eye were open to heare and see all the passages of this wicked conspiracie against himselfe; but his silence and patience were no dispensation for sin, but rather a preparation for punishment, that sinne going before, he may pursue it with sorrow and shame afterwards; and so by his own justice he may make himselfe amends for mans disobedience.

hid themselves] The sinfull conscience seeketh to shunne Gods presence, with as much folly as faultinesse; for *he that formed the eye shall he not see?* Psal.94.9. See also, Psal.139.7. Besides, unlesse they could runne away from themselves they could have little comfort; for the guilt of their soules will goe along with them whither so ever they goe; and if so, they are but as the fish which swimmeth to the length of the line with an hooke in the mouth.

V. 9. *Where art thou?*] God asked this question not needing Adams answer for his information; for *there is not any creature that is not manifest in his sight*, Heb.4.13. See 2 Chron. 16. 9.

3.15.— bruise thy Head] — Non enim propter Serpentem, sed propter parentes præcipuè hanc concionem Deus instituit: et quin fiducia hujus Promissionis servati sint, dubitari non potest: alioquin desperatione absorpti fuissent. Pareus, p. 130-col-2.

cap. 3. 15. Heel]. Psal. 89. 51.
Broughton, Defrent, p. 736.

v. 14. Cibus serpentis esse non vis, noli esse terra. Augustin. Psal. 103. col. 1217.

16. 9. Psal.139 1,2,4. but because he meant judicially to proceed against him, he would not condemne him before he heard him.

V. 10. *naked*] His hypocrisie here appeareth, imputing his hiding to his nakednesse; for before sinne *they were both naked and were not ashamed*, Chap.2.25. whereas he should have said, I have sinned, and therefore as a guilty person am ashamed and afraid to appeare in the presence of a powerfull and righteous Judge. See Annot. on Exod.32.25.

V. 11. *Who told thee---- Hast thou, &c.*] By these questions he should have beene guided to a free, and unfained confession of his sinne, and to a deprecation of Gods displeasure; but he sought to hide his iniquitie, Job 31. 33. and when that could not be, he sought to shift off his fault from himselfe to his fellow, or associate in sinne.

V. 12. *The woman which thou gavest*] By this he makes as if it were Gods fault in giving him the woman, rather then his owne in taking from her hand the forbidden fruit, and eating of it against the expresse prohibition received from God; *as if he were more just then God, more pure then his Maker*, Job 4. 17. A great aggravation of his precedent sinne, and a just ground of the severitie of the punishment which God brought upon him afterwards: yet the Apostle seemes to acquit him from fault, where he saith, *Adam was not deceived, but the woman being deceived, was in the transgression*, 1 Tim. 2. 14. but though Eve did not deceitfully seduce him, as her selfe was deceived, 2 Cor.11.3. and therefore he saith not (by way of excuse) the woman deceived me, yet it was his great fault so to take up the sinne at the second hand, as he did; when he should rather have rebuked her boldnesse, then followed her in it.

V. 13. *The serpent*] (Revel.12.9.) She confesseth the fact, saying, she did eate; but denieth the fault, imputing that to the Serpents deceit, rather then to her owne ambitious minde, and rebellious appetite. Thus Adam and Eve make wofull worke for themselves and their unhappy posteritie; she tempteth him to disobey God; he teacheth her by his example to delude God by shifting evasions, which were but like their figleaves, too narrow to cover their sinne, too thinne to ward off the stroke of Gods justice.

V. 14. *Because*] God questioneth and conferreth with Adam and Eve, because he meant to bring them to repentance; but he putteth no question to the Serpent, or rather to the Devil in the Serpent; because he would shew him no mercy; for that he sinned of himselfe, without any to seduce him, and against a greater measure of light, and stronger obligation of love, and with hatred to God, with blasphemous slanders of his goodnes, and out of desperate envie, that mans condition was better then his, and that he was to possesse the happinesse which to him was unrecoverably lost; hence is his misery left without all helpe or hope of remedie.

thou art cursed] This curse was denounced against the Serpent not as guilty of sinne, (for the law was given to man, not to him, and *where there is no law, there is no transgression*, Rom. 4.15.) but to shew Gods hatred, and to stirre up detestation of sinne, by Divine severitie shewed against the instruments of it, as Exod.32.20. Levit.20.15,16.

upon thy belly] The Serpents posture, though before his curse it was not upright, like unto mans, yet it might be lifted up by legges some distance above the ground, as in Geese, and other fowle; such serpents are mentioned by Plin. Nat. Hist.l.11. c.46. or by the artifice of Satan who possessed him, he might be erected so, that he might with more decorum conferre and converse with the woman; and this seemes the more probable, because Chap.3.1. he is sorted to the beasts of the field, which are distinguished in kinde from creeping things, Chap.1.25. But upon his service to Satan in this seducement to pride of the spirit, and concupiscence of the palate, he might be brought down to creepe and crawle upon the earth; or if he crept on the earth before, that motion might from henceforth be a paine to him, though before it were not; as Adams labour before sinne, was enjoyned as an exercise, Chap.2.15. but after, it was imposed as a penaltie, Chap.3.vers.19.

dust shalt thou eat] That is said of the Serpent, Isa.65. last. & Mic.7.17. Deut. 32. 24. which, if it be not his ordinary diet according to the letter, yet his moving and crawling in the dust raiseth dust up to his mouth; and having his food where every foot doth tread, it cannot but have much dust or other filth upon it, or sticking to it. In this curse of the Serpent, the Devil hath his share, and in a figurative sense, the worst part; for he is much more debased then the Serpent; for the Serpents place is the superficies or surface of the earth, the Devils a great way below it, even in the nethermost hell: and as the Serpents food is vile and filthy, so is the Devils much worse; for if there be any thing which is to him, as meat is to the hungry; it is the Impiety of blasphemers, the impuritie and pollution of such sinners as are like filthy dogges licking up their owne vomit, and as swine wallowing in the mire, 2 Pet.2.22. which is much more vile then any dust or dirt, whereby either man or beast may be defiled.

V. 15. *enmitie*] (Matth. 23. 33. Joh. 8. 44. Act. 13. 10. Prov.29.27 1 Epist.Joh.3.8.) The brood of Serpents and the generation of Mankind are irreconciliable enemies to each other: See Plin.lib.2. cap.20. & lib.2. cap.63. but the greatest and sharpest hostilitie is betwixt the godly seed of the woman, and the wicked seed of the spirituall Serpent Satan; who, so farre as he is discovered to be what he is indeed, is hated and abhorred of mankinde in generall, as he hates all mankinde without exception, though he be so crafty (in concealing his cruell wrath, and putting on appearances of good-will to man, as here to Eve) that over a great part of the world by the power of his Impostures, he ruleth as a God, 2 Cor.4.4. This enmitie had here its beginning; but it is never to have an end, neither in this world, nor in the world to come.

it shall bruise] The word in the Hebrew *Hu*, and in our Bible translated [*it*] is of the masculine gender; that is, *Hee* (if applied to a person) not [*Hi*] which is she in the feminine; and *Zera*, which is seed in Hebrew, of the masculine gender also: So is the Verb *Jeshuphechà* (shall breake): all concurring to confine the promise to Christ the promised Seed; and confuting the Translation which putteth *shee* for *it* or *hee*; and giveth the glory of our Saviour to her, who was saved by his vertue and victory, as well as others, Luk.1.47. Yet in a secondary sense not onely she, but all the members of Christs mysticall body, shall partake of his triumph; for by him shall Satan be trodden under their feet, Rom.6.20. and so shall all those that are of Satan (as the godly are of Christ) be trodden downe with him.

thy head] The life of a Serpent rests most in his head, and his head by creeping on the ground is neere the feet of his enemies, and so ready to be trodden on and crushed in pieces: the Devill the most dangerous Serpent is in the like danger from Christ, and true Christians; as it is in the fore-cited place, Rom.16.20.

his heele] The Serpent hath but one head, but the Seed of the woman hath two heeles; so that the one may be some helpe, while the other is hurt, as is wittily observed by a late learned Divine. Besides, an hurt in the heele is farre from the head and heart; and though it may be painfull, it is not mortall: such are the afflictions and persecutions of the godly by the Devil and his agents, from whom whatsoever harme they receive in their bodies, goods, or good names; is in comparison of their better part (which they, whether men or devils, cannot reach) but as a bruise in the heele, which cannot indanger the spirituall life of their soules, Matth.10.28. and the safetie of them will by consequence bring in the recovery of the body from any wound or hurt; yea from death, and the closest prison of the grave, or coffin.

V. 16. *and thy conception*] The multiplying of Conception soundeth like a comfort; but the meaning may be, (as is before noted of the Hebrew phrase, using two Substantives for a Substantive and an Adjective, as Chap.1.vers.26.Annot. 5.) that he will multiply her sorrowfull conceptions, which shall be many by often abortions, or untimely births; whereas, but for sin, she might by one conception have beene a happy mother of many together, as we see by experience in other kinds (and sometimes in women-kind) and that without pain, whereas now a womans child-breeding, and child-bearing, is more grievous then to the females of any other kind, Arist.hist.de Ani.l.7.c.9. which (though it proceed of a naturall cause) God would have so ordered and overruled, as to have made it not onely safe, but easie also, but for precedent sinne, without which death had neither way-laid the child, nor mother in the passage into the world, nor sent any out of the world afterward, nor had there beene any pain either at the first appearing in it, or finall parting from it.

thy desire shall be to thy husband] Or, *subject to thy husband.*

rule over thee] The subjection of the woman to her husband was not repugnant to the state of Innocencie; but then as the authoritie of the man would have beene used with justice and kindnesse, so the obedience of the woman would have beene pleasant and cheerfull; whereas now for holding a conspiracie with Satan, and abusing her familiarity with her husband, she was like to find lesse comfort in her communion with him; for by sinne, conjugall kindnesse is turned to austeritie, justice to injurie, willing obedience to reluctancie and frowardnesse; and so the yoke which would alwaies have beene sweet and easie, becometh many times (especially if any be unequally yoked in respect of their conditions) hard and bitter to be borne; yet borne it must be, 1 Cor.14.34. Tit.2.5. 1 Pet.3.6.

V. 17. *cursed*] The earth was deprived of its former fruitfulnesse, yeelding neither so much fruit, nor so good fruit, nor with so much ease as before it did: since which there was need of the help of husbandry with toyle, to till it, though of it selfe without tillage it abounded with hurtfull increase. Of the curse on the creature. See Isaiah 24.5,6. Rom.8.20,22.

V. 18. *thornes*] If thornes were the naturall fruits of the earth before the fall, which ſome affirme, ſome deny (ſaying the roſe was before, the thorny hedge only ſince): yet by ſinne they were ſharpned, and converted to a curſe in their ſuperabundance, and growing where they ſhould not, and tearing mans fleſh ſometimes caſually, and ſometimes inſtrumentally and purpoſely, (as Gideon threatned the men of Succoth, Judg. 8.7.) which but for ſinne ſhould never have been.

herbe] Under this word is comprehended corne of ſeverall kinds, as well as ſuch things as growing out of the earth are uſually called herbs, by way of diſtinction from corne; of ſuch he muſt now take his diet, which were neither ſo pleaſant, nor ſo wholeſome, nor ſo eaſie to be had, as his proviſion in Paradiſe, out of which God purpoſed to expell him, and to put him to a larger paſture, but to ſo much poorer commons, as the common field is worſe furniſhed in proviſion, then a pleaſant garden.

V. 19. *ſweat*] By the ſweat of the face is underſtood all manner of labour whether of the body, or braine, Eccleſ. 1. 13. as alſo whatſoever is grievous to man in this life either to doe, or to ſuffer; yet the Prieſts in their miniſtrations were to take heed of ſweat, and therefore they might not ſo gird them, either up to the arme pits, or below towards the loynes, as might occaſion it, Ezek. 44. 18. which was a part of their ceremoniall puritie, figuring that which was morall and ſpirituall, Pſal. 103. verſ. 14. Job 34.15.

to duſt return] Not by any neceſſitie of his created nature, but becauſe he had ſinned, God threatneth to make his end as baſe as his beginning; whereas otherwiſe decay, or ſickneſſe, caſuall miſhap, or violence, ſhould not by death have brought down his dignitie, who had rule over the birds of the aire, Gen. 1.28. to be ſubject to be devoured by the wormes of the earth. Sinne is the wicket that let death into the world, Rom. 5.12. and hath given it ſo much advantage and victory over humane nature, that the kernell of a raiſon, yea an haire in milke, hath choaked and killed a man, Plin. Nat. Hiſt. lib. 7. cap. 7. and laid him lower then the beaſts of the earth; for they lye upon the ground while he is laid under it.

V. 20. *Eve*] Hebr. *Hhavah* from the word *Hhajah*, which ſignifieth, *hath lived*.

becauſe ſhe was] Adam gave her her name, but Moſes gave the reaſon of it; for when ſhe was ſo named by Adam, ſhe was not a mother at all; but ſhe was the mother of all both before and ſince Moſes his time; and if Adam gave the reaſon, it was a Propheſie what ſhe ſhould be, ſignified (for more aſſurance) in the Preter tenſe, which is uſuall in Prophetick ſpeeches; yet becauſe ſhe was the cauſe of a naturall death to all that live, ſome take the words in a ſpirituall ſenſe, as implying the birth of him, (among her Poſterity) who ſhould be the authour of a better life, both to her and them.

V. 21. *did the* LORD *God make*] Immediately by himſelfe, or by the miniſtery of Angels, or gave them knowledge how to make them.

coats of ſkins] What ſkins they were, is not ſet down; it may be they were ſheep and goat skins, Hebr. 11. 37. their firſt covering was by their own proviſion, of leaves, which would doe them little ſervice, and but for a while: God provides better for their ſecuritie againſt the offence of heat and cold, and is (notwithſtanding their ſinne) ſo reſpective of their welfare, as to kill or permit other creatures to be killed, that they may be cloathed: when God put this livery upon their backs, it is like he gave them inſtruction to ſerve him by ſacrifice of ſlain beaſts; for their children learned that from them which they practiſed, Chap. 4. 4. and they from God; and the ſacrifice foretokening the death of Chriſt, the skin might (as ſome of the Ancients note) ſignifie their covering in the Robe of his righteouſneſſe, and might alſo minde them not only of Gods benignitie, but alſo of their own mortalitie, ſince they could not be covered with the skinne of any beaſt that was not killed. But the Originall of raiment, though ſo long agoe, ſhould never be forgotten by the ſonnes of Adam; but be remembred as a checke to the vanitie and pride of apparell; which, whatſoever it is, it carrieth with it a character of reproach to him that weares it, and an implicite confeſſion of guilt and ſhame; whereof we have no more cauſe to be proud, then of a plaiſter of maſtick worne to ſtay the rheume from annoying the eyes or teeth; or of a ſcarfe about the arme when it is put out of joynt; or a paire of ſpectacles to help the dimneſſe of the ſight.

V. 22. *as one of us*] That is, one of the Trinitie, God the Father, God the Sonne, and God the Holy Ghoſt. See the firſt Annot. on Chap. 1. verſ. 26. Which is ſpoken in the ſenſe of that flouting figure called an *Ironie*, or a *Sarcaſmus*, like that of Elijah, 1 King. 18.27. and of the Preacher, Eccl. 11.9. whereby God declareth his high indignation and diſdaine of their impious preſumption, and affectation of an impoſſible preheminence.

tree of life] See Annot. on Chap. 2. verſ. 9.

live for ever] Having ſinned, it is not like that by ſuch a meanes his happineſſe ſhould be recovered, or that he thereby ſhould be made immortall; (though haply he might thinke ſo) this ſpeech therefore may well be thought another Ironicall taunt, as that in the precedent part of this verſe; yet he might ſeriouſly be debarred of the uſe of that Sacramentall tree, having by his ſinne croſſed the end of it, defrauded himſelfe of the hope of that benefit he might have had by it: See the forenoted Annot. on Chap. 2. verſ. 9.

V. 24. *drove out*] In the precedent verſe it is ſaid; *God ſent him forth*; Here, *he drove him forth*. It is like at firſt God bade him goe, and then ſhewing himſelfe unwilling, and begging that he might abide there ſtill, God with ſome evidence of wrath denying him, drave him out: on what day this was done, whether the ſame day of his Creation, or the next day after, or that day ſeven-night in which he was made, or on the thirteenth day, (as many Popiſh Chronologers hold) or fortie dayes after, (as ſome have imagined) is not revealed by God, nor can it be ſafely reſolved by man: though of theſe ſeverall conceits that which ſets his fall upon the Sabbath day, and that which adjourneth it untill the fortieth day, are moſt improbable; and of them all that which ſeemes the likelieſt in the judgement of many learned and ſound Divines is, that man fell the firſt day of his Creation, for which they cite, Pſal. 49.12.20. where they take the Hebrew word *Adam*, for the particular name of the firſt man, not for the name of man in common; which is the more probable, becauſe if Adam and Eve had lodged in Paradiſe one night, his firſt child had not been begotten in his own likeneſſe (that is, in the ſtate of corruption into which he fell) as he was, Chap. 5. 3. *Obiect.* Againſt this is objected that man was made the laſt of all the creatures, on the laſt day of the weeke, and that there were too many particulars betwixt his creation and excluſion out of Paradiſe, to have their paſſage in a piece of a day, as all that we read, from Chap. 2. 15. to the end of the third Chapter. *Anſw.* But firſt, excepting the giving of names to the creatures, which was done before the woman was made, Chap. 2. 20. and done ſo much the ſooner, as Adam was the wiſer, (and his wiſedome and knowledge of the creatures was very great at the firſt) all the other things mentioned had an orderly connexion one with another, and would eaſily follow one another; and conſidering that the devill was watchfull to take the firſt and fitteſt opportunitie to tempt, which was when Eve had leaſt experience of the world; and that concupiſcence of a Deitie kindled, would be very quick & active to obtaine it; and that God for his part could make as much haſt with his juſtice, as the tempter or tempted with their ſinne; it might be probable enough that all might be done to their caſting out of Paradiſe the firſt day, of which eight or nine houres might be allowed for all the occurrences betwixt their beginning and baniſhment. Some are very punctuall, both for the day of the moneth, and of the weeke, and for the houre of the day, affirming that it was on Friday the twenty ſeventh of March the ninth houre of the day; ſo in the Manuſcript Annalls of Eutychius Patriarch of Alexandria, cited by Mr. J. S. Chap. 8. pag. 44,45. of his booke *Of the civill yeare and Calender of the Jewiſh Church*; but no man is bound to beleeve that which no man can prove by any Record that is competent teſtimony in ſuch a caſe.

Cherubims] Angels, ſo called (as ſome conceive) of *knowledge*; the fitter to bee deſigned to that ſervice under that name, becauſe the ſinne of Adam and Eve was an ambitious deſire and endeavour to equall God in Omniſcience, and univerſall knowledge. Of their figure or ſhape, ſee Annot. on Exod. 25. verſ. 18.

a flaming ſword] Or, *ſwords*; For the word *Cherubim* is of the plurall number, and if there were more then one Cherub, it is like there was more then one ſword: it is called *a flaming ſword*, becauſe it was bright and cleare, ſhining like a flame of fire; or, becauſe it was fire, in the forme and faſhion of a ſword; for Angels are Gods Miniſters, and his Miniſters come ſometimes with flames of fire, Heb. 1. 7. and with the ſword, Numb. 22 23. Joſh. 5.13. 1 Chron. 21.16. Either fire or ſword coming ſingle, is terrible; both together, much more; and moſt of all, by motion every way, which might make them more penitently apprehenſive of their hainous ſinne againſt the Majeſtie of God, and of their notorious folly againſt the felicitie of man, who ſo ſoone, and for ſo ſmall a matter loſt ſo happy an eſtate, which once loſt, could never be recovered.

turning every way] Or, *two-edged*; To terrifie Adam (and, as ſome conceive, the devils alſo) from returning to the place from which he was driven; which ſome myſtically apply to the excluſion of the wicked from Chriſt the Tree of life, Revel. 22.2. and from the Celeſtiall paradiſe, or garden of that tree, the Kingdome of heaven, Revel. 2.7.

CHAP. IIII.

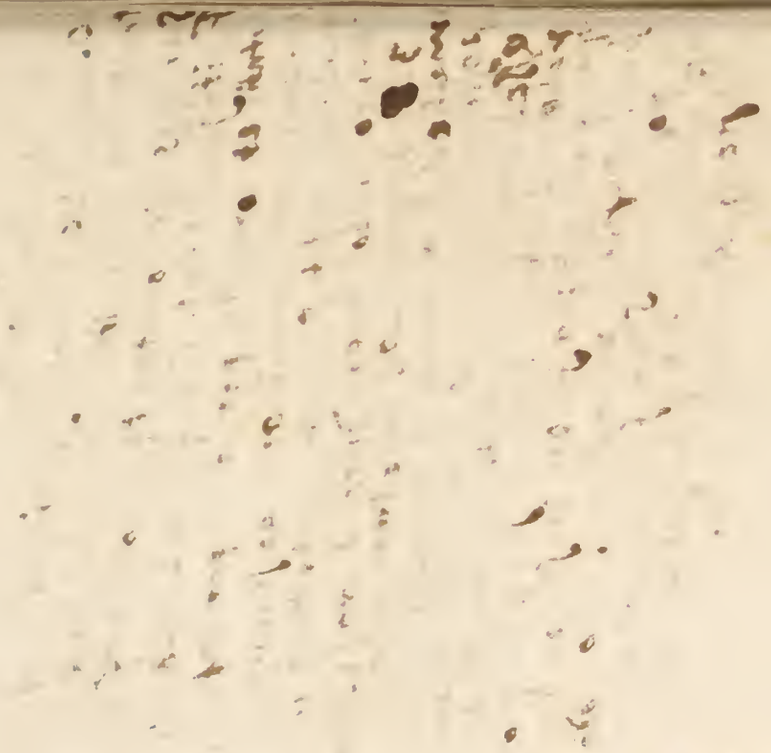
Verſ. 1. KNew] A modeſt expreſſion: the like whereof is, Numb. 31.17. Matt. 1.25. Luk. 1.34. According to this phraſe, the Hebrewes call a virgin *Halma*, or *Ghnalma*, that is,

Vide Ainsworth
30.20. Eva] — and Spiritually, of all
that live by Faith: In which sense
Sarah is also counted the Mother of the
Faithfull, 1 Pet. 3.6. Gal. 4.22,28,31.
Citatis et convictis, poenæ imponuntur:
addita tamen promissione de semina-
mulieris capitit Serpentis contriturο, i.e.
Christo diaboli opera dissoluturo. 1 Johan.
3.8. Rom. 16.20.] Unde tunc primum
mulieri, Evæ nomen a marito est im-
positum. Gen. 3.20. quod mater futura
esset omnium viventium non natu-
ralem tantum vitam, sed illam quo-
que quæ est per fidem in semen ipsi-
us, messiam promissum. Quo modo
et post eam, Sara fidelium mater
est habita. 1 Pet. 3.6. Gal. 4.31.
Usserii Annales, p. 2.

Gen. 4.1. knew] Rem secretam, ex se
non inhonestam, sed ex peccato, oculis ho-
minum pudendam, concubitum maritalem
sancta lingua reverenter vocat cognitio-
nem uxoris. Cognoscere uxorem, est opus
ipsius amoris conjugalis. Parens.

Porro Adam cognovit Hevam uxo-
rem suam:
Potuit Adam spem habere sobolis
procreandæ ex uxore post peccatum &
maledictionis sententiam: quia pro-
missionem audiverat de semine mulie-
ris, nec non de parte doloroso. Cogno-
vit igitur uxorem suam, sobolis et be-
nedictionis divinæ desiderio.
Pareus.

this was an evident Testimony of
their Repentance and new Obedience,
in their full Submission to the Com-
mand of their Sovereign Lord and
Creator. All might see that God had
not bestowed their Coats upon
them in vain. Augt 27. 1729.
Midweek.



is, *unknown*, or *hidden*: and so were virgins usually vailed, that they might not be easily seene, as Rebekah, Gen.24.65.

I have gotten] Obtained, or possessed a man: for *Kana*, (whence the name *Cain* or *Kain* is derived) signifieth a possession.

from the Lord] That is, as his gift, by ratifying his blessing of multiplication, Chap. 1. 28. to her in particular. See Gen. Chap. 33. vers. 5. & Psal. 127. 3. And not onely blessing her conception of a child, but her child-birth also without the assistance of a Midwife, or of any such helps as necessitie sought, and ingenuitie found out in after-times.

V. 2. *again bare*] Because her *bearing again* is mentioned, but not her *conceiving* before it, as vers. 1. it might be thought that Cain and Abel were twins; save that the name *Abel* (signifying vanitie) may imply, that upon some sad experience of the vanitie of the world betwixt the birth of her two sonnes, she called the later of them by that name: yet might it be that at the beginning births might be double, both in number and in sexe, for the more speedy and copious increase of mankinde.

Abel] Hebr. *Hebel*. There is a double writing of this name: the one with *Aleph*, (as Josephus writes it) signifying *mourning*, as he expounds it. Antiq. lib. 1. cap. 2. The other with *He*, *Hebel*, signifying *vanitie*, Eccles. 1. 2. Wherein, as it carried a memorandum of History, (as in the precedent note) so it might point by way of prophecie to the untimely end which afterward befell him.

V. 3. *in processe of time*] Hebr. *at the end of dayes*. The like phrase we finde, Gen. 41. 1. *at the end of two full yeares*: and, Ezek. 3. 16. *At the end of seven dayes*. By [*at the end of dayes*] here, may be meant the *Sabbath*; for that is the end of the dayes of the weeke; and being a day especially sanctified from the beginning, Chap. 2. vers. 2. for the honour of the Creator, it might be seasonable on it to offer sacrifice of the creatures as a tribute due to the Lord of all: but usually the words are taken for a distance of time of greater extent then the compasse of a weeke; yet might it be a certaine time either by constitution or custome, which now being compleat and runne up to the period of the Accompt, they both made their Oblations to God, as followeth.

Cain brought] It is not said to whom, or what; whether to Adam as the Priest of the Family, or to the place (which, it is like, was certain) where the Sacrifices were to be offered up unto God; for though in after-time the Father of the Family was the Priest to the Church in his house, and in his stead the first-born had the Priest-hood as a part of his birth-right; yet it may be at this time indifferently supposed, either that both brought their sacrifice to their Father on earth, to be offered to their Father in heaven; or that each of them did by himselfe offer up his own oblation.

fruit of the ground] Cain was an husbandman, and his employment was to till the ground; yet he must not so minde the earth, as to forget his dutie of devotion to his Maker in heaven.

V. 4. *firstlings of the flocke*] Which were first killed, and then offered up unto God by fire; the flame whereof ascended up towards heaven, while the offerer by the elevation of his soule towards God either did, or ought to doe the like: and thereby he made an implicite *confession* of his sinne as deserving death, (a severe and painfull death by burning) and a *profession* of his faith in Christ as a Redeemer from death: by this faith Abel offered a more acceptable sacrifice then Cain, Heb. 11. 4. and it was of *the firstlings of the flocke* which he offered, (whether of sheep or goats, the Hebrew Text distinguisheth not, for the words will serve for either) because it was fit that God should have the first fruits of his own increase: what was here in practise, (and it may be by precept also, though not here expressed) was afterwards prescribed by an expresse Law, Exod. 13. 2. Numb. 3. 13.

and of the fat thereof] Here again is the practice of that for which we may in some sort or other presuppose a precept, (for sacrifice is worship, and without a precept it is will-worship condemned by God) which in Moses time was expressely delivered, Exod. 29. 13. 22. Levit. 3. 3. but withall the meaning may be that Abel did not sacrifice like those profane niggards, who thought any thing good enough for God, Mal. 1. 13. but he gave him of the best and fairest of his flocke: for that which is best in any kinde is commended under the title of fatnesse, as Gen. 45. 18. & Chap. 49. 20. Nehem. 8. 10. They that suppose there was no feeding on the living creatures untill the flood, conceive here was offered onely the wooll of the Sheep, and the milk of the Cow, the best of the milk, which they call the fattest, (though the fat of the milk be properly the butter) but that supposition will hardly be made good if turned to a position, for it is more probable that the eating of flesh was allowed and in use before the flood, then the contrary. See Annot. on Chap. 9. vers. 3.

had respect unto Abel] And first to Abel justified by faith, Heb. 11. 4. and then to his sacrifice as a fruit of that faith: this respect appeared by some visible signe from heaven, especially by fire falling upon the sacrifice to burn it, as Lev. 9. 24. Judg 6. 21. 1 King. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. vers. 1. 3.

V. 5. *not respect*] Not such to Cain as to Abel, and to his sacrifice, through his want of faith and sinceritie in Gods service; or no respect at all; for he would have a naughty or vile person contemptible in the eyes of such as are good, Psal. 15. 4. See 2 Kings. 3 14.

very wroth] At God and Abel both: at God, as Matth. 20. vers. 15. his eye was evill, because Gods was good; and at Abel, because, being his yonger brother, he got the blessing of his heavenly Father from him: and if (as some Divines conceive) this sacrifice were tendred for election and consecration of one of the two upon divine choice and acceptance to be head of the holy race, by whom Gods Church was to be extended to after ages; it was the more displeasing to Cain to bee refused, by how much more honour it had beene to be received.

countenance fell] From a cheerfull to a churlish looke; from an upright to a down-cast aspect; which bewrayed the malignitie of his minde: for the countenance, which (in propriety of speech) is onely in man, (as the Oratour well saith, lib. de legibus, p. 325.) is formed and varied according to the minde, from whence it hath its mould, Tusc. q. lib. 3. p. 353. and therefore though it alone be obvious to the eye, it makes discovery of that which is out of sight; so that it is a good witnesse against the wicked, Isa. 3. 9. for that bewrayeth sometimes their pride, Psal. 10. 4. sometimes their feare, Dan. 5. 6. sometimes their envie and grudge against the good, as Gen. 31. 2, 5. and as in this place.

V. 7. *doe well*] In the outward act of offering unto God, they both might doe well, and much alike; yet there was this difference of their oblations; Cains sacrifice seemed rather gratulatory, as looking back to Gods beneficence for the yeare before; then propitiatory, as looking forward to reconciliation to be made by Christ in time to come, which was better typified by the bloody sacrifice of Abel, then by the unbloudy sacrifice of Cain, which might be of eares of corne, as Levit. 2. 14. But there was more difference betwixt them for inward acts of faith and love, then for outward acts of sacrifice: the former sort is meant by *doing well* in this place.

Shalt thou not be accepted?] Or, *is there not forgiveneſſe?* Or, *shalt thou not receive?* Or, *shalt thou not have the excellency?* Or, *a lifting up?* So many wayes are the words rendred, because of the ambiguity of the Hebrew word *Seeth*, and of *Nasa*, from whence it is deduced: according to this varietie the sense is various. 1. *Shalt thou not be accepted?* the words are interrogative, but vehemently assertive or affirmative in sense; and their meaning is this; thou shalt surely be accepted, if thou dost well, both thou, and thy sacrifice. 2. *Is there not forgiveneſſe?* Yes, if yet thou wilt repent and amend. 3. *Shalt thou not receive?* Yes, thou shalt receive an evidence of mine acceptance as thy brother did; I will not be partiall; if thou offer with as good a mind as Abel did, my favour shall come upon thy sacrifice in a celestiall flame, and it shall ascend unto me in a sweet smelling fume, as his did. 4. *Shalt thou not have the excellencie*, or *lifting up?* Yes, the right of primogeniture, and the preeminence of the Priesthood shall be thine; and thou shalt lift up thy countenance with chearfulnesse in the affiance and fruition of my favour.

sinne lyeth at] Some take these words for a commination either of *the revealing of his secret sinne*, so, as that it should not still lurke and lye hid in the bosome, closet or chamber; but be made so manifest as if it were laid at the doore for every eye to look upon it; *or of the punishment of his sinne by inward vexation of spirit*, and pangs of conscience, which (though for a time it lie asleep like a Mastive-dogge at the doore) will not rest long: for at the doore, where there is much passing, often knocking, opening and shutting, the Dogge will soon be awakened; so will the conscience; and when it is awake, it will barke most clamorously, and bite most furiously, so that none can beare it, Prov. 18. 14. Or, *by outward vengeance*; which will (as it were) lie in waite for him at the doore, when he steppeth either in or out, to set upon him.

unto thee shall be his desire] Or, *its desire*. That is, (as some take it) the desire of sinne, to enter into thee to possesse thee, and prevaile with thee, and rule over thee; but thou contrariwise must strive to suppresse it, and bring it under thy subjection; and by grace (not by the power of free-will) thou maist so farre overcome the dominion of it, that it shall not tyrannize over thee; but at last by mine assistance thou shalt have the mastery and perfect victory over it: and in speciall in this sense of the words he is admonished of his dutie to keep under, and to beare down the indignation and envy he had raised up against God and his brother. But in our last Translation answerable to the Originall, it is personall, *unto thee shall be his desire*, and thou shalt rule over him, as Gen. 3. 16. wherein from arguments of pacification of his incensed spirit in general, God cometh down to a removall of the cause of his indignation in particular,

ticular, which, by the words here used, may seeme to be a conceipt that his younger brother so much in Gods favour would be like to deprive him of the dignitie of his birth-right; and God taketh off that conceipt by speaking to him to this effect; Though thou hast forfeited the preeminence of thy primogeniture by thine evill heart towards me and thy brother, yet upon thy repentance and amendment thou mayest still enjoy it; and thy brother, against whom thou art so much incensed, shall have a desire to please thee, and to be ruled by thee, if thou rule and governe thine affections by Religion and reason, as thou oughtest to doe.

thou shalt rule over, &c.] See the latter part of the precedent Annotation.

V. 8. *And Cain talked*] What talke passed betweene them, whether it were chiding with Abel, because for his sake he was chidden by God; or whether by some simulation of favour and love, he allured him to walke with him into the field; it is uncertaine.

when they were in the field] Whither Caine had drawne Abel for fitter opportunitie to effect his wicked designe; for there he might act it out of sight and noise, and so none was like to rescue his godly brother out of his bloody hands. Whether there (though not before he walked out) he picked a quarrell with him or no, or whether there were any words of offence at all betwixt them, it doth not appeare in the sacred story; much lesse what words passed betwixt them before his malice came to blowes: and it may be he was as crafty as cruel, and so gave Abel no warning by words of what mischiefe he meditated to commit with his hands.

rose up] Not as having taken a fall by Abels striving with him before, (as some have supposed) for the phrase imports but the beginning, preparing, or present addressing of a mans selfe to any act or businesse, as Deut. 13.1. Judg.4.9. and in many other places.

and slew him] Had God rejected his sacrifice, because it was not bloudy, vers.3. as Abels was, vers.4. he could have done no worse, if he meant both to mocke and anger him for the choice, and refusall of their oblations. How he slew him, it appeares not in the Text; but negatively that it was not by strangling, because his bloud was shed, vers.11. Popish Painters setting out this story to the eye, faine the instrument of murder to be the jaw-bone of some brute creature; but it might be rather some instrument of husbandry wherewith Cain was accustomed to walke, or a stone which might be taken up without suspition on Abels part, and so suddenly throwne, or driven at him, that he could not avoid it.

V. 9. *Where*] God questioneth with Cain here, and vers.6. as with Adam, Chap.3. vers. 9.11. and he putteth the like interrogatories to his creatures elsewhere; not as needing any information from them, for he knoweth more of any man, then his owne heart can tell him, 1 Joh.3.20. but to convince them by their owne answers, and to set a patterne for humane justice, which should not condemne any before they be called in question, and have libertie to answer for themselves. See Act. 25. 16.

I know not: Am I] By this answer he sheweth himselfe not onely to be of that wicked one, 1 Joh.3.12. who was a murderer from the beginning, but as ancient a lier as a murderer, Joh. 8.44. for he murdered by lying, Gen.3.4. and he addes to these sins high contempt against God, making as if he had asked him an impertinent question; or had put upon him an office not belonging to him; he thought it was not his duty to be his brothers keeper; but thinkes not it was against all duty to God and man, to be his executioner, without any desert of death, or any precedent sentence from an authorised judge; and this with as much madnesse as malice, (for the Devil, the god of this world, 2 Cor.4.4. had blinded his eyes as well as hardned his heart) he thinkes he can blinde the eyes of the God of truth with his lies, and escape his conviction with his frivolous evasions.

V. 10. *What hast thou done?*] God not onely makes inquisition for bloud, Psal.9.12. but pursueth it, and will require it to requite it, 2 Chron.24.22.

bloud] Heb. *blouds*. Because it issueth out by many drops; or when it is shed by violence and malice, it is let out by many wounds, which make so many severall streames of bloud: thence a cruel man is called *a man of blouds*, Psal.5.6. according to the Hebrew; and David prayeth to be delivered from bloud-guiltinesse: Heb. *from blouds*. Psal.51.14.

crieth] It is *crying bloud* here, and speaking bloud Heb.12. 24. A voice and crying is ascribed to bloud as *to the stone out of the wall, and beame out of the timber*, Hab.2.11,12. and as the valleys are said to *shout for joy and to sing*, Psal.65.13. all by a figurative speech; and the meaning here is, that bloud-guiltinesse cannot be concealed, but that God will take notice of it, though no man see it, or say any thing of it; as though the ground that had received the bloud that was shed, uttered a voice, and put up a clamorous accusation, and petition for vengeance against the murderer, as Revel.6.10.

V. 11. *cursed from*] From the earth (whither thy brothers bloud sunke, being sucked in by the pores thereof, and so as it were, buried in a grave) shall spring a curse to thee for thy cruell act; whereof in the next verse.

V. 12. *When thou tillest*] This was a second curse, whereby the earth became worse for Cains sinne, then it was for Adams; which if it were not generall, might be a particular curse upon Cains portion whersoever he was; so that when he tilled it as an husbandman, it might upbraid him as a murderer.

a fugitive] Cast out from communion with his kindred and former friends and acquaintance; excommunicated from the Church, the societie of the faithfull professors and sincere sacrificers, and through guilt of conscience having his heart moved as the trees of the wood with the winde, Isa.7.2.

V. 13. *my punishment*] Heb. *mine iniquitie:* as Gen. 19.15. Psal. 69.27. Prov.12.21. in which places sinne, or iniquitie is put for the punishment of sinne, by a Metonymie of the efficient for the effect; for sinne is the naturall parent of punishment. In saying his punishment is greater then he can beare, he bewrayeth the wrathfulnesse of his spirit, which before made him a murmurer against God, and a murderer of his brother: he could not then forbeare to sinne, and now he cannot beare what is due to him for his sinne. If we take the words after the other reading [*mine iniquitie is greater then can be forgiven*] they shew his desperate distrust of pardon for his sinne, and therein he becometh as injurious to Gods mercy by his diffidence, as to his justice by his impatience.

V. 14. *from the face of the earth*] Hee seemeth by this speech out of feare to speake now (as out of wrath and envy he acted his part before) like a distracted man: for how was he to be driven from the face of the earth, when he was to be a vagabond upon it? vers.12. and how could he be hid from the face of God, who saw into the secret corruptions of his heart? But if his words have any sound sense in them, it is this: *from the face of the earth*, that is, from the place of my birth and abode hitherto; or from the face of that earth (as the word *Haadhamah* will beare) on which I have dwelled untill now: Or, *from the face of the earth*, that is, from societie with the inhabitants of the earth, as Psal.33.8. who will abhorre my company, and I shall be afraid and ashamed to come in their sight, or to looke them in the face.

and from thy face] That is, from thy favourable countenance: so that thou wilt not vouchsafe a gratious glance towards me, nor accept of any oblation from me. Some thinke there is an Hypallage in the words, that is, a kinde of mistake, as if he would or should have said, *I shall hide my face from God, as not daring to come before him to offer up any sacrifice or service unto him*; for otherwise there is indeed no hiding from God, nor flying from him, Psal.94.9. & 139.7.

every one that] Though hitherto we have read but of foure persons in the world, *Adam* and *Eve*, *Cain* and *Abel*, this being about one hundred and thirty yeares from the Creation (as Chronologers account it) there might be now many, of whom he might stand in bodily feare; or, if there had been none of his owne kind to avenge the bloud of his innocent brother, his guilty conscience might raise fearefull apprehensions of death from the beasts of the earth. 130.

slay me] Being more carnally then spiritually minded, he feareth more for his body then for his soule; and his owne wickednesse makes him imagine he should meet with a murderer in every place; selfe-guiltinesse in some, is the chiefe motive to suspition of others, Psal.50.21.

V. 15. *seven-fold*] That is, (as the Chaldee Paraphrase hath it) unto the seventh generation; or, he shall have manifold punishments: a certaine number used for an uncertaine: as Levit.26.28. Job 5.19. Psal.79.12. Prov. 24.16. & Chap. 26.25. Jer.15.9. and this God saith, not for any love he bare to Cain, to whom life with the guilt of such a sinne, and sense of the Divine wrath, was worse then a temporall death; but because he would have him live to be a living memento, or warning against murder; which with the death of the malefactor is commonly buried in oblivion, as Psal. 59.11. Eccles. 9. 5.

marke] There are many, and some foolish conjectures of this *marke*: It is most like that it was a trembling not onely of his heart, but of his head and other parts, with a gastly countenance imporing guilt and terrour in him, and imprinting it so farre in others that they durst not doe by him as he did by his brother.

V. 16. *from the presence*] Some thinke these words are fitted to Cains conceit, who now Atheist-like, thought he could get out of the reach of Gods revenging hand; but it is more probable that by his *going from the presence of the Lord*, is meant his going from the place where God gave evidence of his presence in his conference with him: See Jonah 1.3. Or, *from his presence*: that is, from that part or quarter of the world where God had his Church, which is the place of his speciall presence: and so the phrase intimates Cains banishment from his native

habita-

4.15. Mark] — Pavit propter generis humani paucitatem — sed infligit poenam aliam morte graviorem. Excommunicat enim ab Ecclesia et gratia, et perpetuo exilio addicit — vel certe ut tempus resipiscendi et concedat. Praecipue vero, ne promiscua caedes invalesceret. Haec poena multis moribus erant graviores.

Pareus.

ticular, which, by the words here used, may seeme to be a conceipt that his younger brother so much in Gods favour would be like to deprive him of the dignitie of his birth-right; and God taketh off that conceipt by speaking to him to this effect; Though thou hast forfeited the preeminence of thy primogeniture by thine evill heart towards me and thy brother, yet upon thy repentance and amendment thou mayest still enjoy it; and thy brother, against whom thou art so much incensed, shall have a desire to please thee, and to be ruled by thee, if thou rule and governe thine affections by Religion and reason, as thou oughtest to doe.

thou shalt rule over, &c.] See the latter part of the precedent Annotation.

V. 8. *And Cain talked*] What talke passed betweene them, whether it were chiding with Abel, because for his sake he was chidden by God; or whether by some simulation of favour and love, he allured him to walke with him into the field; it is uncertaine.

when they were in the field] Whither Caine had drawne Abel for fitter opportunitie to effect his wicked designe; for there he might act it out of sight and noise, and so none was like to rescue his godly brother out of his bloody hands. Whether there (though not before he walked out) he picked a quarrell with him or no, or whether there were any words of offence at all betwixt them, it doth not appeare in the sacred story; much lesse what words passed betwixt them before his malice came to blowes: and it may be he was as crafty as cruel, and so gave Abel no warning by words of what mischiefe he meditated to commit with his hands.

rose up] Not as having taken a fall by Abels striving with him before, (as some have supposed) for the phrase imports but the beginning, preparing, or present addressing of a mans selfe to any act or businesse, as Deut. 13.1. Judg.4.9. and in many other places.

and slew him] Had God rejected his sacrifice, because it was not bloudy, vers.3. as Abels was, vers.4. he could have done no worse, if he meant both to mocke and anger him for the choice, and refusall of their oblations. How he slew him, it appeares not in the Text; but negatively that it was not by strangling, because his bloud was shed, vers. 11. Popish Painters setting out this story to the eye, faine the instrument of murder to be the jaw-bone of some brute creature; but it might be rather some instrument of husbandry wherewith Cain was accustomed to walke, or a stone which might be taken up without suspition on Abels part, and so suddenly throwne, or driven at him, that he could not avoid it.

V. 9. *Where*] God questioneth with Cain here, and vers.6. as with Adam, Chap.3. vers. 9.11. and he putteth the like interrogatories to his creatures elsewhere; not as needing any information from them, for he knoweth more of any man, then his owne heart can tell him, 1 Joh.3.20. but to convince them by their owne answers, and to set a patterne for humane justice, which should not condemne any before they be called in question, and have libertie to answer for themselves. See Act. 25. 16.

I know not: Am I] By this answer he sheweth himselfe not onely to be of that wicked one, 1 Joh.3.12. who was a murderer from the beginning, but as ancient a lier as a murderer, Joh. 8.44. for he murdered by lying, Gen.3.4. and he addes to these sins high contempt against God, making as if he had asked him an impertinent question; or had put upon him an office not belonging to him; he thought it was not his duty to be his brothers keeper; but thinkes not it was against all duty to God and man, to be his executioner, without any desert of death, or any precedent sentence from an authorised judge; and this with as much madnesse as malice, (for the Devil, the god of this world, 2 Cor.4.4. had blinded his eyes as well as hardned his heart) he thinkes he can blinde the eyes of the God of truth with his lies, and escape his conviction with his frivolous evasions.

V. 10. *What hast thou done?*] God not onely makes inquisition for bloud, Psal.9.12. but pursueth it, and will require it to requite it, 2 Chron.24.22.

bloud] Heb. *blouds*. Because it issueth out by many drops; or when it is shed by violence and malice, it is let out by many wounds, which make so many severall streames of bloud: thence a cruel man is called *a man of blouds*, Psal.5.6. according to the Hebrew; and David prayeth to be delivered from bloud-guiltinesse: Heb. *from blouds*. Psal.51.14.

crieth] It is *crying bloud* here, and speaking bloud Heb.12. 24. A voice and crying is ascribed to bloud as *to the stone out of the wall, and beame out of the timber*, Hab.2.11,12. and as the valleys are said to *shout for joy and to sing*, Psal.65.13. all by a figurative speech; and the meaning here is, that bloud-guiltinesse cannot be concealed, but that God will take notice of it, though no man see it, or say any thing of it; as though the ground that had received the bloud that was shed, uttered a voice, and put up a clamorous accusation, and petition for vengeance against the murderer, as Revel.6.10.

V. 11. *cursed from*] From the earth (whither thy brothers bloud sunke, being sucked in by the pores thereof, and so as it were, buried in a grave) shall spring a curse to thee for thy cruell act; whereof in the next verse.

V. 12. *When thou tillest*] This was a second curse, whereby the earth became worse for Cains sinne, then it was for Adams; which if it were not generall, might be a particular curse upon Cains portion whersoever he was; so that when he tilled it as an husbandman, it might upbraid him as a murderer.

a fugitive] Cast out from communion with his kindred and former friends and acquaintance; excommunicated from the Church, the societie of the faithfull professors and sincere sacrificers, and through guilt of conscience having his heart moved as the trees of the wood with the winde, Isa.7.2.

V. 13. *my punishment*] Heb. *mine iniquitie*: as Gen. 19.15. Psal.69.27. Prov.12.21. in which places sinne, or iniquitie is put for the punishment of sinne, by a Metonymie of the efficient for the effect; for sinne is the naturall parent of punishment. In saying his punishment is greater then he can beare, he bewrayeth the wrathfulnesse of his spirit, which before made him a murmurer against God, and a murderer of his brother: he could not then forbeare to sinne, and now he cannot beare what is due to him for his sinne. If we take the words after the other reading [*mine iniquitie is greater then can be forgiven*] they shew his desperate distrust of pardon for his sinne, and therein he becometh as injurious to Gods mercy by his diffidence, as to his justice by his impatience.

V. 14. *from the face of the earth*] Hee seemeth by this speech out of feare to speake now (as out of wrath and envy he acted his part before) like a distracted man: for how was he to be driven from the face of the earth, when he was to be a vagabond upon it? vers.12. and how could he be hid from the face of God, who saw into the secret corruptions of his heart? But if his words have any sound sense in them, it is this: *from the face of the earth*, that is, from the place of my birth and abode hitherto; or from the face of that earth (as the word *Haadhamah* will beare) on which I have dwelled untill now: Or, *from the face of the earth*, that is, from societie with the inhabitants of the earth, as Psal.33.8. who will abhorre my company, and I shall be afraid and ashamed to come in their sight, or to looke them in the face.

and from thy face] That is, from thy favourable countenance: so that thou wilt not vouchsafe a gratious glance towards me, nor accept of any oblation from me. Some thinke there is an Hypallage in the words, that is, a kinde of mistake, as if he would or should have said, *I shall hide my face from God, as not daring to come before him to offer up any sacrifice or service unto him*; for otherwise there is indeed no hiding from God, nor flying from him, Psal.94.9. & 139.7.

every one that] Though hitherto we have read but of foure persons in the world, *Adam* and *Eve*, *Cain* and *Abel*, this being about one hundred and thirty yeares from the Creation (as Chronologers account it) there might be now many, of whom he might stand in bodily feare; or, if there had been none of his owne kind to avenge the bloud of his innocent brother, his guilty conscience might raise fearefull apprehensions of death from the beasts of the earth. 130.

slay me] Being more carnally then spiritually minded, he feareth more for his body then for his soule; and his owne wickednesse makes him imagine he should meet with a murderer in every place; selfe-guiltinesse in some, is the chiefe motive to suspition of others, Psal.50.21.

V. 15. *seven-fold*] That is, (as the Chaldee Paraphrase hath it) unto the seventh generation; or, he shall have manifold punishments: a certaine number used for an uncertaine: as Levit.26.28. Job 5.19. Psal.79.12. Prov. 24.16. & Chap. 26.25. Jer.15.9. and this God saith, not for any love he bare to Cain, to whom life with the guilt of such a sinne, and sense of the Divine wrath, was worse then a temporall death; but because he would have him live to be a living memento, or warning against murder; which with the death of the malefactor is commonly buried in oblivion, as Psal. 59.11. Eccles. 9. 5.

marke] There are many, and some foolish conjectures of this *marke*: It is most like that it was a trembling not onely of his heart, but of his head and other parts, with a gastly countenance importing guilt and terrour in him, and imprinting it so farre in others that they durst not doe by him as he did by his brother.

V. 16. *from the presence*] Some thinke these words are fitted to Cains conceit, who now Atheist-like, thought he could get out of the reach of Gods revenging hand; but it is more probable that by his *going from the presence of the Lord*, is meant his going from the place where God gave evidence of his presence in his conference with him: See Jonah 1.3. Or, *from his presence*: that is, from that part or quarter of the world where God had his Church, which is the place of his speciall presence: and so the phrase intimates Cains banishment from his native

habita-

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Pareus.

Gen. 4. 26. Non enim nominis divini
Profanationem; sed Ecclesiæ Reformati-
onem iniit Spiritus Sanctus. Owen
p. 181.

See 2 Cor. 6. 14, 15, 16, 17, 18.
August 27, 1729. Serm. Aug. 27. Michaelis

habitation, and his excommunication from the house of God: for the place of his especiall presence may be called an house, though it be not made with wals and windowes, and roofe, as ours are. See Annot. on Chap. 28. 17.

Nod] So called here by the figure *Prolepsis*, or *anticipation* in respect of the order of things: for it was called *the land of Nod*, not before, but after; and that by occasion of Cains comming thither, and dwelling there upon his fugitive and vagabond condition: *Nod* is derived from an Hebrew root signifying to wander, or to be a vagabond: as vers. 12. God doometh him.

V. 17. *builded a citie*] After he had wandred about from place to place such a time as God thought meet, for the punishment he imposed on him, he suffered him to set up his rest in a Citie which he built; and he built the Citie (as some compute the time) in the one hundred and fifth, (as others) in the three hundred, or foure hundred yeare of his age, by which time his posteritie might become so populous, as not onely to build, but to people a Citie with inhabitants: and he built this Citie for societie and securitie to himselfe and his progenie, and (as Josephus conjectures) that he might be more able to exercise rapine and tyranny upon others.

after the name of his sonne, Enoch] Rather after his sonnes name then his owne, because his owne was odious and infamous; and rather in his sonne *Enochs* name then any other of his children, because by this it appeares, he loved him better then the rest; haply because he was worse then his brethren, in being liker in manners and disposition to his father then any of them all; yet for all this earthly glory swelling up to the magnitude of a Citie, the name of the other *Enoch* of the Line of Seth who walked with God, vers. 24. and had no Citie, is more honourable then the name of this *Enoch* of the race of Cain with his Citie, though the structure of it were never so magnificent.

V. 19. *two wives*] This is the first man that had more wives then one at once; a Cainite by descent, and a man as fleshly as Caine was bloudy; sinning by lust, as he did by hate: by this dualitie of women he broke loose from the first institution, which was that two and no more should by marriage be made one, Gen. 2. 24. Mal. 2. 15.

V. 20. *of such*] Or, *of them that dwell*. Heb. *of him that dwelleth*. By an Enallage of number; for by this *him*, not one alone, but many are meant.

V. 21. *organ*] That is, the inventor of musicall Instruments. By *Organ* is not meant such an instrument as in our age hath beene most commonly noted by that name; for that was not found out, or made up, untill some thousands of yeares afterwards: the same word, here rendred *Organ*, is found in the booke of Job Chap. 21. 12. & Chap. 30. 31. & Psal. 150. vers. 4. in this sense: whatsoever the forme of it was, the word importeth lovelinesse and delight, for naturally men love and delight in musick: See Psal. 81. 2. where we see that for such things as conduce to the comfort of an humane life, as ordering of Cattell, manuall Arts, building of Cities; the wicked by Divine providence, were made serviceable to the good.

V. 22. *Tubal-Cain*] From this name (as sundry Commentators observe) might the name *Vulcan* the heathen God of Smiths, be taken; as the name *Jove* from *Jehovah*; and as *Adonis* from *Adonai*, [*Lord*] often used in the Old Testament, (as some learned men conceive, though others derive it from the Greek word *Aeido*, which signifieth *to sing*: or, from *Hedone*, in the same Language, signifying *pleasure*).

instructer] Heb. *whetter*. Which may imply a sharpenesse of wit, piercing into the minds of those that receive instruction from him; and withall an incitement, or whetting of the affections to put such Arts into practice.

V. 23. *I have slaine a man*] The words are very difficult both to translate, and to expound: they are rendred two waies: first, as in the Text; secondly, as in the Margine of our last Translation: the former reading is either affirmative, or interrogative: according to the first the sense is two-fold; the one, that Lamech makes boast of his valour in that he had slain a man; yea, a young man, in the prime of his strength and youth; or it may be, (as the words will also beare) two men, whereof the one was eminently younger then the other. *to my wounding*: that is, by an Hebraism, (as some take it) by my wounding or hurting of him; or, though I have beene fighting to my wounding, or my hurt; I have gotten the better of it; for I have slaine those that fought with me. The second is, that he speakes of these slaughters as fore-dooming himselfe to a worse condition then Cain, and so deserving farre greater punishment then he did, because Cains was but a single slaughter, Lamechs a double one: Taking the words interrogatively they seeme in effect an emphaticall answer to some suspition his wives had of him, with a mind to depart from him; as thinking God would curse the family and posteritie of such a wicked man as he was; against which he pleades his own innocencie and Cains impunitie: Have I slaine a man to the wounding or hurt of my conscience as Cain did? If I had, yet you see Cain, though he had killed his brother, and stubbornly stood out against his Maker; had yet a marke of protection set upon him, that no man might kill him; and if he that should kill Cain was to be punished seven fold, he that shall kill Lamech (who hath committed no such crimes) shall be punished much more. The other reading (which some thinke fitter to be placed in the Text, then in the Margine) is, *I would slay a man in my wound, and a young man in my hurt*: according unto this, the meaning may be, that his wives fearing lest being hated for his crueltie some would take heart to kill him, he meaning to over-awe them, both to keepe them observant of himselfe, and quiet among themselves, tels them in a bragging manner, that he had so much might and manhood in him that he durst undertake any enemie, yea to slay a man, a young and lusty man, though he had received a wound or hurt before; (for the words (as the Marginall reading hath it) may be rendred *in my wound, in my hurt*) This exposition is most received by many of the most learned expositors; yet some rather thinke that these words of Lamech are a passionate and penitent confession of his cruell rashnesse; as if he had said, that I have slaine a man in my wrath, it is to the wounding of my heart, and to my great hurt, for the griefe of that fact is a sad affliction to my soule; and thereupon the next words threaten a greater punishment to him that should kill Lamech then to the killer of Cain.

V. 24. *seventie and seven fold*] Some take the words for seventy times seven, which make up foure hundred and ninetie times; but it is seventie times and seven times, as Gen. 7. 2. According to the Hebrew the words are, of every cleane beast thou shalt take thee *seven seven*, that is, not seven times seven, nor two sevens, though the word be doubled; but it is, (as it is well rendred in our Translation) *by sevens*: so in the sixth of Marke, vers. 7. when our Saviour sent out the twelve by two and two, he sent them not out by fours, but by severall twoos. The meaning of Lamechs words may seeme to be this, that Cains impunitie might be his securitie, since though he had had his hand in bloud, it was not in the bloud of his naturall brother, nor with contumacie against God after the manner of Cain; and therefore if any one should kill him, he should be punished much more, seventie and seven fold; a certaine number put for an uncertaine: as vers. 15. See the Annot. there. Thus a wicked man turnes the Divine patience into humane presumption.

V. 26. *then men began to call, &c.*] Some Hebrew Rabbines translate the words *then men profaned, or profanely called upon the name of the Lord*, as if in the time of Enosh Idolatry were taken up; but there is an errour in the Grammaticall construction of the word *Hubhal*, which in the conjugation *Kal*, (besides other acceptions) signifieth to profane: but in the conjugation *Hophal* as here, it signifieth *they began*, or *men began*: besides for grammaticall construction, when the word is followed with a Noune it signifieth to *profane*, as Numb. 30. 3. Ezek. 39. 7. but when it is followed with a Verbe of the infinitive Mood (as here) it signifieth *to beginne*, as Gen. Chap. 6. 1. & Chap. 41. 54. & 2 Chron. 3. 1. and so the sense is, *then beganne men*, that is, in the time of Enosh men began, not to set up the profession of a Monasticall life (as some Papists would have it) or some speciall Sect of professions called *Enositei*, or by contraction *Essenî* or *Essæi* (as some others); or that then men first began to call upon God by the Name *Jehovah*; (whereas before they called upon him by the Name *Elohim*, or *Adonai*) but then God moved mens hearts more sincerely to separate from the profane society of the wicked, (such as were the posteritie of Cain) to serve God, not as before in private families onely; but in more publique societies, and that in a more solemne manner, and with more zeale and boldnesse then in former times; and so to intitle themselves unto the Lord with especiall relation and devotion, as Chap. 6. 4. And these for the most part, who did this were the posteritie of Seth, who was borne in stead of Abel, not onely as a sonne to his parents, but as a Priest to Gods Church.

Owen Theol. A. Dam. 146.

CHAP. V.

Vers. 1. *THe Booke*] The Hebrew word *Sepher*, *a Booke*, is derived from the word *Saphar*, importing number; and it noteth here a catalogue or number of persons descended by generation one from another; and therefore it is called the Book of the Generations: So Matth. 1. vers. 1.

likenesse of God] See the Annot. on Chap. 1. vers. 26.

V. 2. *their name Adam*] Adam is sometimes taken for the first man, as Chap 2. vers. 23. Sometimes collectively for the species of mankind, male and female, as Chap. 3. 24. Sometimes indefinitely for any man, Gen. 9. 6. Psal. 49. 20. And by this communion of name is shewed, not onely the union of both sexes in nature; but their communion, both in duties and privileges, Gal. 3. 28. here Adam is taken in the second acception

V. 3. *in his owne likenesse*] Here seemeth to be an opposition betwixt

betwixt Gods Image and mans: God by creation made man in his Image, but man by procreation begets one not in Gods, but in his owne Image; that is, not onely like him in condition, as a man, but in his corruption, as a sinner, Job 14.4. for generation in the flesh, and regeneration in the spirit proceed from different principles, that being humane, this divine; nor so in his owne likenesse, as that his soule was begotten by Adam as well as his body; for as at first the soule had a different originall from that of the body which was not deduced out of the matter of which it consisted, but infused into the body afterwards; so hath it beene in the generation of man ever since: wherefore the fathers of our *flesh*, and the fathers of our *spirit* are expresly distinguished, Heb. 12.9. See Numb. 16.22.

V. 4. *sonnes and daughters*] Some take upon them to tell how many, as Philo the Jew, and Epiphanius a Christian; the first assignes him twelve sonnes, the second thirty, and as many daughters, but how could either of them make proofe of their number, for there were no Registers in Adams dayes?

V. 6. *Seth lived*] Though *Cain* were elder then *Seth*, Moses draweth the descent from Adam by the Line of *Seth*; and so sheweth the progresse of the Church, rather then the race of a meere carnall generation; for the true Church had its succession in the posteritie of Seth, though in an unequall degtee both of piety, and of appearance, or visibilitie.

V. 24. *walked with God*] This expression imports a btiefe description of a truly religious man, who is not idle, stands not still, but makes a progresse forward as they that walke: and he walks not inordinately, but by a rule, Gal. 6.16. And his walking with God sheweth his sinceritie, in ordering his life, not so much for applause and approbation of men, as for acceptation with God.

and he was not] *Not dead*, (as is said of the end of all the rest that are mentioned in this Chapter) or, Heb. *and Not he*, that is, not he died, or it was not with him as with others, by the common course of mortalitie; or he appeared not in the sight and societie of men. So Heb. 11.5. the like phrase you may see Gen. 42.36. & Jer. 31.15.

for God tooke him] God translated him body and soule, from this life to a better, from earth to heaven, that he might not see death, Heb. 11.5. that is, not come under the expectation of death by sickneſse or decay, or under the power of it by parting his soule from his body.

V. 27. *dayes of Methuselah*] We find no register of any one who out-lived Methuselah since the creation of the world, or who lived nine hundred sixty nine yeares, as he did; yet some would make Adam of a longer life then he by equivalence, adding so many days to his age as passed in Methuselahs before he came to the ripenesse and perfection of his growth and strength; which from his birth they account to be about sixtie years; these added to Adams age will make him twenty one yeares elder then Methuselahs: but that is a conceit of much curiositie and little certaintie. It is more considerable, that neither of them, nor any other by their long lives could make any prescription of time against the doome of dissolution into dust; Chap. 3. v. 19. and their death is so often remembred in this Chapter, to put the Reader in mind how God made good his commination of mortalitie, Chap. 2.17. & 3.19. whereof we (who in comparison of the long-lived Patriarchs, are but dwarfes in years) should be mindfull every moment, since we are neerer our graves at our births, then they when they had measured our seventie yeares (allotted to our lives, Psal. 90. 10.) seven times over.

V. 29. *And he called*] That is, *Lamech*: not he of the posteritie of *Cain*, of whom see Gen. 4.23. but another *Lamech* descended of *Seth*.

shall comfort us] The name *Noah* if it be derived from *Nahham*, signifieth *comfort*: if from *Nuahh*, it importeth *rest*; and so it may note comfort derived from rest; or rest derived from comfort: but what manner of comfort is here meant, see the note following.

toile of our hands] Lamech here uttereth an hopefull presage concerning Noah, by whom he foretelleth some comfort to come to man-kind, wherein if he were guided by the Spirit of prophecie, (as the most learned conceive he was) he might fore-see, not onely that Noah would prove a good man, for whose sake God would be good to others, as Gen. 18. vers. 26, &c. But secondly, that by Noah would be found out some more ready and easie way of tilling the ground; and it might be that before his time, the earth was broken up, and tillage made with mans handy labour, using Spades or other such like Instruments: and Noah might invent the Plough and Harrow, and the drawing of them by Oxen or other beasts.

V. 32. *five hundred yeares old*] Heb. *a sonne of five hundred yeares*. Not compleat but current, that is, now living on towards the end of the five hundreth yeare since he was first a sonne to his father; as when a Levite entred upon his service of the Tabernacle, being a sonne of thirty yeares, Numb. 4.3. the meaning is, that his age passeth on towards the end of thirty yeares.

Noah begat] That is, *began to beget*: For he had not all three in one yeare; nor now first of all: for it is not like he continued five hundred yeares single, but that he was a father before this time, though his former children (it is like) were dead before the Flood.

CHAP. VI.

Vers. 1. *Men began*] Heb. *man began*. Enallage of number. *began to multiply*] To a very great number: for they multiplied from the beginning ever since the first benediction, *be fruitfull and multiply*, was pronounced upon them; Gen. Chap. 1.28. but now the increase of man-kind began to be very great, haply by Lamechs practise of Polygamie or having many wives together, Gen. 4.19 which from the Cainites might become a custome among the sonnes of Seth.

daughters were borne] The mentioning of *daughters* doth not exclude or deny the generation of *sons*, any more then the mentioning only of *sons* of Adam excludeth or denieth the generation of *daughters*; but here the children of that sexe are particularly spoken of, the other being presupposed or implied, because they were the occasion both of the corruption and calamity set forth in the ensuing story.

V. 2. *That the sonnes of God*] The most received sense of the words is, that by *sonnes of God* is meant not any of the Angelicall nature (though Angels be sometimes called the sonnes of God, as Job 1.6. and *though* the suppositious prophesie of Enoch expound this place of them,) but rationall creatures of humane kind; yet in this place distinguished from the daughters of men, not onely by their sex, but by their qualities, or by their relations; by their qualities, as persons of some eminent endowments, or estimation above others (as what is excellent is in the Scripture phrase especially, intituled unto God, as *the garden of God*, Ezek. 28.13. & Chap 31. vers. 8, 9. *the hill of God*, Psal. 68 15. Or by their relations, as such as descending from Seth and Enosh professed the true worship of the true God, and so became capable of the title of *the sonnes of God*, Deut. 14.1. 2 Cor. 6.18. As on the contrary, the wicked are called *the children of a strange god*, these being such as descended from Seth and Enos, but more remisse in Religion then their godly Ancestors, fell from their zeale for God, and against sinne, and sinfull persons; and so they were not onely willing to converse with them, but so farre fell in love with them, as to take their daughters to be their wives.

daughters of men] Heb. *of man*; by Enallage of number see the Note on vers. 1. By *daughters of men* are meant those that are come of the corrupt race of wicked and accursed Cain; who are called the daughters of men, as having little of the Image of God in their minds, or manners; and though there be mention onely of daughters, it is like they made mongrell marriages of the daughters of God with the sonnes of men, the women choosing as wicked husbands, as the men did wives.

that they were faire] They had no respect to spirituall, either beauty or deformitie; but a fond and fleshly affection to outward comlinesse of person.

which they chose] They chose them for wives whom their affections had chosen to be their bed-fellows, without any respect to that fitnesse which is requisite in marriage; whereof see 2 Cor. 6.14. or any care or feare of being corrupted by unequall and wicked yoke-fellowes; Exod. 34. 16. 1 King. 11. 2, 3. or any regard of scandall to their profession, or griefe to the godly. See Gen. 26. last.

V. 3. *My Spirit*] That is, the Spirit of God, or of Christ in those few good men who lived in that corrupt and incorrigible age; by which Spirit they opposed the evill minds and manners of the wicked; and the same Spirit suggested good motions to the soules and consciences of sinfull men, which they resisted and rejected.

not alwaies strive] As before by Noahs preaching, admonishing, reproving, protesting against the wickednesse of the times, and striving with the stubbornesse of the world, 1 Pet. 3.18,19. and by the inward operations of Gods Spirit urging the conscience to repentance for sinne, and reformation of life: thus for God not to strive, is a judgement; as not to chastise and correct for amendment, Isa. 1. vers. 5. and this he here threatneth being weary of their rebellious obstinacie, which moves him to make a finall resolution for their utter ruine; yet sometimes he professeth he will not strive, in mercy to man-kind, Isa. 57. 16.

he also] If the word *also* be not completive, (as some words are also in the Greek and Latine) it may imply a diversitie of person, with a conformitie of offence; as if not onely the wicked stock of Cain were here accused of corruption, but that *he also*, that is, the posteritie of *Sem* did partake in their prevarication.

Cap. 5. 3. Own likeness] Quales ipsi post Lapsum erant, tales progenuerunt. Melanchth. de peccato Originis, p. 379.

5. 24. Walked with God] When his Summons came, he was not found idle, but doing his Master's Will, in his proper place & Business; while he visited the sick committed to his charge: Which doubtless was as safe to himself, and as acceptable to God, as if he had expired upon his knees in his Closet. Mr. Shower's Funeral Sermon on Dr. Grew, p. 12. Ano, 1712. April, 24. 1723. ÆT.

Walked] indefinenter ambulavit, Tremel.

Gen. 6. v. 3. [he also] The meaning is, I see my children that they also are corrupt, and degenerat, as well as ye rest of Mankind, and my Spirit hath striven wth them. Dr. Godwin's folly of Relapsing P. 97.

is flesh] That is, (for the most part, if not altogether) fleshly, and relishing little or nothing of the spirit, but with dislike and resistance. See Gal. 5. 17.

an hundred and twenty yeares] By this God makes not the limits of mans life, as appears by many examples of men living much longer, Gen. 11. and a good while after the flood, Abraham lived one hundred seventy five yeares, Gen. 25. 7. Isaac, one hundred eighty, Chap. 35. 28. and Jacob, one hundred fourty seven yeares, Gen. 47. 28. and Jehojada, whose time was one thousand five hundred yeares after this, lived to one hundred thirty yeares, 2 Chron. 24. 15. but by these words God giveth an hundred and twenty yeares space of repentance to the world; Noah the while preaching and preparing the Ark, and thereby warning the wicked of their approaching perill, if they did not by repentance prevent it. See 1 Pet. 3. 20.

V. 4. *Giants*] Our English word *Giant*, cometh of the Greeke word *Gigas*, and that signifieth one borne of the earth: so fabulous antiquitie reporteth of a sort of mighty men, monstrous in their manners, and making warre against heaven. Macrob. Saturn. lib. 1. cap 20. For particular Giants by name we read of *Goliah* and his greatnesse, 1 Sam. 17. vers. 1,4,5. Of *Og* of the race of ancient Giants, Deut. 3. 11. who is said to remaine of the remnant of the Giants before the flood, (as the Jewes faine) that what with his owne height, and the height of an hill, was saved from drowning in the Deluge: but he was a mighty Tyrant of a later rise and race, as of wicked Cham; and he is said to be left as a remnant in that Countrey where all but himselfe were destroyed, or driven out, of *Ishbibenob*, 2 Sam. 21. 16. who is said to be the sonne of the Giant, or *Rapha*, as in the Margine, (whence are the Rephaims, Gen. 14. 5.) which signifieth to cure; as some render it, who will have a Giant to be so called by the contrary, as in Latine *mons a non movendo*, a mountaine; *lucus a non lucendo*, a grove; *bellum quasi minime bellum*, warre; but it signifieth sound, also strong, potent, boisterous: the word here used is *nephilim*, which some take in a good sense, and make the *nephilim* to be men of honourable note and renoune: it is derived of the radix *naphal*, which signifieth *he hath fallen:* and so we may take them for men of stature, mightie in power, fierce of nature, Apostates from God, fallen from true Religion, and falling upon such as were weaker then themselves with Tyrannicall violence and oppression. See Job 16. 14.

of renoune] To be renouned is to be named againe; so that men of renoune are those whose names are iterated, who are often mentioned, or much spoken of: so are such persons who are either notable or notorious for any eminent difference from ordinary men.

V. 5. *every imagination*] So also, Chap. 8. 21. *imagination of the thoughts*; or, every figment; or, all the cogitations, (as some render the originall). The figment of the thought is what the mind fashioneth or frameth by thinking within it selfe: the Hebrew word *Jetser*, signifieth not onely the imagination, but also the purpose and desire of man: and hereby is meant that internall taint of corrupt nature, which makes a mint of evill imaginations in the head, a sinke of inordinate affections in the heart, useth the memory as a closet or store-house of sinfull fancies and impure impressions.

V. 6. *it repenteth*] This is spoken of God by a figure called *Anthropopathia*, whereby humane passions for mans better apprehension are ascribed to God; & wherby we are to understand that as man, when he repenteth, changeth his act; so God when he changeth his act, is said to repent; the cause by a Metonymie being put for the effect: for repentance being properly a trouble of minde or conscience for some fault, over-sight or impotence to effect what one would; cannot consist with the infinite goodnesse, and wisdome, or power of God; who is not as man that he should repent in a proper sense, 1 Sam. 15. 29. in *whom there is no variablenesse nor shadow of change*, Jam. 1. 17. since there is no frailty or fickleneese in him; no error in his counsels, no deceiving of his expectations, no disappointment of his purpose; and though there be in him a will, many times, to change his owne act; yet is there not at any time in him a change of his will.

grieved him at the heart] In property of speech God hath neither heart, nor griefe; for he is a most pure and uncompounded Spirit, impossible to suffer any thing that can afflict: this therefore is a continuation of the former figure. See the precedent Annotation.

V. 7. *both man and beast*] Heb. *from man unto beast.* The punishment beginneth at man, who did deserve it; and goeth on to beasts, which for his sake are punished, as well as for his sake they were created. See Annot. on vers. 17.

V. 9. *just and perfect*] Noah was just and perfect, not simply, but in *his generation:* that is, compared with those of his time: or, he was just and perfect; that is, sincere in his profession of Religion without hypocrisie; but not perfect; that is, free from all sin; so that it was of grace, not of right, that God accepted him, vers. 8. and he was justified not by workes, but by faith before God, Heb. 11. 7.

V. 10. *Sem*] See Annot. on Chap. 5. last.

V. 11. *The earth was corrupt*] That is, all People or Nations of the earth were corrupted with sin, as an infected body with putrefied sores, Isa. 1. 6. with all sorts of sinne, especially with lust, violence, and idolatry; though God by his absolute power might marre all creatures that he had made, for he may doe with his owne as he listeth, as the Potter may doe with his vessell, yet he that made man without his helpe, will not destroy man without his fault: So that his wickednesse makes Apologie for Gods Justice, though nothing in man be meritorious of mercy, and he hath none to charge with his calamitie but himselfe, Hos. 13. 9. Isa. 1. 19.

V. 12. *all flesh*] That is, of all the living creatures that live not in the waters, especially man, so called chiefly in regard of the opposition in man of the flesh to the spirit, against which it lusteth. See Annot on vers. 5. & Psal. 14. vers. 1,2,3. & Rom. 3. from the 10. vers. to the 18. and this corruption being generall in all flesh, is a ready preparation and provocation on mans part, for a generall perdition from the Justice of God.

V. 13. *before me*] I have resolved upon the ruine of all flesh, it is so before me, or in my view, that I will not looke besides it, untill my Decree of destruction be put in execution.

through them] That is, the sonnes of men, or the people of the earth called before by the name of *flesh.*

I will destroy] Or, *am corrupting*, or, *ready to destroy or corrupt.*

with the earth] Or, *from the earth*; The substance of the earth was not destroyed by water, as it shall be by fire, 2 Pet. 3. 10. and it may be many of the strongest buildings (and perhaps some plants also) might remaine unruined, or not wholly demolished; but the richest fruits were so overwhelmed that they were for the most part utterly destroyed.

an Arke] Though it were to doe the office of a ship, it had the forme of an Arke or Chest, plaine below, on each side, and almost above also, save that towards the top, it had a little rising up like the cover of a coffin; and this rising was about the measure of a cubite, vers. 16. which was made ridge-wise as the slooped roofe of an house, that rain might rather slide down from it then rest upon it; this cubite was above the measure of thirtie cubits, which was the altitude or height of the Arke.

Gopher wood] This word is used but once in the Scripture, some take it to be a Pine tree, some a Firre tree, some a Cedar tree; the Firre tree would serve for boards and planks, Cedars for Masts, Ezek. 27. 5. and it may be any of them; or in generall any tree that yeelds gumme or Rosin, and so it is of neere sound and signification with the word *Gopher* which signifieth *bituminous* or *rosinous*, that is, of brimstone or rosin; and such wood is both of good sent and of long continuance.

roomes] Hebr. *nests.*

Pitch it] Not onely for closenesse, but for better and wholesomer sent.

V. 15. *three hundred cubits*] The length is ten times the height of it; for ten times thirtie is three hundred, and fixe times the breadth of it, for fixe times fiftie is three hundred, which some conceive to be in proportion of mans body rightly framed, measured from head to foot for the length, from the right side to the left for the breadth, and from the outside of the breast to the outside of the backe for the depth of it. The Arke may seeme greater or lesser according to the difference of cubits, which was of three degrees: 1. The common cubit containing five palmes of foure fingers breadth: 2. The cubit of the Sanctuary, which is one palme more, Ezek. 40. 5. and the third is the Geometricall cubite, six times as great as the common cubit. If the first or second sort of cubit be too little for capacitie for all the creatures with their provision, which were to be lodged in it from the beginning untill the ceasing of the flood; the last will be sufficient and to spare.

V. 16. *A window*] This was some especiall window towards the top of the Arke by which light might be derived into the roomes, which it is like had other windows besides this (though as some thinke) the lowest roome had none at all for that they suppose, most of it was sunke into the waters; which yet might be otherwise, for the Arke being flat below, not ridged as a ship, it might float upon the surface of the water, for which purpose it had that figure; however, God might easily keep it up for the better use of the creatures within it. The windows might have some transparent cover to keepe out wind or raine, as of glasse or horne, or some other thing, by which light might be let in; for either the Ancient Patriarchs might by the experience of their long lives, finde out many excellent helps to any purpose; or to such a one as this, revelation might make out what observation or invention could not devise to doe.

finish it above] The Arke, not the window; (for that measure would be too little) which shall be raised in the roofe of it a cubit. See 1. note on vers. 14.

a doore] Which was wide enough, and high enough to receive an Elephant or a Camel: of the capacitie of the Arke most doubt, many dispute, and some deny that it could containe so many creatures with necessary provision for them all for so long a time as the flood prevailed; but if there were more in

the matter then is consonant to common reason, there was so much miraculous in this destructive judgement, and preservative prudence of God, that faith may goe on where reason is at a stand; yet reason may reach it so farre as to evict it not onely possible but probable; but the word of God doth make the truth of it infallible.

V. 17. *I, even I*] An emphaticall doubling of the person importing both the proprietie of the Author and certaintie of the act, as Gen.9.9. Exod.14. 17. Levit. 26. 28. Numb. 3. 12. Ezek.5.8. & Chap.6.3.&c. 34.11. & Hos.5. 14. in these places God useth the repetition of himselfe: the like is used sometimes by men, as by Eliah, 1 King.18. 22. by Artaxerxes, Ezra 7.21. by Daniel, Dan.8.15.

doe bring] The commination of judgement to come, is set down in the present tense, to expresse assurance of event; as being as sure to be done, as if it were now in doing: for the same end propheſies are many times set down in the preter tense, as if they were already come to passe, because they shall assuredly be fulfilled, Revel.18.2. and many other places.

every thing shall die.] Death is the reward of sinne, Gen.2.17. Rom. 6. 23. and this a proportionable reward; for as sin was generall, ver.12. so is death in this place; yet here the punishment goeth further then the guilt; for those must die that never sinned, because they that sinned deserved the curse, not onely in their own persons, but their appurtenances, Gen. Chap. 3. 19. and 6. 7. & 8. 21. Psal. 107. 34. Mic. 3. 12.

V. 18. *my covenant*] Because Noah was now not onely by word, but by a strange work, to forewarne a whole world of wicked ones of imminent destruction, and therefore was like from men to receive much discouragement by derision, both of his commination of danger, and preparation against it; God, to confirme him in that great enterprize, maketh a covenant with him, that his faith might not faile, and so he might be assured both that he who made the world, could marre it if he pleased; and that he who was able both to make and marre it, could save whom he pleased from perdition.

[and thy sonnes] *Ham* as well as *Shem* and *Iaphet*: Bad children, if they have good parents, are partakers of some temporall favours for their parents sake, 1 King.Chap.11.12,13. None besides these; no, not the Carpenters that made the Ark, had any entertainment in the Ark: They wrought, it seems, as Noah's workmen for their hire, not apprehending their work as a service to Gods providence, in preservation of a seed-plot for a second world: It may be so with some Preachers, who preach others into the Church, and live themselves out of it; so it falleth out with them, as Paul feared of himselfe, 1 Cor. 9. 27.

V. 19. *of every living thing*] That lived in the aire and earth; for fishes and such other creatures, as lived in their element, would be as safe in the water, as those that were reserved in the Arke.

V. 20. *Of foules*] In probability the foules first entred and were placed highest, next below them were the beasts, and lowest of all, according to their naturall habitation, were the creeping creatures; all which came in to Noah by a divine instinct, or by the ministery of Angels, as they came before Adam to receive their names, Ghap. 2. 19. so that he needed neither to goe on hunting for the beasts, nor on hawking for the birds.

V. 21. *all food*] Such as was suitable to the nature of every living creature; therefore flesh for the Lion, who feeds most on it; wherein (as there was need) God instructed Noah both in the quality and quantity, which was proportioned to their continuance in the Arke, (the time whereof was known by God onely) and to the time of the earths barrennesse afterward; for after Noah's returne to land, and his sowing of the ground, there must be time to ripen the corne before reaping in harvest. In all this, God serves his own providence by humane meanes, without which he could have easily saved man either from the water, on the water, or in the water.

V. 22. *according to all*] So also Chap. 7. vers. 5. he obeyed Gods command in all the particulars prescribed, without adding or diminishing; yea, without doubting or disputing: and though many things were very strange, and full of difficulty to be done, (the attempt whereof was like to be entertained with opposition and derision of the whole world) yet by his faith he overcame them all, Heb. 11. 7. for faith is a victorious grace, victorious over the world, 1 Joh. 5. 4.

CHAP. VII.

Vers. 1. *Come thou*] When the Ark was ready, and the provision for those that were to be received into it brought in, and the hundred and twenty yeers run out, Chap.6. vers. 3. and Gods patience abused, and Noah's preaching of repentance, and forewarning the world of approaching perill, by preparing the Ark for safety, contemned; then was Noah to enter into the Ark.

and all thy house] Thy family, all the persons of thy house specified vers. 13. to wit, himselfe, his wife, his three sonnes, and their three wives: he had divers servants no doubt, but they were neither within the Ark, nor within the Covenant, which is made, as the promise is, to the faithfull and to their children, Gen. 6. 18. Acts 2. 39. Though saving grace descend not by generation, from the parents to their children; many temporall blessings are bestowed on them for their sakes, Gen. 17. 20. and Chap. 19. 12.

into the Ark;] Though God could have saved Noah and his family, either upon the water, or in it, as well as the fishes; yet he is pleased to prescribe a likely means of safety; and the meanes prescribed must be used, though he could save without it, as well as with it.

righteous] In respect of the rest of the world. See the Annot. Chap. 6. vers. 9.

before me,] His service to God was not an eye-service, to be seen of men, or applauded by them; what he did, was so done, that it might be accepted and approved by God, who likes that goodnesse most, which is least in sight; and that others may do the like, they may observe in this example, how happily sincerity and safety meet together. See Prov. 10.9.

in this generation.] The race of man in Noah's time, *called by S. Peter, the world of the ungodly*, 2 Pet. 2. 5. was generally so degenerated from God, so wide out of the way of Enoch's holy walking with him; that Noah was among them as a lillie among the thornes, Cant. 2. 2. which rarity doth not onely set forth his sincerity, but whets the edge of his zeale, to be so much more faithfull, and serviceable unto God, as to make some supply for others failing.

V. 2. *Of every cleane beast*] The distinction of cleane and uncleane creatures, before the flood, was principally observed in respect of Sacrifices to God; yet in respect of sustenance of man there was difference also; for some of them were of wholesome nourishment, some not; but of those that were wholesome in themselves, some kinds were after the flood forbidden to the Jews, Levit. 11. which upon the union of converts of the Jews and Gentiles into one Church, were allowed as a part of Christian liberty, Acts 10. 12, 13. 1 Tim. 4. 4. Tit. 1. 15. and of Gods liberality, which was more to man then to himselfe in this respect, that he would be served but with a few kinds of creatures; as of beasts, onely with Kine, Oxen, Sheep, and Goats; and of birds, with Doves, or Pigeons, Turtles, Sparrows. See Levit. Chap. 1. vers. 3. and Chap. 14.4. and Chap. 22. 19. whereas he allowed man more variety of good creatures, not onely for his necessity, but for his delight, and gave him the greatest store of those which are of most use; and to make them more usefull, he made them familiar to him, and sociable among themselves; the contrary disposition in savage creatures, is of the mercifull dispensation of God, for both their averseness from cohabitation with man, and their dis-union among themselves, (ranging rather alone, like single theeves or spoilers, then in great herds like armies) make much for the safety both of mankind, and of the creatures most serviceable to him.

by sevens,] Hebr. *seven seven.* The Hebrews expresse distribution by duplication of the same word, so Chap. 32. vers. 16. Numb. 7. 11. and Chap. 29. 10. so doe the Greeks, (though not so frequently) as Mark, Chap.6. vers.7,39,40.

by sevens,] That is, one for sacrifice, as Chap. 8. 20. and the rest, partly for food, and partly for breed to preserve the kind; therefore they were fewer of the uncleane, because they were taken into the Ark onely for increase, that the kind might not perish: and whereas it is said, Chap. 6. 20. that two of every sort must be taken into the Ark, the meaning is, that they should be taken by couples, one of each sexe; but here besides the difference of sex, the distinct number is set down, which is more of the cleane, then of the uncleane, that there might be most increase of those which were of most use and comfort to mankind; and therefore God hath so ordered their number, and habitation, that the wild and lesse profitable creatures doe not so abound, as the tame and more profitable; or God so disposeth of the abode of such as are savage and cruel, that they desire to live apart from the society of man, and to keep as much as may be out of his walk and sight. See Job Chap. 37. vers. 7. 8. Psal. 104. 20.

the male and his female] Hebr. *Isch, Veischeta*, that is, the man and his wife; the distinction made in termes belonging to noblest kind, and by a figure called catachresis, applied to the severall sexes of other kindes; so are they said to have *families*. See Annot. on Chap. 8. 19.

V. 3. *Of fowles also*] As the beasts that were to be taken in by sevens were cleane beasts; so are the fowles that are of cleane kinds to be taken in, by sevens also.

V. 4. *yet seven dayes*] God yet shewed mercy when he executed judgement, in that he sent it down by a graduall increase, that it might warne them of the danger, and worke upon them for repentance, whereby some might be saved from the fire of hell, though none escaped the flood of water that were not in the Arke: and it is not unlike, that some reserved in the Arke were damned; as well as some saved that were overwhelmed in the flood.

yet seven dayes] Hebr. *to yet seven dayes*. That is, the seventh day from hence or *after* this; so vers. 10. compare Text and marg: the like expression is of the same construction, 2 Chron. 10.5. which Gen. 40. 13. is rendered *within*, as *within three dayes shall Pharaoh lift up thine head*.

I will cause it to raine] To send or withhold raine, whether in mercy or judgement, is an act of power peculiar to God, Gen 2.5. Job 28.25,26,28. Esa.5.6. Amos 4. 7. and therefore though Elijah said there should be neither dew nor raine but according to his word, 1 King.17. 1. and according to his word, it was restrained for three yeares and sixe moneths, and afterwards according to his word, restored; yet that was not by a word of command, but a word of prayer, Jam. 5. 17. he prevailed with God by a petition, else he could not have either kept backe, or sent down one drop upon the earth.

V. 5. *according to all*] All Gods commands are just in themselves, and justly commanded unto men; nothing so great which he bids, but we are bound to doe it; nothing so small, that we may be allowed to slight it, when the stamp of divine authoritie is upon it; then what ever it is, there is weight and worth in it to make it regarded; and he that obeys not God in all things, as Noah here, and David, Psal. 119. 6. Act. 13.22. but with choice and exception, obeys him not at all, Jam. 2. 10,11. See Annot. on Chap.6. vers. last.

V. 6. *sixe hundred yeares old*] Hebr. *a sonne of sixe hundred yeares:* as Chap. 5. 32. sixe hundred yeares were past since the time he was first a sonne, and born into the world.

V. 7. *and his sonnes*, &c.] None but they; which confutes the account of the seventie Interpreters, which extend the age of Methuselah beyond the flood, which cannot be true, because he was none of those that were preserved in the Arke; and it is not like he perished in the flood, therefore it is most probable, he dyed before it came upon all flesh.

because of the waters] Hebr. *from the face of the waters*.

V. 9. *there went in two and two*] They came in not by any pains or compulsion of Noah, nor by any skill or art of hunting or hawking; for that would not serve to bring together so many sorts in so short a time; but by such an inward motive or instinct from God, as brought the creatures before Adam to receive their names, Chap.2.19.

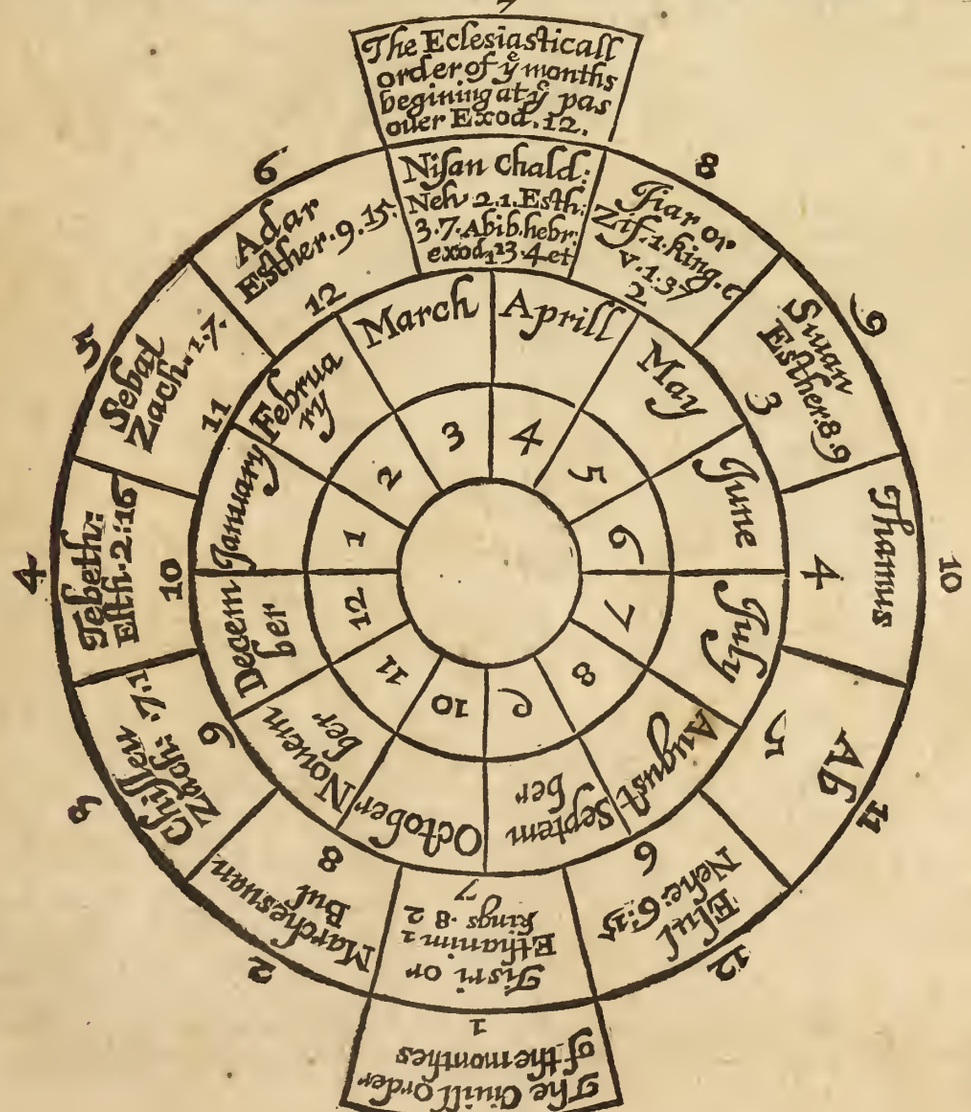
as God commanded Noah] The Lord signified his command to Noah, when he told him they should come unto him, Chap. 6, 19, 20. and when they offered themselves unto him, Gods command was that he should take them in, and dispose of them fitly in their cells and cabines.

V. 10. *And it came to passe*] Gods promises, how faire so ever; his threatnings, how fierce so ever, never faile of an answerable effect; because he is immutable in his counsell and purpose, Heb.6.17. and unresistible in his power, Job 9. from vers.4. to the tenth: But they who are led more by sense, then by faith or reason; will not beleeve it untill they feele it; and when they are foretold it, with confidence and rage they reject the premonition, Prov.14. 16. and passe on to their punishment Prov.22.3.

V. 11. *second moneth*] The moneths before the captivitie of Babylon had their distinction (as some think) only by number and order, as the first, second, &c. after the return from Babylon they had more particular appellations. Carol. Sig. de Rep. Hebr. lib.3.cap.2. But that they had them much sooner, is manifest (at least for some of them) by Scripture, as

1	*Abib*, Exod.13.4.& 23.15. & 34.18. Deut.16.1.	*March.*
2	*Zif*, 1 King. 6. 1. 37.	*April.*
7	*Ethanim*, 1 King. 8. 2.	*September.*
8	*Bul*, 1 King.6. 38.	*October.*

Although in exact correspondence *Nisan* or *Abib*, the first Moneth, answereth rather to part of March and part of April; and *Iiar* or *Zif*, the second Moneth, answereth to part of April and part of May, &c. This reckoning of Moneths was Ecclesiasticall, observed for the ordering and celebrating of the Feasts; see Exod.12,1. but there was another accompt of the yeare for Civill affaires, and that began at the Moneth *Tisri* or *Ethanim*, which was part of September and part of October; and so the second Moneth was part of October and part of November. This second Moneth some take according to the Civill accompt; for till after the dayes of Noah the Ecclesiasticall accompt was not observed: some take it rather according to the Ecclesiasticall accompt, because Moses (by anticipation in respect of the contexture of story) writes according to what was in use in his own age; and so the second Moneth may be the Moneth *Iiar*, which contained part of April, and part of May, the pleasantest time in the whole yeare; a time (no doubt) of most secutity to the world, and of much hope of an happy yeare to insue. How they differed in their order, (both agreeing in the number of twelve) and what correspondence is betwixt their accompt and ours, may be represented in this Figure.



fountains of the great deepe] Both the waters of the earth and under it did overflow, swelling up, and finding issue out by a miraculous operation of divine power; and also the clouds made returne of showers for vapours received in the aire, and there formed into water; so that sinfull man is betwixt them both, the one above, the other below, as Pharaoh and his host betwixt the waves of the red Sea, which stood severed to receive them, and met again to drown them, Exod.14.28.

windows of heaven] Or, *the flood-gates of heaven.* We finde the like phrase, Chap.8.2. & 2 King. 7. 2. 19. Psal.78. 23. Esa. 24. 18. Malachi 3.10. though in proprietie of speech there be neither windows nor flood-gates in heaven: the meaning is, that the waters bound up in the clouds, which now were extraordinary bigge and black, were let loose into continuall raine in such an extraordinary manner and measure, that it might appeare to men to be a judgement from God; which (as some conceive) came not down in drops, but as from spouts, in streams; or that the clouds did not distill down water as sweat through the pores of the skinne, but as it were vomited out a great measure of waters at once; howsoever, the raine came down so fast, and in such abundance, as brought the deluge to the highest cubite within the space prefixed: to this height or depth of waters some conceive there was no need of any new creation, but of a condensation of aire, which from waters returned to aire again by rarefaction of the wind sent for that purpose, Chap.8.verf. 1.

V. 12. *fourtie dayes, and fourtie nights*] The pitie and patience of God appeare in this soft and slow pace of his judgements, compared with the worke of his goodnesse and power in making the world; which in sixe dayes space he perfectly finished; but he tooke fourtie dayes space, when he meant to destroy it, after he had given an hundred and twentie years warning, Gen.6.3. And when he threatned the Ninevites, he premonished them of their perill fourtie dayes, before it was to fall upon them, Jonah 3.4. who tooke warning by words, and so Gods displeasure against them went not on unto deeds, Jonah 3.10.

V. 13. *in the selfe same day*] Viz. When the raine began to fall; Hebr. *In the bone, body, substance,* or *strength of the day.* So Gen.17.23. Levit. 23.14. Josh. 10. 27. when it was cleare day, and while the day was in its strength; so that it was certainly the selfe-same day, and not a morning, or evening twilight, which might seeme to belong to the day before, or the day following.

V. 14. *every sort*] The Hebrew phrase, *of every wing*, imports a difference of fowles by their wings; and so there is; for most have wings of feathers, yet some have skinny or gristly wings without feathers, so have bats.

V. 15. *two of all flesh*] That is, of either sexe one of all kinds, not only of the tame creatures, but of the wild; even those which were at greatest antipathy or hostilitie to each other, were (out of a naturall desire to escape danger) content to lay all quarrels aside, and quietly to come and continue together (as Esa.11.6,7.&c. & Chap.65.25.) where they might be preserved from destruction: wherein the wisdome of brute and savage beasts may upbraid the madnesse of men, whom no apprehension of outward perill will keep in peace, or bring to a truce among themselves.

V. 16. *shut him in*] Not so much to confine him, as to secure him; for when he shut him in, he shut out the waters that they might not follow him: herein how doth God favour and honour his servants, who (though he be the high and loftie one who inhabiteth eternitie) will come down to dwell with the humble, Esa. 57. 15. and doe such meane offices for them, as to shut their doores, as here; to make their bed, as Psal.41.3. and (which was a condescending of the same Deitie in the forme of a servant, Phil.2.7.) to wash his servants feet, Joh. 13. verf.5. What office or service of God then, whether to be a doore-keeper in his house, as David desired, Psal.84. 10. or any other how low so ever, can be too base for the worthiest of the sonnes of men?

V. 17. *the flood was fourtie dayes upon the earth*] That is, the waters by the fourtie dayes raine swelled up to the height of the flood, but they prevailed over the earth one hundred and fiftie dayes, verf.24.

V. 18. *waters prevailed*] When they daily increased, those that more feared drowning then their damnation before, used no doubt many meanes for their safetie, removing from the lower roomes to the higher, from the floores to the tops of houses, and from houses to trees, from the valleys to the hils, and some swimming towards the Arke, desired that refuge which before they derided; but the waters so prevailed against all their preservatives, that none of them would serve either to save them altogether, or to reprieve their lives while the raine powred down; and so *the water floods did overflow them*, and *the deepe swallowed them up*, though (as David prayed, Psal.69.15.) Noah and his family were preserved from them.

V. 20. *Fifteen cubits*] There was no refuge then for Giants, or the greatest land-creatures upon the highest hils, or any resting place for Enoch upon the Earth (as the Papists faign his preservation in some high place of the earthly Paradise.) Some will have it that some hils are in their tops above the middle region of the Aire, and so above clouds and raine, and windes; in so much that Solinus writeth that on *Olympus*, letters written in ashes will remaine a whole yeare, as legible at the yeares end, as when they were made; which appeareth to be fabulous both by reason and experience; by reason, because that vapours which cause both raine and winde doe ascend fifty two, or at least fourty five miles in height, as Clavius sheweth in his Booke *de Crepusculis*: but the hill *Olympus* ascendeth not in a perpendicular line above a mile and a quarter, as the dimension was taken by Anaxagoras, and reported by Plutarch in the life of Paulus Aemilius; so that if the mountaines *Athos, Atlas, Caucasus, Casius, Pelion, Ossa, Tenerissa*, and divers others had beene set one upon another, and all upon Olympus, it would not have afforded a safe repose for Enoch, or any else, the flood swelling up fifteene cubits above the highest mountaines: and for experience, Francisc. Philelphus a learned Knight of Italy ascended the hill Olympus to try the truth of that of Solinus, and found the relation to be false, as Ludov. Vives hath reported on August. de civ. Dei.l.15. cap. the last: yet (how high soever the flood swelled) the Papists will have it that Enoch was secured from drowning in some part of Paradise; and for that purpose the waters (say some of the learnedst of that side) stood above the hill, and about the place where Enoch was, as Exod.14.22.

mountaines] See Psal.104.6.

V. 22. *the breath of life*] Heb. *the breath of spirit.* By this it is thought that fishes are excepted, because they breath not; and they are said not to breath because they have no lungs, and live in the water where aire cannot come; yet Pliny saith that fishes breathe: Nat.Hist.l.10.c.65.

died] There is no doubt of the death of those that were drowned, but a great question whether all that were drowned were also damned; some are for the affirmative: 1. Because they were generally corrupt and cruell, Gen.6.11. 2. Because the preaching of Noah, and preparing the Arke for one hundred & twenty years together wrought no repentance in them. 3. Because the Arke was a figure of the Church, 1 Pet. 3. 20, 21. out of which there is no salvation. 4. For that they that were drowned were called *the world of the ungodly*, 2 Pet.2.5. Notwithstanding as all were not saved that were in the Arke, so it is probable that all were not damned that were out of it; for there were millions of infants, of whom some might belong to God by his Decree of Election; and though most were so hardned in their sinne as to die in it, and be damned for it; yet the danger coming upon them by degrees, might worke upon some of them to salvation of their souls, though they miscarried by the drowning of their bodies; as *Eli*, though he brak his neck, 1 Sam. 4. 18. did not lose his soule, as judicious and godly Divines have judged of him. N.

V. 23. *every living substance*] Except the fishes, which perished not; for the judgement being inflicted for the sinne of man, those creatures were destroyed, who lived on and in the same element with him; that is, those of the earth and aire, and with which he had most to doe; and not the fishes, who lived out of all communion with him, in that element, out of which they could not, and in which man could not live: unlesse then the flood had beene made up of such raine as fell upon Sodome and Gomorrah (as some Jewes faine somewhat like it, *viz.* that it was a raine of scalding water) they might survive the destruction of other creatures. And of those that were destroyed, the first were men, women, and children; then beasts, and birds last of all, who might flie above that danger when they could neither by going (though it were climbing) nor by swimming deferre their drowning any longer. This generall and deepe inundation may serve to make sinne abominable, and the Justice of God terrible to all man-kind; if the creatures (besides man) who are alive were apprehensive of the destructiō of those which the flood hath swallowed up, they would be very fearefull to provoke his indignation any more; the more should man beware of incurring his displeasure, since his sinne involveth the unreasonable and insensible creatures under a curse, as well as himself, Exod. 9. 19. Josh. 7. 24,25. Jonah 4. 11.

Noah onely remained, &c.] 2 Pet.2.5. Now it was evident to the surviving part of the world (and that they that were overtaken with the waters before they were overwhelmed with them, might see it, and acknowledge it) that it was safer to goe against the streame, with a few godly persons; then with a multitude of ungodly ones, to be carried along with it, and overwhelmed by it.

V. 24. *an hundred and fifty dayes*] Which are to be reckoned not from the end of the fourtie dayes raine, but from the first day of the falling of it, which was the seventeenth day of the second moneth, verf. 11. from which day to the seventeenth day of the seventeenth moneth (on which by the asswaging and decreasing of the flood, the Ark rested on Mount *Ararat*, Chap. 8. verf.3,4.) are just one hundred and fifty dayes.

CHAP.

CHAP. VIII.

Vers. 1. *Remembred*] Remembrance in proprietie of speech, is applied to such onely as may forget; yet by a figure of conformitie betwixt God and man, (whereby God is spoken of after the manner of men) he is said not onely to remember, Gen. Chap. 9. 15. Exod. 32. 13. Ezek. 16. 60. but to forget also, as Psal. 13. 1. Isa. 49. 14. and both these with a various respect *to the godly, and to the wicked*; though indeed he apprehends all things past, present, and to come at one act, and so doth not properly remember, much lesse forget any thing: but by his remembrance as *applied to the godly*, is meant some act of Divine favour, Heb. 6. 10. as the *granting of their requests*, Gen. 30. 22. Job 14. 13. Psal. 132. 1. the *performing of his promises* made unto them, Gen. Chap. 19. vers. 29. Exod. 32. 13. Deut. 9. 27. Ezek. 16. 60. and *the rewarding of their workes*, Neh. 13. vers. 14. 22. not for their merit, but for his owne mercie: Lastly, his remembring of them *is his relieving them* in distresse, when in the opinion of men they are thought to be neglected, as if they were quite forgotten by him; and he is said *not to remember* the sinnes of such, Jer. 31. 34. Heb. 10. 17. when he doth so freely and fully forgive them, as if he did altogether forget them: and he is said *to forget them*, when he with-holds his favour from them, or deferreth to send succour to them in their necessitie, Psal. 13. 1. and *with reference to the wicked*, his remembrance is a recompencing them after their misdoings, Psal. 137. 7. and his forgetting a forbearing of punishment, as if they were both out of sight and out of mind with him, Psal. 10. 11. and now it was seasonable for God to manifest his remembrance of Noah, who had beene many moneths in a state of sadnesse, though of safetie; and might well by this time be weary of his close prison, his unsteady dwelling, and of his cohabitation with brute creatures, unfit (save in case of great necessitie) to lodge with him under the same roofe.

and all the cattell] Gods benignitie extendeth to man and beast, Psal. 36. vers. 6. & 147. v. 9. Jonah 4. 11.

a wind to passe] The wind, as God pleaseth to employ it, either driveth away raine, or bringeth it; see Prov. 25. 23. Text and Margine; so it sometimes maketh a flood to swell bigger, Psal. 107. 25. Jonah 1. 4. and sometimes (and that most usually) it dryeth up small waters, and lesseneth or abateth the depth of great ones, though it ruffle them up into boisterous waves: but in the slacking and asswaging of this great flood, there was (besides the naturall operation of the wind) a supernaturall and miraculous power to make this high Tide to fall to an ebbe; as in the drying up of the sea by the East-wind, Exod. 14. vers. 21.

V. 2 *fountaines of the deepe*] To make the flood there was as it were a secret conspiracie and concurrence of waters under ground with the Rivers and Seas above; betwixt these there is such commerce and communion that from the Sea the Rivers runne, and to it they make their returne againe, Eccles. 1. 7. yet whether the Sea made any augmentation of the waters on the earth, it is uncertaine; and though some affirme it, others deny it upon this reason, for that the Sea was to swell higher as well as the waters on the Land; but now with the passage of this wind, and Gods powerfull cooperation with it, that passage of secret confluence of and entercourse betwixt the waters, was stopped to make the flood to asswage, which before was opened to make it swell. See Annot. on Chap. 7. vers. 11.

windowes of heaven] See Annot. on Chap. 7. vers. 11.

restrained] The raine was of Gods sending, Chap. 6. vers. 17. Chap. 7. vers. 4. and the restraint of it was of his making; second causes are so stinted and confined in their operations, that they cause not contraries, unlesse by accident; as the fire burnes the hotter when the aire about it is the colder; and the middle Region of the Aire is so much the colder, as that on both sides it is the hotter; but the first cause equally produceth the most repugnant effects; as *in the generall* good and evill, Job 2. 10. good without exception, evill with distinction; for the evill of sinne is from man or Satan, the evill of paine or punishment from God; of this evill the words of Job are to be understood, and of Amos, Chap. 3. 6. *and in particular* in the creatures that bring forth he causeth fruitfulnesse, Gen. 1. 28. Mal. 3. 10, 11. and barrennesse, Deut. 28. 38, 39, 40. Joel 1. 10, 11, 12. in living creatures, health and sickenesse, Exod. 9. 9, 10, 11. life and death, 1 Sam. 2. 6. to men he dispenseth as he pleaseth riches and povertie; advancement and debasement, 1 Sam. 2. 7. peace and warre, Isa. 45. 7. in the aire he maketh light and darknesse, Gen. 1. 2, 3. Isa. 45. 7. in the water, calme and tempest by his word, Matth. 8. 26. Jon. 1. 4. and he hath them all so subject unto him, that, as the Centurion said of his souldiers, Matt. 8. 9. they goe at his command, and come at his call; if then we desire any good thing let us addresse our devotions to him *from whom is every good and perfect gift*, Jam. 1. 17.

V. 3. *returned continually*] Heb. *going and returning*. That is, with all speed, running and recoyling to their proper places and channels from whence they were gathered to make up the flood; which sheweth their readinesse to obey the command of the Creator; an obedience observable throughout the whole creation from the winged Seraphims, Isa. 6. 2. the flying Angel, Revel. 8. 13. to the crawling vermine, Exod. 8. 17, 18. Act. 12. 23. Psal. 148. 10. Onely men betwixt both, and contrary unto both, are disobedient and rebellious to their Maker; who should follow the example of the one sort, as expecting hereafter to be their partners in glory, and goe beyond the other, as much as they are behind him, or below him in faculties and favours from God, both to enable them for, and encourage them in his service.

after the end of the hundred and fifty dayes] That is, from the beginning of the flood (so long the waters prevailed, Chap. 7. vers. 24.) and after that time they began to be abated.

V. 4. *seventh moneth*] Not from the beginning of the flood, but from the beginning of the yeare, 1656. wherein the flood was sent upon the world; and this not according to the Ecclesiasticall account which was not in use before Moses time, (for so the seventh month was *Tisri*, September) but according to the civill account which began at September, and from thence the seventh moneth was *Nisan* (as the Chald. call it) Esth. 3. 7. *Abib*, (as the Hebr.) Exod. 13. 4. that moneth answering to part of March, and part of Aprill. 1656.

mountaines of Ararat] Upon one of those Mountaines called *Ararat*, the highest sort of hils, over which the flood prevailed, Gen. Chap. 7. vers. 19. There is a kingdome called *Ararat*, Jer. 51. 27. (whither the sonnes of Senacharib fled when they had slaine their father, 2 King. 19. 37.) Isa. 37. 38. where the word in the Hebrew Text is *Ararat*, but in the English Translation *Armenia* in both places: and by *Armenia* is meant Armenia the greater, situate neere unto the Caspian Sea: some take it to be the same with *Aram*, and that Hebrew word the Vulgar Latine renders *Mesopotamia* which borders upon Armenia. These Mountaines of Ararat are called by *Curtius*, and by *Berosus* the Chaldean, *Cordian mountaines*, Epiphan. hæres. 66. which Ptolomy placeth in that part of Armenia the greater that looketh toward Assyria. *Nicholaus* Damascenus cited by Josep. Antiq. lib. 1. cap. 4. cals the Mountaine *Baris*; but howsoever there be difference in the name, the most agree of the place that these hils are an hilly tract of ground in the Countrey of Armenia the greater.

V. 5. *decreased continually untill the tenth moneth*] The Arke rested on the mountaine of Ararat, while the waters covered it; for at the first, the Mount was felt, but not seene; yet the waters then were so much abated, and did day by day so abate, that, whereas before they stood above the Mountains, Psal. 104. vers. 6. yea fifteene cubits above all high hils, Chap. 7. vers. 19, 20. within seventy three dayes space (from the first repose the Arke had upon Ararat) not onely that, but the tops of other lower hils were seene, the waters partly being sunke downe and swallowed up by the hollow places of the earth, and partly drawne up and rarified into aire: this God could have done in a moment, but he workes by degrees, that we may not too suddenly passe over the acts of his power, justice, or goodnesse; but may exercise our faith in a deliberate waiting on his will, without precipitation, or too much hast, Isa. 28. 16. There be some who precisely set downe the graduall abatement of the waters; and they say, that while they were above the mountaines, they abated but one cubit in foure dayes, but that afterwards they asswaged more swiftly: if it were certaine how deepe the Arke descended into the waters, whether (according to the phrase of ship-men) it drew water eleven, (as some say) or thirteene cubits, (as others) we might better resolve the doubt at the first dayes decrease; for the seventeenth day of the seventh moneth was the first day of the waters abatement; for from the beginning of the flood, till this seventeenth day, are but one hundred fiftie one dayes; and of them for one hundred fifty dayes the waters prevailed, Chap. 7. vers. 24. whence it will follow that the Arke drew water thirteene cubits, that the waters abated two cubits in one day; for that seventeenth day it touched and rested on Mount Ararat, and when at the highest it was above it but fifteene cubits; but if it drew water but eleven cubits, it fell foure cubits the first day: these conjectures are both doubtfull, neither dangerous.

V. 6. *at the end of fourtie dayes*] Making the account from the first appearance of the dry land upon the mountaine tops, which was on the first day of the tenth moneth; the end of these fourty dayes was the eleventh day of the eleventh moneth called *Sebat*, the same which we call *January*.

V. 7. *to and fro*] Heb. *going forth and returning*. Not into the Arke, but fluttering about the Arke, and resting on the top of the Arke; for the Raven accustomed to live at large was weary of the straitnesse of her cage, and finding many bodies dead, but not devoured by the fishes; she was ravenous after such prey, and would no more be confined to the Arke, neither for diet nor lodging.

until]

untill] This doth not signifie that she returned when the waters were dried up, but that she returned not before they were dried up; so the sense is negative to the terme particularly mentioned; not positive for the time afterwards; as 2 Sam.6. last. Psal. 110. vrse.1. Matth.1.25.

V. 8. *dove*] The Dove was sent out the seventh day after the Raven, as vers. 10. sheweth; Noah was very desirous, and hopefull also to receive some good newes by such messengers, though they were mute; and he hoped the failing of the Raven would be recompenced by the faithfulnesse of the Dove, who by the manner of her flight lower and longer then that of the Raven, would make a better discovery of the state of the the earth; and being more wonted to humane habitation, and societie (but especially out of love to her mate left behinde) would returne againe, and bring with her some token of good tidings, if there were any.

to see] See Note second, on vers.5.

V. 9. *found no rest*] For though the mountaine tops were bare, it may be they were muddy, or farre off, and not within the compasse of the course she tooke; besides Doves (as was noted before, Annot. on vers.8.) flie low, and therefore may be called the *Doves of the valleys*, Ezek.7.16. as the Ravens are called *the Ravens of the valley*, Prov.30.17. because they feed on the carkasses which are most frequently found on the lower grounds; for in such especially are battels pitched, and the greatest slaughters made.

pulled her to him] Heb. *caused her to come by opening a window*: And it may be, shewing her mate, and so inviting her to the place where she had beene before, and where she might be with more comfort, untill the world were better; and when she came within the reach, he took her in his hand, to trie whether her wings or legs were besmeered with dirt or mud, which might signifie the asswaging of the flood.

V. 10. *other seven dayes*] That is, foureteen dayes after the sending forth of the Raven; for he waited so many dayes in expectation of her returne; and when seven of them were expired, and the Raven not returned; he sent forth the Dove the first time, and after she came back, he staid other seven dayes, and sent her fourth againe.

V. 11, *in the evening*] Having solaced her selfe in flying abroad, and resting upon trees, the tops whereof did now appeare, she returned to the place of her rest and repast; for there was better diet and lodging for her, then yet she could find any where abroad.

olive leafe plackt off] Not a loose leafe floating on the water, but a little tender sprigge, such as a Dove with her bill might break off, which now was the easier to be done, because it was softened and weakened by being long in the water; and the Olive branch was the more likely to remaine, because it is greene all the yeare, Plin. Nat. Hist. lib.16. cap.20. yet it was an especiall providence also in preserving it together with the seminall vertue of other Plants, and Hearbs, for the repleni shing of the world with these kinds of creatures, whereof we doe not read there was any seed reserved in the Arke.

V. 12. *yet other seven dayes*] Some make a mysticall observation of the number of seven with reference to the Sabbath, and suppose that Noah on that day performed his most solemne devotion to God with prayers for good newes to be brought him concerning the ceasing of the flood; and by this third sending, and his intermission betweene, we may observe not onely his great desire of removall of the curse from the earth, but his patient waiting on Gods time for obtainment of the thing desired. See James 5.7.

returned not] Which might be by going so farre as to lose her way back againe; but it was rather by finding (that which before she did not, vers.9.) a resting-place for the sole of her foot, and food for her sustenance; which together with a more free aire and libertie then before she could have, made her neglect both her mate and her Master yet prisoners in the Arke.

V. 13. *first moneth*] See Annot. on Chap.7. vers.11.

first moneth] Heb. *in the first, the first of the moneth*. Where after the former *first* the word *moneth* is understood, after the latter the word *day*; the moneth and day are expresly mentioned before, vers.4. and after, vers.14. yet sometimes the substantive of time is omitted, and vertually comprehended under the adjective of number and order, as Matth.26.17. in the Greek, *the first of the feast*, the word *day* is left out; but Mark. 14.12. it is supplied, and the speech made full thus, *the first day of the feast*. This was the first moneth according to the sacred account, to wit, the moneth *Nisan* answering to March; see the Annotation on Chapter. 7. vers. 11. and the first day of that moneth.

the face of the ground] The ground is said to have a face as the waters, Chap. 1, 2. and the firmament, a face, vers. 20. of that Chapter, by which is meant the open and most visible part called the superficies, or surface, which is most obvious to the view, as the face of a man is more visible then his other parts, which are commonly covered, when the face is commonly bare.

was dry] That is, the ground which before was quite covered with waters (except the hilly part) was now generally bare, so that it appeared all earth; yet was it not so dry but that it was soft and muddy; and so not firme enough to afford a solid subsistence to hard and heavie bodies, as in the twenty seventh day of the next moneth it did, vers. 14. untill which Noah kept in the Arke, notwithstanding the dryenesse of the earth in the sense fore-mentioned.

removed the covering] That is, took up a board or two in the top or roofe of the Arke, to look round about him; for through the window he could not see so farre every way.

V. 14. *in the second moneth*] The moneth *Jiar*, that is, the moneth which answereth to part of *Aprill*, and part of *May*.

seven and twentieth day]. Hence we may make the compleat account of the continuance of the flood; which, if the moneths and dayes were reckoned according to the course of the Sunne, make up a whole Solar yeare and tenne dayes: whereof the raine continued fourty dayes; the flood in its full height one hundred and fifty dayes; in its diminution or decrease one hundred twenty nine dayes; in the end whereof the earth was bare all over, but muddy, so that Noah continued after that fifty six dayes; which cast up into a totall summe, make up the number of three hundred seventy five dayes; that is, ten dayes above, the Solar yeare consisting of three hundred sixtie five dayes. For this account compare, Gen.7. vers.11.13. with the first and fourth of that Chapter, and the first of this. But it is to be noted, that according to an account usuall among the Hebrews, six of the moneths of the yeare had thirty dayes, and the other six had twenty nine dayes apiece, which put into one summe make three hundred fifty foure dayes, to which adding the eleven dayes (*viz.* from the seventeenth till the twenty seventh of the second moneth inclusively) the whole will be a Solar yeare, after our ordinary reckoning, to wit, three hundred sixty five dayes.

Flood.

V. 15. *God spake unto Noah*] Whether by a dreame, or vision, or secret motion of his spirit, or by assumption of an humane shape, it is not said here, nor Chap.6.13. nor Cha.7.1. but which way soever it it was, it was evident to Noah not onely what it was he was to doe, but who it was that made it knowne unto him; so that he did not mistake the Authour of the revelation, as young Samuel did, 1 Sam.3.5,6,7,8.

V. 16. *Goe forth of the Arke*] At Gods command he came into the Arke, Gen. Chap.7 vers.1. and by his command he is to goe forth againe; in time of danger he shut him up like a prisoner, but it was to preserve him; Gods restraints are mercies not in this case alone; see Isa. 26. 20. and now the danger is past, and libertie safe, he is set free to goe abroad; he continued his confinement untill the Lord inlarged him: It is good to have his warrant for our movings to and fro; our coming in, and going out, and walking in such wayes as we may comfortably expect to have Angels to attend our steps, Psal.91. vers.11. *And* if we take the Arke for a type or figure of the Church, (as Divines use to doe, and may well agree with ~~Saint~~ Peters comparison, 1 Pet.3.20.21.) it may point us to a duty of importance in our Christian practise, *viz.* that none must be admitted into the Church, or excommunicated out of it, but for causes, and in a manner warrantable by the Word of God.

V. 17. *breed abundantly in the earth*] In the Arke was the stock and store both of man-kind, and of other creatures, for repleni shing the whole earth; not that all places should breed all kind of creatures, for in America there are yet (as some write) no Lions, Beares, nor Tygers; and though some parts of the earth be separated from others by great waters, and by the maine Sea; such creatures as could not by swimming passe from one to another, might by Navigation be transported; for from Noahs Arke the use of Ships might be occasioned; and that they were ancient, may be collected from Gen. 49.13. Deut.28 68:

V. 19 *after their kinds*] That is, they went out, not confusedly, but in order, (as they came in) and sorted themselves together according to their kinds; that is, men and their wives together, vers. 16. the male and his female, the cleane beasts, and birds by themselves; the uncleane by themselves, as they were sorted, Gen. 7. vers. 2, 3. The Hebrew (rendred *after their kinds*) is, *after their families*: whereof see the last Note on Chap.7. vers.2..

V. 20. *builded an Altar*] We finde no mention of an Altar untill now, yet it is not unlike but that the sacrifices of Cain and Abel, Gen 4. were offered on an Altar. This is the first thing Noah did after his deliverance from danger, and inlargement from his long restraint; religious gratitude must be performed upon the first opportunitie that may be taken; God would have the thankfull memoriall of the worlds creation in six dayes solemnly observed the next day after, Gen. 2. 2. by whose exemplary direction the faithfull have been very forward to make remem-

— There are, and were 1645 - Plenty of Bears in New-England.

Gen. 8. 21. For] Piscator renders it Quamvis: Tremellius & Junius eo quod. See Rivet, Etsi —
If it be rendred for, or for that; It doth not necessarily follow, that that is intended as the cause why GOD will not destroy. But God may now so appeased, and took such Rest & Repose in Noah's Sacrifice, that He resolved now to magnify his Patience, & Longsuffering; q.d. the imagination &c. yet for all that I will not destroy ——

—— The words do best go after this tenor —— altho' the thoughts of mans heart are evil —— these words are an aggravation of the Kindness & Mercy of God, q.d. Tho' men be continually evil, yet I will not for all that, drown the world for man's being so evil. Mr. Nathan Stephens, his 3rd defence of ye Doct. of Original Sin, p. 195.

remembrances of of his mercies, and to testifie their thankfulnesse, by their offering in tribute to him some part of his own; as to the Lord of all; This was Abrahams practise, Gen. 12.7,8. & Chap.13.18. & Chap. 22. and Isaacs, Gen. c. 26. v.25. and Jacobs, Chap.35.7. of Moses, Exod.17.15. and of others; and in such services they professed their faith in Christ, and expressed it by works in their gratefull oblations to God.

burnt-offerings] Those offerings were usually called *burnt offerings*, which were wholly burnt, no part reserved for food to any; and those being of every kinde of cleane creature, it sheweth Noahs religious and liberall heart to God, who of so small store was willing to offer unto him so great a sacrifice.

V. 21. *smelled*] This is a figurative speech, whereby that is applyed unto God, which in proprietie of phrase, is not found in him, but in man, and the other creatures; for this smelling is the exercise of a sense which requires a materiall organ or instrument, which cannot be in God who is a pure spirit; yet for mans instruction the expressions of God are thus brought down to his capacitie. See Annot. on Chap.6. vers.6.

sweet savour] So Exod. 29. 18. The savour of broyled or burned flesh and fat is not very sweet in it selfe; and so this seemeth to be as the Commination of the Prophet, Esa.3. 24. a stink for a perfume; but the ordinances of God are not to be censured by carnall sense, for so circumcision would be rather a contemptible, then an honourable seale of mans Covenant with God; nor would the Sacraments of the New Testament be much set by, if we should value them by what our senses discerne of them; for, for the one, what is more common or more weake then water? for the other, how little worth is a bit of bread, or a sip of wine; if our sight or tast be Judges of them; but yet as the ordinances of God, and the representations of the grace and vertue of Christ, and our reconciliation with God thereby; they are sweet and savoury, not only to men, but to God himselfe; for in him he is well pleased, Matth. 3.17. Isa. 42. 1. and in him, and for his sake is the sacrifice of a very sweet savour, Ephes. 5. 2. though in it selfe it were never so unsavoury to humane sense: in Hebrew, it is a *savour of rest*, for that which affecteth with much delight, stayeth and setleth the minde and heart upon it; and if there were any offensive agitations before, it quiets them and makes them to rest and cease.

said in his heart] This is also spoken figuratively, as before: see Annot. on the word *smelled*. The meaning is, that God had decreed and resolved with himselfe, that he will not again curse the ground, &c. and this he said heartily and sincerely; for all the sayings of God are heartie, none faigned or hypocriticall; for such are abominable to God in men, and so impossible to be in God towards men, 1 Sam.15.29. Or, the words may be rendred *God said to his heart*, that is, God spake this comfort to the heart of Noah by his spirit, to incourage him in his godly course.

curse the ground no more] He doth not here cancell the generall curse inflicted for the sinne of man, Gen. 3. 17. nor give securitie against burning of the world, whereof ~~Saint~~ Peter Prophecieth, 2 Pet.3.10,11. nor promise that particular places shall not be drowned, but that there shall be no such generall flood as this was, any more.

for the imagination] The like reason is rendered why God will bring a flood upon the earth, Gen.6. vers. 5,6. here why he will not: if we read the words, *though the imagination* (as the Originall will beare) &c. there is no appearance of repugnancie that is not easily answered; and if we read *for the imagination*, there is so much difference betwixt the reason, as it is rendred there, and here, as excludeth contradiction; for there he is moved to wrath by a generall aggravation of sinne in all persons, parts, and faculties, vers. 5. 12. and by some hainous sinnes of particular kinds, as Apostasie in the families of the godly, lustfull affecting of marriages with the wicked, Chap. 6. vers.2. and horrible crueltie wherewith the earth was filled, vers. 11. and all this with a Giantlike and sturdy contempt of God, which was a just ground for a generall Judgement, there being so many who *did evill with both hands earnestly*, Micah.7. 3. But here God moveth himselfe to mercy by consideration of mans native corruption even from his childhood, as Psal. 103. v. 13. *Like as a father pitieth his children, so the Lord pitieth them that feare him*; and in his next words, *he knoweth our frame and remembreth that we are but dust*, vers. 14. So he knoweth that even the best are *shapen in iniquitie and conceived in sinne*, Psal. 51. 5. And hence he will take occasion to shew mercy to mankinde; for if he should send generall Judgements whensoever there is a generalitie of sinne, he should doe nothing but marre what he hath made; and yet as the wicked shall deserve; and his wisedome thinke meet, he will have wayes enough to be meet with them: Besides, now his justice being glorified in the destruction of the old world, his mercy in regard of mans nature and unavoydable corruption, was seasonably promised, especially being now reconciled to the new world by the sacrifice of Noah, which moves him to bring in that as a motive of mercy, which in Justice he might aggravate to severitie: see the like pleading, Isa.48.8,9.

while the earth remaineth] Heb. *all the dayes of the earth*. It is a question whether the substance of the earth shall not remaine when the use of seed-time and harvest is ceased, which will be at the end of the world, when ~~Saint~~ Peters fiery Prophecie is come to passe, 2 Pet. 3. 10. yet God makes it certaine by his Decree, that while he is pleased to continue man-kind and earth together, there shall be such difference of seasons as are after mentioned.

seed-time and harvest] God maketh this Decree for the generall, but not so but that he may curse some places in particular; so that there be neither seed-time nor harvest in their seasons as in 1 King. 17. 1.

day, and night] The meaning is not that there was not day and night during the flood; for it appeareth there was, by Noahs numbring of the dayes, vers. 10. but that both in the preparation of the flood, by darke black clouds, as 1 King.18. 45. Joel 2.2. Zeph.1.15. and stormy weather, Act. 27. 20. and by continuall raine, the day was darkned, and Noah shut up, and suspended from the workes both appertaining to the unreasonable creatures, and humane to commerce was as it were benighted; for when night cometh no man can work, Joh.9.4. such and so long darknesse, and cessation from their labours of the day by such a restraint by black clouds, long raine, and a deepe and generall flood, for so long a time, shall be no more.

CHAP. IX.

Vers. 1. *BE fruitfull and multiply*] (As Chap. 1. vers. 28. & Chap. 8. vers. 17. & vers. 7. of this Chap.) Though we read not that Noah had any children after the flood, the blessing of fruitfulnesse in his issue, was a blessing to him, Psal. 128.6. for grand-children are children in whom the grand-father lives, and whom he loves as well as those that are his by immediate descent, Gen.31.28. & Chap.48. vers.15,16.

replenish the earth] These words as the former, are in forme a command, in effect a blessing; wherein Gods word and his worke goe together, as Gen. 1.v. 3. 7. 11. and though it be spoken expresly of man-kind alone, yet herein is implied also Gods blessing upon other creatures; for not onely mankind, but beasts and birds were to increase, and by their fruitfulnesse to replenish the earth and the aire. It is much doubted how all kind of creatures could be brought from the place where Noah landed his carriage in the Arke, all over the earth, to overspread it, (as vers.19.) especially into the remote parts, as America? *Answ.* 1. It is not necessary that all kind of creatures should breed in all parts of the earth, as in the Ilands, *Cuba*, *Margarita* & *Dominica* there be no Lions, Beares, nor Tygers, as many Countreys have no breed of Elephants or Camels. Secondly, they might goe very farre by land, and from one Land to another by some narrow passage of water, which they might swimme over; or they might be carried in Ships from one Countrey to another, and by that time they were multiplied so as to be too many for that Continent on which they were first landed from Noahs Arke, the art of making Ships and of Navigation might be invented; for though we find no mention of Ships untill the benediction of dying Jacob, Gen. 49. 13. which was sixe hundred years after this generall flood; yet there might be use of them long before: for it is not necessary nor usuall in the Scripture, that all things be mentioned that are done; much lesse that their originall should be precisely noted; for in sixe short Chapters (the first sixe of the Book of Genesis) we have the compendium of the story of the world from the Creation to the Floud, containing the terme of one thousand sixe hundred fifty sixe yeares, wherein it must needs be that many more matters are omitted then are mentioned.

America.

1656.

V. 2. *the feare of you*] (Gen.35.5.) The dominion of man since sinne, is not like that of Adam over the creatures at the first, (for their obedience to him was in proportion such as his to his God, free and unforced, and rather out of love, then out of feare) but by prevailing of force and art, as now it is; yet neither can he subdue the nature of the wilder sort, for as it is in the thirty ninth of Job, *Will the Unicorne be willing to serve thee, or abide by thy crib?* vers.9. *Canst thou bind the Unicorne with his band in the furrow? or will he harrow the valleys for thee?* vers. 10. which words though they be an interrogation in forme, are in effect a vehement negation: But Noah and his sonnes (with whom the unreasonable creatures were In-mates in the Arke, and by whom they were governed and succoured as a part of their family) might have more power over them, and more obedience from them, then his posteritie in after-times; for it is like they were more at command whilest they were afraid of the flood, and confined in the Arke, then afterward; and yet man (especially the elect, as in Christ) hath a generall dominion over the unreasonable creatures, compare Psal.8.6. with 1 Cor.15.27. even to the *taming* or over-awing of the wildest of what sort soever, James 3.7. as of Lions, Leopards, Tygers, and Elephants, as we may see in Plin. Nat. Hist. lib.8.

lib.8. cap.16,17,18. whereof the Elephant is the greatest, Ibid. lib.8. cap.1. which have beene brought so farre under the yoke, as to be yoked together to draw a Chariot; Ibid. cap. 2. and in some places to draw the Plough, Ibid. cap. 1.2. and *to the taking* of the subtilleſt; and for those that are not tamed nor taken, the dread of man is upon them, so that they shun his presence as much as they can, Psal.104. vers.20.21,22,23. And this is true as well of the birds of the aire (as experience proveth) whereof see Plin. lib. 9. cap.8.) as of the beasts of the earth; yea and of the fishes of the waters; for in the fish-pooles of Cæsar, some fishes were so tamed that they would come at the calling of their name, Plin. Nat. Hist. lib. 10. cap. 70. and the greatest of them, the Whales, God hath subjected to the power and prudence of man in great measure, though sometimes for his rebellion against his God they be in rebellion against him to his ruine; as God threatneth, Levit.26.22. and hath sometimes executed, as 1 King. 13. 24. 2 King. 2. 24. and he can take as great revenge by the least and weakest creatures, as by frogs, and flies, and lice, Exod. 8.5.17.24. and by wormes, Act.12.23.

V. 3. *Every moving thing*] Or, *creeping thing*. That which creepeth moveth, but not contrariwise all that moveth creepeth; for man, and beasts, and birds do move, but do not creep; therefore the originall word is well rendred *moveth*, which is a word of a larger extent then the word *creepeth*, and so more meet to expresse the beneficence of God in this concession of sustenance to man.

that liveth] That is, that dieth not of it selfe, Levit. 22. 8. but being alive is killed by your hand, and not found dead already, as that which is torne by beasts in the field, which is to be cast to dogs, Exod.22.31. for many of the ceremoniall laws given to Moses from God, and by him to the Jews, were in use long before: See the Annot. on Gen.7.2. *Object.* But many living things are not mans meate, as Lions, Beares, Tygers; and many birds, as Hawkes, or Kites; and many fishes, as the Whale, and others; but for creeping things many of them are not onely loathsome to man, but very unwholsome; and some of them no better then plaine poyson; as Toads, Scorpions, Spiders: for answer hereto see the next Note.

Many a Whale hath been eaten by the American Aborigines.

shall be meat] As by *bread* in the Lords Prayer is meant not onely bread it selfe, but all necessary food and Physicke which is of use to preserve or recover the health of man, and to prolong his life; so here many of the creatures by way of ordinary diet, and some of them by a physicall vertue shall serve to sustaine the life of man, even Vipers, and Scorpions, and Lice, and the excrements both of men and beasts have their use in physicke for mans good, whereof see abundant instance in the Preface to the *Sanctuary of a troubled soule*: Here is the first mention of mans feeding upon the living creatures, and the first grant of that libertie, as divers learned Commentators conceive; which yet might be in use before, as corne, and bread, and drinke, though they be not spoken of before; and as the Raine-bow was from the beginning, though not mentioned untill after the floud. And here was especiall cause to mention the allowance of eating the living creatures, both because herbs and fruits were spoiled with the flood; and for that God would by this grant the more oblige them to forbearance of bloud, vers.4. as he did the more binde Adam to abstinence, from the fruit of one tree, by his liberall beneficence and allowance to eat freely of all other fruits that grew in the Garden of Eden: and this not by command, for though it be given in a terme of command, Gen.2.16. is in effect but a concession or permission, as Levit.11.3. See also and compare Matth.19.7. with Mark. 10.4. where what is called a commandement in the former Evangelist, is said to be a suffering or tolerating in the other; and of this permission the godly it is like, made use as well as the wicked; for it is not probable that Abel being a keeper of sheepe kept them onely for the wooll, or milke; and left their flesh being as pleasant and as wholesome then as since, to be devoured of wild beasts, or to rot either above or under ground; and it is very probable that generally before the flood there was rather an excesse in the use of lawfull meats, because our Saviour, Matth.24.38. noteth the old world for *their eating and drinking*, that is, for being too much addicted to delicacie, varietie, and plenty of provision for the flesh, at the time when the overflowing scourge came upon them; yet a moderate use was then allowed and taken into practise, which might be put into an expresse permission or concession now, not onely with respect to the refreshing of man; but withall for a religious consideration referring to the glory of God, *viz.* for restraint of Idolatry, or worshipping, or honouring the *creature more then the Creator*, against which the killing and eating of them for ordinary diet, was a practicall preservative; and it was not without need in respect of mans pronneesse to Idolatry; whereof see Psal.106.19,20. Rom.1.23. nor without fruit; for though some did so abuse themselves and other creatures also as to make gods of such things as they did eate, yet to those who made use of their reason, it was a great conviction of the vanitie of such Idols that they might be so devoured, and turned as well to excrement as to nourishment; and therefore did Moses enjoyme the drinking of the water wherein the powder of the golden Calfe was put, as a potion for the peoples cure of that brutish Idolatry, Exod.32.20.

Quære.

Bears are good meat.

as the greene herbe] That is, as freely as the greene herbe, Chap. 1. vers.29.

V. 4. *But flesh with the life*] That is, living flesh with the bloud in the veines; or, the bloud let out of the veines, wherewith the life and soule of the creature is powred out; for the soule of a beast, or fish, or fowle hath no existence without the body (as the soule of man hath) being rather a vitall facultie then a substance; and the life is called the bloud, and the bloud the life; because the spirits which are the liveliest parts of the creature are produced of the purest part of the bloud, and with it diffused throughout the whole body, by the operation and activitie whereof the members are lively, & active; and without which there is no bodily life in man or beast, though the bloud continue in the body, as in creatures strangled. By this in Gods intention is, first, morally forbidden all crueltie, not onely to man, but to other creatures. 1. Secondly, the eating of flesh and bloud together, or either of them raw, whereby men might become (by degrees) to feed upon mans flesh, as those who for such a barbarous manner are called *Anthropophagi*, that is, *men-eaters*, Plin. Nat. Hist. lib. 6. cap.30. 2. Thirdly, afterwards the eating of all manner of bloud was expresly forbidden, Levit.7.2. & Chap.17. vers.10. and that not onely because the bloud is the life of the flesh; as here, and Levit. 17. 14. or the life of the flesh is in the bloud, as the reason is expressed, Levit 17.11. but there is a reason mysticall against the eating of bloud in the same verse, and that is, because in sacrifices, the bloud was to be let out and sprinkled, to signifie that the life of man by sinne is forfeited to God, and to be offered to him, as the Authour from whom at first it was derived, and to whom at last it is to be presented, and for that mans life was to be redeemed by the bloud of Christ; To these two some adde a third, *viz.* a Physicall cause of forbearance of bloud, which may serve for all times, and it is because the bloud of beasts is somewhat grosse, and yeeldeth not very wholesome nourishment to the body of man, and therefore the beasts which were to serve for food were not to be strangled, but to be killed; that the bloud might be let out and parted from the flesh. 3. And from this prohibition of bloud in this Chapter, before the ceremoniall law was ordained, and the decree of the Apostles for forbearance of things strangled and of bloud, Act.15.20. after the obligation of it was expired, some inferre a perpetuitie of prohibition of all such meats, especially since in the Apostles decree *pollution of Idols*, so vers.20. or, *meats offered to Idols*, vers.29. and *fornication* are forbidden, and all in one tenour, as necessary things to be forborn, vers.28. so that to this day they hold it unlawfull to eate any thing made of bloud, though mingled with other materials, and broyled and dressed as other meats are: and therefore the Christian Greeks find fault with the Latines for using their Christian libertie herein, as Theod. Balsamon on the 63. Can. of those suppositious Canons which are intituled to the Apostles.

But first for answer to the Position, it may be alledged that all meats which are wholesome (though some be more wholesome and nutritive then others, and to some stomachs and constitutions grosser meats may be more sutable then fine) are by Evangelicall liberty lawfull to be eaten; for that see the fifteenth of Matth. vers.11. Act.10. from v. 10. to the 16. 1 Cor. 8.1.8. & Chap.10.25. Tit.1.15.

Secondly, this prohibition of the Apostle touching the eating of meats strangled, and bloud, was occasionall, and in case of scandall, that the converted Gentiles should not be offended with the converted Jews for their forbearance of such meats, nor offend them by their use.

Thirdly, for the forbidding of bloud, besides the present reason concerning the state of the Church, and the antiquitie of the abstinencie prescribed soone after the floud, there might be a reason of it from the future, *viz.* a slander of the Christians for bloudy and unhumane banquets of humane flesh, such as are reported of the Tyrant Phalaris, Arist. Eth. lib.7. cap.6. and are sometimes threatned and inflicted by God as a curse; whereof see Deut.28.56,57. 2 King.6.28,29. Lam. 2. 20. & Chap.4.10. which the holy Ghost fore-saw would be charged upon them, and meant to meet with it by this decree, and the observation of it for a time, out of which the Primitive Christians made their Apologie, convincing their accusers of falsehood, and acquitting themselves from all just suspition of such a crime by their forbearance of all use of bloud in what kind soever, as we find their defence set downe in the writings of Minutius Fœlix Euseb. Eccles. Hist. lib.5. cap.1. Tert. Apologet. cap. 9.

Fourthly, for the sorting of this prohibition of bloud and things strangled, with forbearance of *meates sacrificed to Idols and fornication*, it followeth not that they should be alike lawfull

Aben Ezra ad v. 13. ait, nunc primum arcum in nubibus fuisse positum; ac improbat opinionem Saadiæ, qui eum ab initio factum existimavit. Chr. Carturighto.

Nota secundò, contra Alcuinum et Glossam, ante Noe et Diluvium, fuisse Iridem.

Estius in locum.

Dr. Thomas Burnet pleads vehemently, that the Rainbow was not till after the Flood. Theor. B. 2. Cap. 5. sub finem.

Arcus vero ante Diluvium non fuit; sed post Diluvium, Noe filiis illius, in signum securitatis a diluvio, a Domino datur. Beda in locum.

See Caryl, Job, 37. 15. p. 544, 545.

Gen. 9. 13: my Bow — Judæi quotiès Iridem vident, egredientium peccata sua confitentur quod digni diluvio pereli, ut pœnam meritus, et clementiam Dei celebrant, quod nunquã velit parcere — Et nos decet reverentia in Deum tangi, ne symbolum fœderis gratiæ exhibetur, bruto stupore præteramus, aut pro nihilo ducamus; neve severitatis, et bonitatis divinæ simus immemores.

Pareus, p. 191. col. 1.

v. 13. Bow] Et antea quidem arbor erat arbor: arcus, arcus. Ubi inscripta fuerunt verbo Dei, indita est nova forma; ut inciperent esse quod prius non erant. Calvin. Inst. Lib. 4. Cap. 14. 5. 18.

Reminiscendum enim cum Arcum spectamus, et severum esse Deum iniquitatis per Diluvium vindicem; et clementem ac longanimum terræ instauratorem propter Christum, ejusq; ad finem Seculi conservatorem. Gen. 9. 14, 15. Usi enim rei nunciandæ posita Iris est quam proinde nec ante Diluvium exstitisse colligitur.

Cluveri Diluculum, Apoc. 4. p. 178. col. 2.

full or unlawfull; for the same punishment, much more the same prohibition, may be set upon things of a very different nature; as death is the penaltie of murder, Gen.9. vers.6. and of having leavened bread, Exod.12. vers.15.19. yet the one is forbidden by a morall, the other by a ceremoniall precept; yet for the sinne of fornication, divers of the Gentiles held it but for a thing indifferent.

Fifthly, for calling of them *necessary things*, they were so, and alwaies will be, so far as the obligation is from a morall precept, as the caution against Idolatry and Fornication; and for those things which are in their owne nature indifferent, as the abstinence from things strangled and from bloud, the forbearance of them was necessary for a time; in case of scandall to any beleeving Christian, 1 Cor.8.13.

V. 5. *I will require*] That is, the Magistrate my deputie shall require bloud for bloud; or if he doe not know or punish homicide or manslaughter, some hand of violence like that of the manslayer shall repay him like for like; or mine eye shall discover it, and mine owne immediate hand avenge it: See Exod.21.12. Levit.24.17. Numb.35. from vers. 16. to the 19. Deut.19.21. Ezek.35.6. Matth.26.52. Revel.13.10. See also Joseph. Antiq. lib. 1. cap. 4. but especially Philip Lonicerus Theat. Hist. à pag.392. ad pag.513.

at the hand of every beast] A man commonly when he killeth another, useth his hand to that wicked worke; so that which other creatures use in stead of an hand, is figuratively called by that name; so the Spider is said to *take hold with her hands*, Pro. 30. 28. And the beast must be put to death to put a feare of murder upon man, as the Dog beaten before the Lion, to make him afraid: See Exod.21.28.

every mans brother] The former prohibition is a preparative to this, the moderation towards beasts that were to be killed by abstinence from their bloud prescribed by God, Levit.17.14. was to be restraint of cruelty towards man, whose life was more pretious, since he was made after the Image of God; see vers. 6. and this an universall Law inforced with an impartiall penaltie, death for death, bloud for bloud, whosoever he be that sheddeth it without just cause and lawfull warrant.

V. 6. *by man*] Murder or killing is to be punished with death, like for like, Exod. 21.12. Levit.24.17. Mat.26.57. Which is to be understood of witting and wilfull murder, Numb.35.31. for if one had killed another at unawares, there was a Citie of refuge for the slayer, to save him from the hand of the pursuer, vers.11. otherwise, *he that sheddeth mans bloud, by man shall his bloud be shed.* Some read the words, *whosoever sheddeth the bloud of man in man*; and the Originall Text *dam haadam haadam*, will allow it, which may be rendred, *the bloud of man in man*, and so the sense may be, Whoso letteth that bloud out of man which is and should remaine in man, his bloud shall be shed. But the first letter *Beth* in the latter word signifieth variously according to the sense of the place, either *in*, or *with*, or *for*, or *by*, and that instrumentally, as in this place both the construction of the words, and the Hebrew accent *Zakeph-Katon* doe import; so that we may read the word, as our last Translation doth, *by man*, that is, ordinarily by the Magistrate to whom is committed the sword of justice for that purpose especially, Rom. 13.4. and extraordinarily God in his justice useth the hand of one murderer to doe execution upon another, when humane justice (as either blind or lame, either wanting eyes to see it, or hands to punish it) doth passe it over with impunitie; or some way or other he shortens the life of the bloody man, so that he liveth not out halfe his dayes, Psal. 55.23. It is questioned by some whether murder or any other crime were punished otherwise then by *excommunication*, (or casting out of the society of men,) whether *sacred* or *civil*, before the floud; but especially whether death were inflicted on any offendor before Noah his returne to Land againe. The chiefe cause of the doubt is, the reprieve of the first murderer by God himselfe, though guilty of the greatest cruelties against man, and of the stoutest contumacie against God of any professing service to him (as he did by sacrifice) in the Scripture, on whom God set an especiall marke that man might not meddle with him, Chap.4.15. But his case of reservation was extraordinary, (as was his crime) too high and heinous to be rewarded with the sword of justice, somewhat worse then death, a wretched life (which for his greater punishment was prolonged) was a more meet recompence for such a transcendent malefactor; yet many times it might be otherwise. If it be said, we find neither any ordinance or example of the inflicting of capitall punishment on any offender before that of this Chapter: It may be answered, that many things might be in use before the flood, though not recorded in the fore-going Chapters; whereof see the second Annot. on vers. 1. of this Chapter: and though there were no such politicall power as was exercised after the floud, when Nimrod had raised himselfe to the height of Monarchy, whose ambition and tyranny hath beene followed ever since in many parts of the world, yet it seemes there was an œconomicall or domesticall power of life and death in particular families by the story of Judah and Thamar, Gen. 38. 24. The Anabaptists (who deny the legall and military use of the sword, yet sometimes use it against those who favour not their fancies; see Philip Lonicer. Theat. Hist. pag.107,108.) will have the Texts for punishing offenders to be taken not preceptively but prophetically, because they are phrased in the future tense, and so they shall imply not a command, but a bare commination; whereas, if so, being generall, they would containe an untruth; for many bloudy malefactors often doe escape the sword they have deserved: besides, it is usuall in the Hebrew, to put the Future tense for the Imperative mood, as Exod.20.13. and elsewhere: and this and such like Texts doe not onely justifie the use of the Magistrates sword as lawfull, but require it as a dutie; and in such a case mercy to a bloudy man may become cruelty to many innocent persons; as where pardons for murders are easily granted, there murders are exceedingly multiplied; as in France in tenne yeares space no fewer then sixe thousand Gent: have beene slaughtered, and the bloud-guilty sheltered from suffering justice by the Kings indulgence, as apeareth by the Court Roll of the Kings pardons: against which mercifull crueltie (for there be cruell mercies, Prov. 12. 10.) the Chaplaines of Kings should often remember them of the story of Ahab and Bennadad, and the Prophets commination against Ahabs remissnesse, 1 King.20.42. and of the Law, Deut. 21. from vers. 1. to the ninth. 18 N. France.

for in the image] Therefore to commit murder or manslaughter, is not onely an injurie and crueltie to man, but an impietie against God; and though it be greater sinne to kill a good man, as Cain did, Gen.4.8. then a bad man, as the servants of Absolom by his command did, when they killed incestuous Amnon, 2 Sam.13,29. yet since a bad man hath some remainders of the Image of God in him, God is dishonoured if he be killed any other way then is warrantable by his authoritie. And by adding this reason, *for in the Image of God*, he meant to put a greater awe upon the minds of men, against the sinne of murder; as if he had said, If common humanitie will not worke upon you, to with-hold your hands from shedding of bloud; let my Majestie, the reverence of mine Image in man, make you afraid to lay violent hands on any; for the contempt of mine Image, I shall take as a contempt to my selfe, and shall accordingly punish it. By this argument did Macedonius dissuade the Emperour Theodosius from a slaughter of the Antiochians, which he intended against them, pulling downe an image of the Empresse Placillaes, and dragging it contumeliously about the streets: Theodor. lib. 5. Hist. Eccles. cap. 9. for the living Image of God was of much more estimation, then the lively image of the Empresse.

V. 7. *be fruitfull*] See Chap. 1. vers. 28. Chap.8. 17. v. 1. of this Chapter.

V. 9. *my Covenant*] Mine, that is Gods, not mans; for man neither brought that flood, nor can keep off such another, if he please to send it. By this Covenant as by an Oath God giveth assurance unto man, that the world shall no more be destroyed by an universall deluge as of late it was, Isa.54.9.

your seed after you] This Covenant is not like that Chap. 6. 18. for that was but for a few: this is generall both for the present age and for posteritie; but this is but for a temporall blessing: the spirituall Covenant likewise, if the conditions be kept, is hereditary, made to beleevers and to their children, Acts 2. 39.

V. 10. *every living creature, of the fowle*] Though they were not capable of the Covenant for their part, yet God for his part maketh the promise for their preservation for mans sake, for whom they were made at the first, and afterwards upon his provocation of God, for his sake destroyed: and this Covenant is the more comfortable, because it is generall, for the kinds and individuals or particular creatures; and perpetuall for time, comprehending both the present stock, and future increase throughout all generations. Some alledge this place against the Anabaptists, and thus it may serve to refute their fancy, viz. that the Covenant of God may be made with, and the Seale of the Covenant applyed to creatures that have not the use of reason, which they deny in denying the Administration of Baptisme to Infants.

V. 13. *my bow*] The rain-bow was now first made, as some affirme; others (and that more commonly and more probably) conceive, that from the beginning it was in its causes, which are clouds and the shining of the Sunne; and those causes did sometimes produce that effect before this time, and so it is like the rain-bow was often seene before the flood; but now God made choice of it for a signe of his covenant with the world, that there should be no more an universall flood as before there was: this was no naturall but an instituted signe, and therefore it may seale the assurance of the promise, though there were no correspondency betwixt it and the thing signified; and yet it was the fitter to be a signe of securitie from a future flood; First, because of the place, which is in the clouds of heaven, whence came the raine that drowned the world before. Secondly,

condly, becauſe the bow is bended upward towards God, not towards the creature below; as when it is taken in hand to ſhoot at a marke; nor is there in the bow any arrow which is ſaid to be made ready upon the ſtring when hurt is intended, Pſal.11.2. Thirdly, becauſe the Rain-bow appeareth commonly with rain, and ſo where men might begin to feare the Judgement, there they may take comfort againſt it in that it is a ſigne of his Covenant for ſafetie. Fourthly, becauſe the Rain-bow appeares not but when there is a clearneſſe and brightneſſe in ſome part of the skie, but at the generall flood it was all black with raine: ſee the Annot. on Chap.8. verſ.22. To which ſome adde a fift reaſon, which is, that in the Rain-bow conſiſting of divers colours (to the admiration of ſome of the wiſeſt Heathens) by the water colour is repreſented the overwhelming raine paſt and not to returne, and by the fiery colour is prefigured the deſtruction of the world by the element of fire, as it is foretold by ~~Saint~~ Peter, 2 Pet. 3. 10. And ſome by theſe colours make a myſticall intimation of the two Sacraments of the New Teſtament, with reference to that of, 1 Joh. 5. 6. And, laſtly, a ſixt reaſon, becauſe the Rain-bow where it toucheth upon any ſhrubs, leaveth a very ſweet and fragrant ſmell behind, Plin. Nat. Hiſt. lib. 12. cap.24. which anſwereth to that pleaſant acceptation of God obſerved before. See Annot. on Chap. 4. v. 21. Laſtly, though this Rain-bow here be a ſigne of a temporall covenant, in the generall extent of it, to all creatures; yet the godly may looke upon it with reference to Chriſt, in whom all promiſes of what ſort ſoever are yea and amen, and who is repreſented ſitting in his Throne compaſſed with a Rain-bow in ſight like unto an Emerauld, Revel. 4. verſ.3. ſee alſo Revel. 10. verſ.1. *Piſcator, Ha. 54. 9.*

V. 14. *when I bring a cloud*] Not whenſoever I bring a clould; for it may ſuffice that it is ſeene at ſometimes to make it remembred at all times.

V. 16. *that I may ſee it and remember*] God needeth not any tokens or marks of remembrance for performance of his promiſe, becauſe he cannot poſſibly forget any thing of how ſmall moment, or how long date ſoever it be; this therefore is ſpoken after the manner of men for their better apprehenſion of the firmeneſſe and ſtedfaſtneſſe of God in his Covenant; for this remembrance imports a reall and aſſured ratification of his promiſe; and hereby may men call to minde what he hath covenanted, and with undoubted confidence relye upon it; for his faithfulneſſe will make good what his favour hath ſaid. See Exod.28.12.29. & Annot. on Chap.8.verſ.21.

V. 17. *This is the ſign of the Covenant*] Gods often repeating of his Covenant is for further confirmation of faith, and for intimation of mans dulneſſe duly to remember and conſider of his juſtice and mercy to man, and of mans both diſobedience and dutie towards God.

V. 19. *the whole earth overſpread*] The habitable part of it was peopled by Noahs poſteritie, a very plentifull increaſe of a very poore-ſtocke; this manifold multiplication of mankinde from ſo few as eight perſons, is a manifeſt evidence of the vertue of the Divine benediction, Gen. 1. 28. & verſ.1. and 7. of this Chapter.

V. 20. *began* to be *an husbandman*] It is not unlike but he uſed husbandry before, as a ſonne of Adam, Gen. 3. 19. but all that was at an end, his husbandry was drowned in the flood; now in the new world he was as a new beginner, and ſo of thoſe vines which (preſerved by the Divine providence) he could meet with diſperſed here and there, (as the earth brought them forth) with diligence and induſtry he planted a vineyard, and preſſed the grapes to make drinke of them, which before (as ſome hold) were eaten only as they grew in cluſters.

V. 21. *was drunken*] Whether through ignorance of the ſtrength of the juyce of the grape, or through weakneſſe being accuſtomed to drinke water before the flood, or whether through intemperance of appetite, or weakneſſe of braine, or to cheere up his heart againſt the ſadneſſe whereto by the deſolate condition of the world he was diſpoſed; what ever the cauſe was, we are ſure of the effect, *he was drunke*, he who in the midſt of a moſt wicked world was a juſt and upright man, and walked with God, Chap. 6. 9. (and therefore eſcaped the flood) is laid along, drowned with wine, and ſhamefully uncovered; the report hereof is committed to Record not for contempt of Noah, but for Caution to his poſteritie, that by his example thoſe that ſtand may take heed leſt they fall, 1 Cor.10. 12. and for the comfort of thoſe that fall into groſſe ſinnes, that they may riſe againe by repentance and finde acceptance with God, (as Noah did) notwithſtanding their fall; and to teach us that the righteouſneſſe of Noah was not a righteouſneſſe of works, but of faith; and laſtly to note the impartialitie of Scripture ſtory which concealeth not the fouleſt faults of thoſe it praiſeth moſt, as we may obſerve in the ſtory of Abraham, Gen. 12.19. & 20.2. of Moſes, Exod. 4. 1. 10. 12. Numb.20.24. & Deut.32.51. of David, 1 Sam.11. 2 Sam.24.10. of Job, Chap. 3. 3, &c. of Jeremy, Chap.20.14. of Peter, Matth. 26. 70, 72, 74. and others, which may be warrant for a friendly freedome in reproofe of the faults of the beſt, and may diſpoſe the beſt patiently to heare the worſt that truly may be objected to them.

uncovered] The manner of theſe times and people haply was, as in after ages, when men as well as women wore long and looſe garments without breeches; and ſo by wind, or careleſſe compoſure of the body, the covering might light beſides the place it was to hide; thence might Michal take occaſion to deride David when he daunced before the Arke, more cordially and zealouſly, then curiouſly or artificially; for ſo his looſe garment by the various and vehement agitation of his body, might leave ſome places bare which uſually were covered, 2 Sam.6.20. Againſt the like inconvenience it was ordered by God himſelf, that the Prieſts when they were to miniſter were to put on linnen breeches, Exod.28.42. Ezek.44. 18, 19. ſo obſervant is the Lord of modeſty and decency; whereof Noah being not now apprehenſive, as at other times, ſomewhat was undecently diſcovered, which both pietie and prudence, (had they been awake) would have charily concealed; now though Noah were no drunkard (for one action is not enough to give a denomination to the actor; and he was drunke but once) we may hence be warned againſt truſting a drunkard with a ſecret, for a drunkard is as like to tell all when he is awake, as to ſhew all when he is aſleep.

V. 22. *the father of Canaan*] See Annot. on verſ.25.

told his two brethren] Ham was now by computation about one hundred yeers old, & therefore his miſcarriage towards his father was no childiſh errour: by his ſinne Noah (when he was awake) might take notice of a *part of Gods juſtice* or (as to the good) *of his Paternall correction* in chaſtiſing one ſinner with his own, or with anothers ſinne, as 2 Sam. 12. 11,12. yet though God here were juſt towards his ſervant, *Ham* was moſt injurious towards his father, whoſe fault ſhould have affected him with pitie and ſhame, which would rather have fetched a mantle to cover him, then call for company to note his nakedneſſe, and to ſcoffe at him, as it ſeemeth he did: ſuch ſonnes are they who uncover the nakedneſſe of thoſe that in age and gifts they ſhould accompt their fathers; eſpecially, when they are aſleep, and aſleep as Lazarus was, Joh. 11.verſ.11. and ſo ſhut up in ſilence that they cannot anſwer for themſelves.

V. 23. *and went backward*] Shem and Japhet not willing to ſee their fathers ſhame, by their modeſty condemne (as by a legall teſtimony of two witneſſes) the impudence of Ham; here was ſome comfort to Noah at his awaking out of ſleep, to ſee he had two good ſonnes for one bad one, and in them we have an excellent Patterne of ſhamefaſtneſſe and reverence in children towards their naturall parents, fit for imitation alſo towards parents ſpirituall, yea for brethren alſo when any ſuch a one is overtaken with a fault, Gal. 6. 1. yet in this there is a difference betwixt private and publike perſons, thoſe may conceale what theſe may not; and therefore it may be doubted whether Conſtantines reſolution to caſt his robe over an adulterous Biſhop, if he tooke him in the evill act, as Theodoret writes of him, Eccleſ. Hiſt. Lib. 1. cap. 11. did not fail in juſtice, aſwell as abound in mercy.

V. 24. *knew what his younger ſonne*] That is, *Ham* or *Canaan* (for ſome thinke he was called the younger ſonne, as *Othniël* is called *Calebs* brother, being the ſonne of his brother, Judg. Chap. 1. 13.) had done unto him; Noah finding the garment upon him, which before he had not, he might inquire, and did finde out what was done both by his bad ſonne *Ham*, and by his two good ſonnes *Shem* and *Japhet*: Good offices are not loſt, though they be not alwayes obſerved while they are acted; and many times when they are offenſive in the act, they produce a good effect afterward: For this, ſee Prov.28.23.

V. 25. *Curſed* be *Canaan*] Canaan was the ſonne of Ham, verſ. 18. and ſhall the ſonne beare the iniquitie of the father, contrary to that of the Lord by the Prophet, Ezek. Chap. 18. v. 20. eſpecially, if (as ſome thinke) he was yet unborn; for he was none of the eight perſons that were preſerved in the Arke. *Anſw.* It is more probable that he was now born, and of a competent age both to know his dutie to his grand-father, and to deſerve a curſe for his contempt; and the rather, if he firſt ſaw the uncomely nakedneſſe of Noah, and deriding him alone called his father to beare him company in that contempt, which made him more worthy of the curſe by Noah pronounced againſt him. But why was not *Ham* rather curſed then *Canaan*, ſince his ſinne is evident; and his dutie obliged him more to honour his father, as more neere in relation, and more mature in diſcretion? *Anſw.* By naming of *Canaan*, *Ham* is not paſſed over with patience and impunitie, but his curſe both preſuppoſed and aggravated; preſuppoſed, becauſe he was the principall offender; and aggravated, in that parents wiſh well to their children, eſpecially, if they be like them, and they are more tender and chary of them many times, then of themſelves; as then Joſeph is ſaid to be bleſſed in Jacobs bleſſing of his children, Gen.48.verſ.15,16. ſo is Ham curſed in his ſonne Canaan, and the curſe intailed to his poſteritie; and the rather is his name

V. 13. — Qualis qualis Mundus futurus est, absolutè Deus stabit hoc pacto. — Quamdiu igitur Signum durabit, Foedus ratum manebit. — Quoties itaq; Iris appareret in nubibus — Justitiæ pariter ac Misericordiæ Dei Reconcemur. Nos decet Reverentia in Deum tangi, ne Symbolum Foederis, quoties exhibetur, bruto stupore præteramus, aut pro nihilo ducamus, neve Severitatis, & Bonitatis Divinæ simus immemores. Deus Iridis Symbolo, nos excitat atq; obligat ad Fidem sibi habendam

Pareus.

As the Covenant made with Noah concerning the waters, is applied to the Spiritual Covenant made with us in Christ, Isa. 54. 9, 10. So the Rainbow (the Sign of that Covenant) is also applyed for the Sign of Grace from God to his Church. Rev. 4. 3. & 10. 1. Ezek. 1. 28. Between me & you; between my Word & you, by wch Name Christ is called Mic. 1. 1. in whom all the Promises are Yea, & Amen. 2 Cor. 1. 20. Thanxantias.

Ainsworth.

— præsertim autem, in ipsius facie nos habere Iridem illam, qua certi sumus, non solum aquas non amplius terram in universum inundaturas; sed præterea, est præsertim, non metuendum nobis esse Iræ Divinæ Diluvium, quando Christus patrem placavit — Aperit coronatus Iride Christus, tanquam gratiæ & Pacis nuntius. Est enim Princeps Pacis, et Pax nostra. Isa. 9. 6. Ephes. 2. 14.

Andreas Rivetus.

Aben-Ezra ad V. 13. ait nunc primum Arcum in nubibus fuisse positum; ac improbat Opinionem Saadiæ, qui eum ab initio factum existimavit. Christoph. Cartwrightus Eboracensis.

— Isti enim Rei nuntiandæ posita Iris est, quam proinde nec ante diluvium exstitisse colligitur.

Rev. 4. 3. Johannes Cluverus. p. 178. Col. 2.

Nota 2°. contra Alcuinum, et Glossam, ante Noe et Diluvium, fuisse Iridem.

Dr. Thomas Burnet pleads earnestly, that the Rainbow was not till after the Flood. Theor. Book 2. Chapt. 5. at ye End.

Estius.

Arcus verò ante diluvium non fuit; sed post diluvium, Noe filijsq; illius, in Signum Securitatis a diluvio, a Domino datur.

Beda in locum.

V. 7. Non ergo privatum foedus cum una tantum domo sanctum fuit: sed omnibus populis commune, et quod seculis omnibus usq; ad finem mundi vigeat. Et fane quem hodie non minus exuerit impietas quam ætate Noah, plusquam nacctus est hoc Dei Verbo tanquam mille seris et claustris cohiberi aquas, ne ad nos perendos erumpant. — Calvin.

V. 13. Arcum meum ponam in nube — His verbis magni quidam Theologi inducti sunt, ut Iridem negarent fuisse ante diluvium: quod frivolum est. Neque enim Mosis verba sonant fabricatum fuisse Arcum qui priùs non esset: verum notam fuisse illi insculptam, quæ divinæ gratiæ signum hominibus daret. — Arcum cœlestem, qui naturaliter prius fuerat, hìc conferari puto in Signum & pignus: atque ita novum illi mutuus imponi, quando ex seipso rei potius contrariæ Signum sont.

Calvin.

Scriptura vocat Arcum Dei, non quod creatus fuerit post Diluvium, quemadmodum multi falsò existimant. Ponam arcum meum in coelo] hoc ita quidam torquent quasi tunc primum coepisset esse Arcus. Sed minimè dubium est quin Deus voluerit insculpere Gratiæ suæ Testimonium in re minimè consentanea —

Calvin. in Ezek. 1. 28.

It is generally conceived (sed aliter Luther. in loc. and I know no Demonstration that it was before) that the Rainbow did at times apear before the Flood —

Mitchel Stem in loc. p. 195.

Disputatur — an fuerit Arcus etiam ante Diluvium? et agitur negotium magno conatu. Quia enim supra scriptum est, Deum in diebus sex creasse Coelum et terram, et postea quievisse ab omni opere; concludunt Iridem fuisse ab initio — Sed mihi contrarium videtur, quod Iris antea nunquam fuerit, et nunc primum creata sit, sicut tunicæ pelliceæ, quibus Deus vestivit primos homines.

Sentio igitur Iridem fuisse novam creaturam, hactenus mundo non visam; ut admoneretur mundus de præterita ira, cujus Iris vestigia ostendit: et confirmaretur etiam de misericordia Dei. Est enim tanquam Liber, seu picta tabula, in qua et præterita ira, et præsens Gratia ostenditur.

Luther. in locum.

name and person mentioned, and the curse intitled to it(though Ham have foure sonnes named in the next Chapter, of which, as he is ranked, he seemeth to be the youngest, Chap. 10. vers. 6.) because God intended to make the curse hereditary to the name and Nation of the Canaanites; And he may justly punish the iniquitie of the fathers upon the children, not only to the third and fourth generation of them that hate him, as Exod. 20. 5. but to a thousand generations, if they continue in the same sinne; and if they be partners in the same sinnes, he may make them partakers in the same plagues, not only temporally but eternally; but in respect of humane Justice God hath given another rule (which man is bound unto, though God be free to doe with his creatures as he pleaseth) and that is, that the parents shall not be put to death for the children; nor the children for the parents, Deut. 24. 16. see 2 King 14.6. Jer. 31.29,30. But should not Noah rather have prayed for his son and grandchild, then have cursed them both? It was not with Noah as we read in *Just. Martyr. Dialog. cum Tryph.* that inflamed with wine and wrath he was too hasty with his curse; for his sleep no doubt had setled his braine in a right temper; and now awakened out of it, he uttered but that which the spirit of God suggested unto him; for both his curse and blessing were prophetical, and ratified by God himselfe, so that here is no warrant for parents to be so bitter to their children', as passionately to powre out curses against them, especially, without or upon a very small cause; and though in such a case the causeless curse doe not often come to passe, Prov. 26. 2. sometimes notwithstanding it may have a temporall ratification of God for their punishment who rashly utter it; whereof there are many examples in humane stories, and therefore it is the childrens part to take heed they provoke not their parents, especially as *Ham* and *Canaan* by deriding of them; for against such there is a particular curse upon record, Prov. 30. 17. and the parents dutie, to take heed of such precipitation of spirit as makes them ready to denounce a curse when they should pronounce a blessing.

a servant of servants] That is, a most vile slave; for the Hebrew phrase expresseth the superlative degree by such a duplication: as Eccles. 1. 2. Hos. 10. 15. The condition of servitude fals upon some by povertie of estate, weakenesse of reason, or the prevailing power of warre; but upon some it cometh as a particular curse, as in this case, where the Canaanites are foredoomed to a most slavish estate. *Object.* This prediction in part tooke place in the Gibeonites who were Canaanites; see Josh. 9. but it may seeme to faile of effect, because it tooke not place in *Ham* nor *Canaan*, nor in the descendants from *Ham* or *Canaan* to the third and fourth generation, according to the commination of God, Exod. 20. 5. for the posteritie of *Ham* were Kings, and the first Monarch *Nimrod* was of his race; nor came the Canaanites under subjection to the Israelites untill foure hundreth and thirty yeares after the promise made to Abraham. *Resp.* But first, the principall part of the curse upon *Ham* and *Canaan* and their issue, was spirituall, which made them slaves to sinne, and so justly excommunicate from God, and contemptible as the vilest slaves unto the godly. Secondly, though God professe himselfe more prone to mercy then to revenge, (when he mentioneth the third and fourth generation in visiting the iniquitie of the fathers upon the children,) he doth not thereby bind himselfe either to begin his punishment so soone, or to end it there: and whereas in this prediction there is no set time chosen for accomplishment, the curse may come at what age or time; & begin with what person he pleaseth; as in the time of Joshua wtih the Gibeonites, Josh. 9. 21. Gods forbearance of the Canaanites was not in favour, but that they might fill up the measure of their iniquitie to the full; see Gen. 15.16. and so receive a full and finall reward according to their wickednesse, wherein the delay was recompenced with a degree of vengeance so much the more severe, as it was more slow and long in coming; yet was not this curse so intailed upon the Canaanites, but that some of them might become proselytes and converts to the covenant of Israel, as Araunah the Jebusite, 2 Sam. 24. 18.

unto his brethren] They are called *brethren* as united in the brother-hood of Shem, Ham, and Japhet.

V. 26. *Blessed be the Lord God of Shem*] Though God be named, Shem is blessed; for blessed are the people whose God is Jehovah, Psal. 144. 15. and so Shem is blessed, in that God is styled *his God*, and that before any other in particular; and though Japhet be joyned with him in that modest succour to his fathers credit, yet he rather then Japhet may be mentioned, as he is usually named before him, as being first in the course taken to cover their fathers shame, and as the progenitor of Abraham, and of Christ, who came from his Line, and not from Japhets; and yet God is blessed also; that is, praysed (for modestie and piety of Shem) as the Authour of every good thing whether in parents or in children.

his servant] Or, *servant to them.* That is, to Shem and Japhet; the posteritie of Canaan was servant to Shem, when those that descended from him had dominion over them as over the Gibeonites, Josh. 9. And they were servants to Japhet, when the Christian Emperours of Europe had the soveraignty over the Nations among whom were the remnant of the Canaanites; and yet the prophecie might take effect before this time, when Alexander the Great of the posteritie of Japhet overcame the Tyrians and Sidonians, who by their parentage were Canaanites.

V. 27. *God inlarge Japhet*] Or, *perswade Japhet.* (for so the Originall may be rendred) Wherein is a pleasant *Paronomasia*, or a verball allusion, *Japht Elohim Lejepheth*, that is, *God inlarge the inlarged*, or, *perswade the perswasible.* After the former reading the word *inlarge* imports a temporall blessing upon Japhet, for the increase of his posterity, and an inlargement of their territories; for the European Gentiles, especially the Romanes of the posteritie of Japhet extended their Temporall Empire so farre as to account themselves Lords of the world. According to the latter reading, *God perswade Japhet*, the meaning of the blessing, prayer, or prophecie, (for it is all) is, that the Gentiles who came of Japhet, and were separated in Religion from the Church, should by conversion be joyned to it, Ephes. 2.13. and that this conversion should be wrought by the powerfull perswasion of the Word and Spirit of God, and not by humane Oratory, though never so eloquent.

tents of Shem] By the *tents of Shem* is meant the Church of Christ: But should it not rather be called *the tents of Japhet* (if those of his posteritie were the most renowned Christians) then *the tents of Shem? Answ.* No, because first the Church was setled and most continued in the Line of Shem. Secondly, because Christ the head of the Christian Church descended from Shem according to the flesh. And the Church is called a *Tent*, or *Tabernacle* rather then a *Palace*, because of the moveable condition of it; as when the members of it persecuted in one place are faine to flie to another: See Heb. 11.9.13.37. & Heb. 13.14.

V. 29. *All the dayes of Noah were nine hundred and fiftie yeares*] Whereof three hundred and fiftie yeares were after the flood, which expired about the yeare of the world, 2006. twentie two yeares (as some reckon) but two yeares (as others) before the birth of Abraham, as may appeare by the Genealogie and computation in the 11. Chapter. 2006.

and he died] Among the many observations of Noah, some make him parallel to Adam in many particulars, wherewith we may fitly conclude his story; they were alike in honour and dishonour; in honour, for they were both of them publique and common fathers of two worlds; Adam of the old world before the flood, Noah of the new world after it; they both were absolute Monarchs of the whole Earth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the unreasonable creatures; to Adam they came to receive their names, to Noah they came to be received for safetie: and they were alike in dishonour, in sinne and in shame; both sinned by the palate, Adam by an unlawfull act in tasting of the forbidden fruit; Noah by exceeding measure in that which was lawfull: and for shame, they were both shamefully naked, and were charitably covered, Adam by God, Noah by his sonnes: to which may be added that both having slept, they both knew when they awaked, what was done unto them.

CHAP. X.

Vers. 1. *These are the generations of the sonnes of Noah*] Of all the sonnes of Noah now the fifth time named, and in number no more then three; Berosus & Nauclerus Gener. 11. make an augmentation of this number, supposing that the blessing of multiplication, Chap. 9. vers. 1. was actually and litterally verified in Noah after the floud, as well as in his sonnes; but (as hath beene noted on that verse) the parents are blessed in the fruitfulnesse of their children, and since the sonnes of Noah are so often named, and never numbred above three, we must not presume to father any more upon him, as those Authours do, taking the boldnesse to name a fourth sonne of Noah whom they call Tuisco, and make him the founder of the German Nation.

Unto them were sonnes borne] To wit, those which are after named, but not those onely, but some more renowned then the rest, who gave denominations to divers Nations; at least they were the first Inhabitants of severall Countries, to whom the Originall of the people is referred: but particularly to reduce the Nations that now are to cognation or kindred with the names and persons here set downe, is a matter of more difficultie, then use; depending upon meere conjecture, wherein many shew more presumption then prudence; since for many of them, the relation is brought in upon no better grounds then scarce probable conjecture; and sometimes upon a meere presumption and groundlesse fancie; wherefore what is here affirmed from the Nations as descendents from these Patriarchs

must be taken for the most part, not as undoubtedly; but as probably true, though every particular be not mentioned with such a qualifying addition.

Shem, Ham, and Japhet] Of the order of their naming, see Annot. on vers. 2. & vers. 21. of this Chapter; and of their order of birth and age, see Annot. on Chap. 11. vers. 10. Josephus Antiq. lib. 1. cap. 7. divides the world among the three sonnes of Noah thus; *Japhet* with his progenie (saith he) possessed all *Europe* to the Gades, and in Asia (wherein was Egypt a part of Syria) all from the mountains & Taurus and Amamis to Tanais, to the Arabick Sea, and even to Babylon, Euphrates, and Tygris, and of him were the Medes who lived beyond those rivers toward the North; *Shem* and his posteritie possessed Easterne Asia from the river Euphrates to the Indian Ocean; the sonnes of *Cham* possessed Syria and all the region that bordereth on the mountaines of Amanus and Libanus, extending their Territories toward the Sea. Some give in a shorter account, saying, *Shem* peopled the East, *Cham* the South, *Japhet* the North.

V. 2. *The sonnes of Japhet*] The Genealogie of Japhet is set downe before that of Ham, because he was in himselfe and in his posteritie better then Ham and his posteritie: and Moses bringeth in Shem and his off-spring last, because he meant most to insist on them, drawing downe the continuance of the Church, and the history of the Patriarchs in his Line; and therefore he proposed and dispatched the Pedegree of Japhet and Ham, that having begun the story of Shem he might not be occasioned unseasonably to breake it off to bring in theirs; and of Ham and Shem he saith the more, and bringeth their Genealogie neerer together, because of Ham came the *Canaanites*, of Shem the *Hebrewes*, of which two Nations Moses hath most to say, not onely in *Genesis*, but in the other foure bookes written by him.

Gomer] Of him are said to be descended the Gomerites (called by some *Cimmerians*, by others *Cimbrians*, a Northerne Nation of Europe; see Ezek. 38.6. which some make the same with the Danes) and that people of the West, whose Countrey the Gallogræcians afterward inhabited.

Magog] Of the land of Magog mention is made, Ezek. 38.2. against which God threateneth a fire, Chap. 39. 6. those who are now called Getæ, Messagetæ, Scythians and Sarmatians, and Tartarians, are conceived to come from this Magog.

Madai] After the dispersion of Babel, Madai went into the Countrey, which from him and his posteritie was called Media, Isa. 21. 2. and the Inhabitants *Medes*, of whom mention is made, Isa. 13. 17. Jer. 51. 11. Dan. 5. 28.

Javan] From him came the Grecians; see Isa. 66. 19. who with some little allusions to his name, are called *Ionians*, and *Greece*, *Ionia*.

Tubal] From him came the *Thobeli*, otherwise called *Iberi*: of which there are two sorts of Nations, the one inhabiting Asia neere the Euxine Sea; the other, an European people most commonly known by the name *Spaniards*. See Ezek. 27. 13. & 32. 26. & 38. 2, 3.

Meshech] To him by some is referred the Originall of the Cappadocians, or (which is more like by the neerneesse of the name, and their Northerne habitation) the Muscovites. See Ezek. 38. 2, 3.

Tiras] The Tyrians may seeme to be derived from him; but more generally the Thracians are taken for his off-spring. Of these, by second derivations, came other people, and sometimes by Merchandize, Warres, and Colonies, were people dispersed and distinguished by their kindred and Countrey, which needed not be particularly mentioned; and haply cannot be truly set downe: wherefore many of these that follow, may be passed over in silence, onely giving a touch of such as are more considerable for their clearnesse and pertinencie to History or Doctrine.

V. 3. *Ashkenaz*] (Jer. 51. 27.) The progenitour of the people of *Pontus* and *Bithinia*, Countries in Asia the lesse: the Jews confidently referre to him the Originall of the Germans.

Riphath] (1 Chron. 1. 6.) Of him the *Paphlagonians* a people of Asia the lesse, are thought to be descended; their ancient names *Riphatees*, or *Riphees* import so much.

Togarmah] (Ezek. 27. 14.) The Chaldee Paraphrase, of Togarmah makes *Germania*, and taking away *To*, *garmah* soundeth somewhat neerer it; some take the descendents of Togarmah to be the people of Armenia the lesse; the Jewes will have them to be the Turkes; all that is certaine is, that they are a Northerne Nation, Ezek. 38. 6. though yet it be not knowne distinctly who they be.

V. 4. *Elisha*] (Ezek. 27. 7.) Of him came the *Eolians* a people of Asia the lesse, called now *Natolia*.

Tarshish] (Ezek. 27. 12. Jona. 1. 3.) The Cilicians are said to spring from his stock; Cilicia is situate upon the South part of Anatolia the chiefe Citie whereof was *Tarsus*, the birth-place of Paul, Act. 22 3.

Kittim] (Numb. 24. 24. Dan. 11. 30. Isa. 23. 1. Jer. 2. 10.) The conceits and conjectures of the progenie of Kittim are so various and uncertaine, that it is better to say nothing then so many things without any proofe of Scripture or reason.

Dodanim] (1 Chron. 1. 7.) Some read *Rodanim*, varying the word from the similitude of two Hebrew letters, *Daleth* and *Resh*: the descendents of these also are various and uncertaine.

V. 5. *By these were the Iles*] The Hebrewes call all those Countries *Iles*, to which out of their owne Countrey they cannot passe but by ships, whether they be properly Iles (that is surrounded with water) or not, Jer. 25. 22. In this name are comprehended all the Provinces of Europe compassed or divided by the Mediterranean Sea.

divided] The posteritie of Noah for divers yeares continued together, as the people of one kindred or countrey, and were of one Language, till many of them transplanted themselves into the Plaine of Shinar, Chap. 11. vers. 2. but upon the confusion at Babel, whereby their Language was divided, the sonnes of Japhet were divided as severall Colonies, in the most Countries of Europe.

after his tongue] As it fell out afterwards, in the division of Tongues, the story whereof is particularly related in the next Chapter.

V. 6. *Cush*] His posteritie, in their owne Language, call themselves *Cushians*; their more usuall name is *Ethiopians*, and their Countrey *Ethiopia*; but in Scripture we find a two-fold *Ethiopia*, the one in the East neere the Arabian Sea, inhabited by the *Cushites*; the other is in the West of Africa, which is vulgarly called *Ethiopia*, without any addition, or terme of distinction. See the Note on vers. 7.

Mizraim] Of him came the *Egyptians*; in the Old Testament *Egypt* and the *Egyptians* are usually called *Mizraim*; in the New the name *Egypt* is still used; the Fabians and Turkes call *Egypt* *Mesra* or *Masra*, which hath neere cognation with this name of the second sonne of Ham.

Phut] By this name was his posteritie and Countrey called, Ezek. 27. 10. and in the 38. of Ezek. vers. 5. our Translation turneth *Phut* in the Originall into *Lybia* (noting *Phut* in the margine) and that name Lybia is usuall in humane Writers, see Jer. 46. 9.

Canaan] The infamous father of the odious Canaanites; from him descended eleven sonnes, and people which possessed the Land of Canaan, which are reckoned, vers. 15, &c.

V. 7. *Seba*] In the same verse there is another of the sonnes of *Cush*, which in some versions of the Bible is called *Seba* also; but in the Hebrew there is this difference, the former is written with *Samech*, the latter with *Schin*; the former, *Seba* and his issue inhabited a part of the African Ethiopia bending towards Egypt, (whereof mention is made, Isa. 43. 3.) From this *Seba* the Abissines in Africa are thought to take their Originall, whose chiefe Citie and Court is *Saba*, whence it is supposed the Queene tooke a journey unto Solomon, 1 King. 10. 1. 4. Ezek. 27. 22. Matth. 12. 42. Act. 8. 27. The other, *Sheba*, is thought by some to be the father of those *Arabick Sabeans* whose Countrey abounds with Frankincense; but some thinking it too much honour for one of Hams wicked race to be intitled to so good a Countrey (and yet Sodome was a very good land, and the Sodomites extreme bad people) and ascribe that land rather to a sonne of Abraham by Keturah of that name, Gen. 25. 3.

Raamah] Ezek. 27. 22.

Dedan] Ezek. 27. 15. & Chap. 38. 13.

V. 8. *Cush begat Nimrod*] Moses reserved the mention of Nimrod for the last place, among the sonnes of Cush, because he meant to speak more of him then of any of the rest.

began to be a mighty one] The word *Nimrod* signifieth a *Rebel*, for such as are most stubborne toward their superiours, are most tyrannicall over their inferiours: this Nimrod is thought to be the same whom secular stories call *Belus*, and set him forth as the founder of the Babylonian Monarchie, from whose name many Idolatries (as that of *Belial*, *Baal-Peor*, *Beelzebub*) are derived.

V. 9. *a mightie hunter*] Both of beasts (though not for sacrifice, as divers Jewish Doctors make the Glosse upon his title) and of men; for the one hunting many times is a preludium or preparative to the other, as Aristotle observeth, l. 1. Polit. c. 8. But here his hunting of men is principally meant, he was the first that after the flood set up an absolute arbitrary and violent domination over men, pursuing them (who would not willingly come under his command) with no more respect or pitty, then hunters shew to beasts, whom they hunt to death; and therefore is tyranny in Scripture set forth by hunting, Jer. 16. 16. Lam. 4. 18.

before the Lord] That is, though he were sometimes crafty as well as cruell, God set his observant eye upon all his greedy and bloudy plots and practises; so that none of them (how cunningly soever they were contrived) could escape his view. Or, he was *a mighty hunter before the Lord*, that is, he was so desperately

Gen. 10. 21. — Eber. Tremel. Junius, Heber.
Paraus, Heber.

rately bold in his boisterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is said] His crueltie and tyranny was so notorious, that it became a Proverbe of reproach; as if one should say of another naughty man of his haughtie spirit, He is a *very Nimrod*; such an hunter as he was.

V. 10. *And the beginning of his kingdome was Babel*] The meaning is, either that Babylon was the Palace or Royall seat of his power; or that from thence he got strength to invade and conquer other Potentates, to raise himselfe a Monarchie out of their ruines.

Babel] Or, *Babylon*. Rev. 17. 5. The City was called *Babel* from the confusion of tongues, whereof see Gen. 11. vers. 9. in which, and with which, the Assyrian Monarchy was first set up by Nimrod; though afterward the seat of that Monarchy was translated into Assyria; and Babel, or Babylon being the beginning of this kingdome, the report of profane Authours whether Historians or Poets, is not true, which makes Semiramis the wife of Ninus, (sonne to this Nimrod, or Belus) foundresse of this City; she might repaire it, inlarge it, and adorne it, but Nimrod first built it; and though after Nimrods time the seat of that Monarchy (which began with him) was changed from Babylon to Assyria, which might occasion the distinction betwixt the land of Nimrod, and the land of Assyria, Mic. 5. 6. yet many yeares after, Babylon being by warres, or some other mishaps demolished or defaced, was reedified by Neduchadnezzar (whereof he proudly boasteth, Dan. 4. 30.) so Josephus lib. 10. Antiq. cap. 11. out of Berosus, and Eusebius, lib. 9. cap. 4. de præparatione Evangelica.

land of Shinar] So is that whole circuit of land called which encompasseth Babylon; so that it comprehends Mesopotamia, a part of Arabia, Persia, and Syria; but some more strictly take it for that land which is situate betwixt two rivers, *Euphrates* and *Tygris*, and therefore called in Greeke *Mesopotamia*. See Annot. on Gen. 11. 2.

V. 11. *Out of that land went forth Ashur*] or, *out of the land he*, that is, *Nimrod went forth into Ashur*, or Assyria, a countrey lying neere to *Shinar*, having the name of *Ashur*, whose ambition would not suffer him to abide at home, though never so well or commodiously seated; but made him to passe from place to place, to enlarge his dominions. Some take the name of *Ashur* for a sonne of *Shem*, so named, vers. 22. but here spoken of by occasion of *Nimrod*; for *Nimrod* having seised on *Chaldea* which belonged unto *Ashur*, he, as neither by patience able to beare, nor by power to over-beare that usurping tyrant, went out of that land, the land of *Shinar*, and planted himselfe beyond the river *Tygris*, where he founded the Monarchy of *Assyria*, and built the citie of *Nineveh*. Some will have this *Ashur* not to be he who was sonne of *Shem*, but another *Ashur* of the race of *Ham*; and there might be one of that name, and of *Hams* progeny; but which so ever it was, he seemes to have beene so eminent as to give denomination both to the Assyrian Monarchy and countrey. Some conceive this *Ashur* to be *Ninus* the sonne of *Belus*, called Ashur by anticipation, because afterward he was Monarch of Assyria. This construction of the words having the last place, and the least ground, either of the former may have approbation before it.

and the citie Rehoboth] or, *Rehhoboth*; or, *the streets of the citie*, so the word signifieth in an appellative sense; it commeth of *Rahhab*, which signifieth to *inlarge*, and so some take it as an explication of Nineveh, by the spatiousnesse or largenesse of the streets; Some take it for the name of another citie distinct from Nineveh, whereof mention is made, Gen. Chap. 36. ver. 37. 1 Chron. 1. 48. which yet might have its name from the length or breadth of the streets of it, as well as Nineveh.

V. 12. *the same is a great citie*] That is (not *Calah* last spoken of, but) *Nineveh*, for there is an *hysterosis* in the words, which in sense must be made up thus; and he built Rezen betweene Calah and Nineveh, the same, that is, Nineveh is a great citie, so called by God himselfe, Jonah 1. 2. & Chap. 3. 2. & Chap. 4. vers. last. But how great it was at this time it is hard to know; In the Prophet Jonah his dayes, it was a citie of three dayes journey, Jonah 3. 3. which would take up three dayes to goe through the streets, or to compasse the walls of it about; and the number of inhabitants was evidence of the greatnesse of it, for it had in it an *hundred and twenty thousand infants which knew not the right hand from the left*, Jonah 4. v. last. And it is probable that the dimensions of it varied with the ages through which it passed; for great cities, if warres or fire doe not lessen them, commonly grow greater and greater.

V. 13. *Ludim*] (Lud, Isa. 66. 19. &c.) the off-spring of such as are here named, are for the most part unknowne; yet some say the Lybians came of Ludim, but others referre them to *Lehabim*; some more sutably to the sound of the word say, *Ludim* was the father of the *Lydians*; if so, there must be other Lydians then those which inhabited Asia the lesse; for they are noted under another originall.

V. 14, *Pathrusim*] His posterity inhabited Egypt, especially that part where the citie Pathros, (Isa. 11. 11.) was built.

out of whom came Philisthim] Either as descended from the stocke of *Casluhim*, or comming from dwelling among that people, (whereof he was progenitor) as a part of a promiscuous multitude, (such as went with the Israelites out of Egypt, Exod. 12. 38.) and changing their dwelling; for though the Philistines were not the off-spring of Canaan, they made themselves roome, and an habitation in the land of the Canaanites, by driving out the ancient inhabitants

V. 15. *Canaan begat Sidon*] Hebr. *Tsidon*, who built the citie Sidon, or Zidon in Phœnicia, Josh. 11. 8. & 19. 28. whence it may be, that by the name of *Canaanites* the *Sidonians* should be understood, at least that they be principally comprehended in the name of Canaanites; which are diversified under severall titles, sometimes more, and sometimes fewer; sometimes the generall name is taken for a particular, and sometimes contrarily; sometimes the same under divers particular names, that it is very difficult to make a perfect distinction of their titles and portions; but the best is, the matter is of no great use.

Heth] From whom came the *Hittites*, Gen. Chap. 23. vers. 3, 5, 7, 10.

V. 18. *the Semarite*] So 1 Chron. 1. 16. where the genealogie of this Chapter is repeated; some conceive that *Samaria* and the *Samaritans* had their name from hence, but the contrary is manifest, 1 King. 16. 24.

V. 19. *the border of the Canaanites*] Which Moses more exactly setteth downe, because the land of Canaan was promised to the posterity of Abraham, Gen. 15. 18, 19. which portion was afterward enlarged to the Israelites by the addition of two kingdomes beyond Jordan.

Gaza] Hebr. *Ghnazza*.

V. 20. *These are the sonnes of Ham*] There are more in the number of descendents from him, then the issue either of Shem or of Japhet; and above twice so many as are reckoned of Japhets linage, notwithstanding the blessing and promise of his inlargement, Chap. 9. 27. and that he had seven sonnes to begin his progeny withall, ver. 2. and Ham had but foure, ver. 6. Fleshly fruitfulnesse is none of the best blessings of the Father of spirits, nor any good evidence of prelation either in mankind, or other creatures: for *Sarah* was a wife many yeares, and yet barren, when *Hagar* her handmaid and her husbands concubine conceived quickly after her admission to her mistresses bed: and among the increase of creatures, the most contemptible, as *Mice*, are most numerous; one bringing forth one hundred and twenty upon one generation, Plin. Nat. Hist. lib. 10. cap. 65. while the Elephant a more noble creature both in respect of his stature, and strength, as also in respect of his faculties, and docilitie; goeth two yeares at least, and as some conceive tenne yeares with young; and hath but one birth during life, though he live (as some write of him) two or three hundred yeares. Plin. Nat. Hist. lib. 8. cap. 10.

V. 21. *unto Shem*] Why Shem, though the best of the sonnes of Noah is with his issue brought in last, see Annot. on vers. 2.

the father of all the children of Eber] He was great grandfather to *Eber*, yet he is called a father of *Ebers* children, to note the reference of posteritie to progenitors, though at farre distance; which may be matter of hope and feare to their issue for many descents, thereafter as their ancestors have been either in favour with God, as Isa. 45. 4. or under the offence and indignation of God, Jer. 15. 4.

of Eber] He was the father of all the sonnes of *Aram* and his issue, as well as of Arphaxad and his posteritie, whose grandchild was *Eber*. Why is he not called the father of some other of that line, as well as of *Eber*? Answ. *Eber* is mentioned for honour and favour to *Shem* and *Eber* both; as *Canaan* the sonne of *Ham* is named by way of displeasure to, and disgrace of his father and himselfe in the curse, Chap. 9. 25. For in the line of *Eber* continued the language spoken by *Adam*, the true Religion and worship of God, though *Joktan* one of his two sonnes named, Chap. 10. vers. 25. (*Peleg* was the other) made defection from it; and God in his good providence continued his life longer then any of those that were borne after the flood. See Chap. 11. vers. 16, 17. From him therefore have the people of God been called *Ebrewes*. The word *Eber* signifieth *beyond*, whence some have thought *Shem* to be called the father of them who dwelled beyond the River Tygris; but it is rather to be taken here for a proper name, which might yet be given unto *Eber* by his father, upon some occasion of removall of his family, or passage to another place: some conceive they are called *Ebrewes* or rather *Ebrai*, as it were *Abrahæi*, because they were the posteritie of *Abraham*; but the former notation of the name is more naturall, and by the more judicious Writers more generally received.

the brother of Japheth the elder] Hebr. *the great*. For the Hebrew language hath no comparative degree, but useth the preposition *Min*, or the article *Ha* for emphaticall expression, as in the word *Haggadhol*, *Cadhol* signifying *great* not *greater*; and the

Hebrews

Hebrews wanting such difference of termination in cases, as the Greeks and Latines have, the word here used and properly Englished *great*, and commonly *greater*, may be rendred either in the Genitive case, and so it maketh Japheth the elder, or in the Ablative case, and so it maketh Shem the elder: and from this ambiguitie in the Originall, ariseth diversitie of opinions concerning the senioritie of these three sonnes; for some from hence rendring the adjective in the Ablative case, and so in construction agreeing with Shem, and from the ordinary rehearsall of them in the Scripture, (wherein Shem is placed the first in order) take him to be the eldest; others, because the Originall Text will also admit of the adjective to be taken in the Genitive case, and so joyned with Japhet, make him the elder: and this exposition may have the prerogative of an elder brother to be preferred before the other, which may be proved thus. 1. Cham was not the eldest, for he is called, *Noahs younger sonne*, Chap. 9. 24. according to the Hebr. *His little sonne*. 2. Shem was not the eldest, for 1. Noah begat (that is, began to beget) his three sonnes, when he was five hundred yeares of age, Chap. 5. 32. 2. In the sixe hundreth yeare of Noah, the second moneth of that yeare, and the seventeenth day of that moneth came the flood, Chap. 7. 11. 3. Two yeares after the flood Shem (when he begat Arphaxad) was a hundred yeares old, Chap. 11. 10. therefore Shem was begotten in the five hundred and second yeare of Noah. 4. And if Noah began his fruitfulnesse in the yeare five hundred, and begat one of his three sonnes that yeare (as hath been noted out of Gen. Chap. 5. 32.) it must needs be Japhet, and so he must be elder then either Shem, or Cham; yet Shem might be usually named before them both, because he had the honour to be Patriarch of the nationall Church of the Hebrews, so much honoured and favoured by God himselfe, according to the precedent Annot. so that his precedencie before Japhet, is by order of dignity, Chap. 9. 26, 27. not of nature; and so is Abraham set before Nahor and Haran, Gen. Chap. 11. 26. and Jacob before Esau, Gen. 28. 5. and Ephraim before Manasseh, Gen. 48. 20. though neither Abraham, nor Jacob, nor Ephraim were elder then their brethren before whom they are named. See Annot. on Chap. 11. vers. 27.

V. 22. *Elam*] From him came the Elamites or Persians mentioned, Act. 2. 9.

Arphaxad] The Chaldeans are thought to be his off-spring; upon what ground it doth not appeare.

Lud] From him some will have it that the *Lydians* are descended; others derive them from *Ludim* of the race of Ham: see vers. 13.

Aram] To him the Originall of the Aramæans, or Aramites is referred, which peopled divers Regions, especially Armenia; the Hebrewes commonly call *Syria* by the name of *Aram*, but with addition, and distinction of the severall parts of that Countrey, as *Padan-Aram* is the Syrian Mesopotamia, Chap. 25. 20. and elsewhere, *Aram Naharaim*, that is, Aram of two Rivers, or situate betwixt two Rivers, as Chap. 24. 10. 1 Chron. 19. 6. Psal. 60. tit. *Aram Dammeseq*, that is, Syria of Damascus, 2 Sam. 8. 5.

V. 23. *Uz*] (Job 1. 1.) In the land of Uz dwelt the people of Edom, or the Idumeans, Lam. 4. 21. who in probability might be the progenie of this Uz.

Mash] Or, *Meshech*. 1 Chron. 1. 17. Of him it may be the people of Mysia were descended.

V. 25. *unto Eber*] 1 Chron. 1. 19.

the name of one was Peleg] Which imports division; for *Palag* in Hebrew signifieth *to divide*, and in his dayes was the earth divided; and the division (as Josephus Antiq. lib. 1. cap. 4. sheweth, and many Authours hold with him) was two-fold, the one by Noah, as it were by will and testament assigning to his three sonnes the three parts of the world, *Africa*, *Asia*, and *Europe*; and this is thought to be about the birth of Peleg: afterwards upon the confusion of Babel there was a reall division, or an actuall occupation or possession of the severall parts of the earth, whereto they were presently compelled by a kind of imperious necessitie, since with such diversitie of tongues (which some take upon them to reduce to a certaine number, as they doe the Nations of that dispersion) it was not convenient for them to live together: and this division also fell out in Pelegs time, and to him was that name given as a *memento* of that division, wherein concurred the high provoking pride of man, and the admirable justice and prudence of God; which may mind us of nominall, as here; and sometimes, reall memorials of Gods memorable acts, as Numb. 16. 38. 40. whether of favour or of anger; for we are naturally prone to oblivion of such workes as should make a very deepe and durable impression in our minds; whereof see Psal. 106. 13. ¶ *But for the name* Peleg *in particular, and for the reason of that name forementioned; how fitly may it be a patterne for our unhappy times! how great cause have we to call the children that are borne in these dismall dayes, by the name of* Peleg! *for how are we* divided, *not in tongues alone, as at Babel; but in heads, and hearts, and hands! what divisions are there, not onely of Reuben, as* Judg. 5. 15. *but of all the Tribes of our Israel! and were we but* divided, *our case were lesse lamentable; but we are subdivided into many factions in the State, and snipt out into many schismes in the Church: and what hatefull and horrid hostilities are reciprocated betwixt those who are brethren by Nature, Nation, and profession of Religion! How might we fill our Registers with the name of* Peleg, *if we should take to heart the wofull breaches that are made among us, as the parents of this* Peleg *did the division in their dayes! O when will it be that the noise of our most unnaturall warre shall be husht, that the manifold ruptures of our sacred and civill peace shall be cemented up, that our condition be not still a cause of sighing to all good Christians, and true Patriots; and of insulting to the enemies both of our Church and State! O when will it be that the pathetique perswasion of the Apostle shall take place with us:* Now I beseech you brethren by the Name of our Lord Jesus Christ, that ye all speake the same thing, and that there be no divisions among you; but that ye be perfectly joyned together in the same mind, and in the same judgement! 1 Cor. 1. vers. 10. *Give leave good Reader, to the oppressed spirit of the Writer to give some vent unto his griefe of heart. It may be a memorandum of our miserie here, and of the sad condition of three Kingdomes, at once all involved in most bloudy and wofull confusion; and may mind a godly and prudent Christian of the danger of abuse of a long continued peace, and of the severe chastisement of God upon the Churches and States, which rather professe the forme, then practise the power of Evangelicall piety; and it may preach and presse the dutie of repentance and reall reformation, with more precise caution against spirituall relapses; and may stirre up the hearts of such as are pious and compassionate, to betake themselves more frequently to private supplication, and to performe both that and the publique with more sinceritie and fervencie of affection; that the God of peace may be pleased to put an end to our warres, such warres as may steepe our victories as well in the teares of the victors, as in the bloud of the vanquished; since whosoever gaines, the Kingdome loseth many loyall subjects, the Church many Christian Protestants, and divers of them no worse (as we may well hope) then such as have beene redeemed by the precious bloud of our Lord and Saviour: and lastly, it may be, he may (by the mercy of God to his people, and his justice on their enemies) see the result of all this rage redound to the ruine of the Antichristian combination, who first kindled, & have ever since fomented these fearefull combustions; and that Pererius his application of the Prophecie concerning the adjourning of the judgement of God against the Amorites, to the Protestant State in England* (Tom. 3. in Gen. Disp. 8. pag. 576) *may be made good upon the wicked of the Popish party: The words of the Jesuite rendred in English are these:* If any begin to wonder why God suffers the English Principality to execute such a cruell persecution on the Catholiques, and yet to flourish and prevaile; he will leave off to wonder, if he bethinke himselfe of Gods toleration of the Amorites for this reason, because their iniquities were not yet made up to the full, Gen. 15. 16. but they will come at the length to their full growth and accomplishment; there will come a time of Divine vengeance, too late for us perhaps; but for the dispensation of the Divine prudence, and providence seasonable and soone enough; which time (*saith he*) if any man thinke to be neere at hand (since that Nation (*he meaneth the English*) hath now so farre proceeded in raging persecution) he shall not much misse of the truth, as I suppose. *So farre this Authour; which prediction (upon the like grounds) may justly be retorted upon the Romish Church, and on the pretended (but mis-called) Catholiques, whose rage hath beene of late more rampant then ever, and therefore there is a great hope the time is drawing on that they may be made couchant under Christs Iron Mace, who would not be brought to bow under the sway of his Golden Scepter.*

Joktan] The division of the earth into different Languages and people is noted by the name of *Peleg*; but here some observe another division of the family of *Heber*, for *Joktan* (say they) divided himselfe from the true Religion of his fathers house; which cannot be proved by Scripture; for he is mentioned but in this Chapter, and in 1 Chron. 1. and in neither of these places is any such thing recorded of him. From him is supposed to descend the people of the *East Indies*, and of *America* also, where some say are remaining markes of that name, but in such particulars we cannot be certaine, nor must we be either over-curious or peremptory.

America.

V. 29. *Havilah*] From whom it is thought the land of the *Ismaelites* and *Amalekites* was named *Havilah*, Gen. 25. 18. 1 Sam. 15. 7. There was another Havilah descended of *Cham*, vers. 7. See Annot. on Chap. 2. vers. 11.

V. 30. *Their dwelling was from Mesha*] These names are not cleared by any other place of Scripture, and they are unknowne to the ancient Geographers, much more to those of later times, and therefore we must leave this Text without any other Note but our ignorance of the termes contained in it.

N.

CHAP.

11. V. 14, 15, 16, 17. Ebar]
the vulgar read Hebar
Tremel. & Jun. Hebar

CHAP. XI.

Vers. 1. *The earth*] The *earth* for the Inhabitants of the earth in the usuall phrase of Scripture, Gen. 6. 11. 1 Chron. 16. 23. Psal. 33. 8. and elsewhere.

one Language] Heb. *one lip.*

one speech] Heb. *one words*, That is, one sort of words, as many thinke the tongue which Adam spake, and which was used in all the world about the space of one thousand seven hundred and fifty yeares, *viz.* untill about an hundred and thirty yeares after the flood: this is thought to be the Hebrew tongue by the Etymologies of *Adam*, *Eve*, *Cain*, and others; though some fond men have given the Senioritie to other Languages many ages younger then the Hebrew.

V. 2. *they journeyed*] To wit, *Nimrod* and his company.

from the East] That is, not immediately from Ararat, or Armenia, (where the Arke rested) which is not Eastward from Chaldea, but from some other place (which was East-ward in respect of the situation of Chaldea) whither they removed, either because the place wherein they were was not large enough, or not so commodious and comfortable for their habitation as they desired.

plaine of Shinar] Which was not the name of it at this time, for that was given to it afterward; it was a spacious and fertile Plaine since called *Shinar*, and now *Mesopotamia*; some say it was afterward called *Chaldea*, *Assyria*, and *Babylon*: Of *Shinar*, see Chap. 10. vers. 10.

V. 3. *they said*] Heb. *a man said to his neighbour.*

burne them] Heb. *burne them to a burning.*

brick for stone] They would (if the place would have afforded it) have built their Tower of stone, (as if they had had good mortar they would not have used slime) but in that place they were not furnished with stone for such a purpose.

V. 4. *build us a citie*] They were moved with pride and ambition, preferring their owne glory before Gods honour.

whose top may reach up to heaven] An Hyperbole, that is, a speech used to expresse things in an high and incredible degree, as Deut. 1. v. 28. & 9. 1. Psal. 107. 26. Matt. 11 23. wherein too much is said that enough may be beleeved. The height of this Tower (as ancient Writers have given the measure of it) was foure thousand paces; by such a Tower some (as the prime promoters of the building, for it would not receive many at the top) might hope to save themselves from another floud, if another came, and might the better hold up a tyrannicall dominion; and by that they expected to be united, and to prevent their scattering and dispersion upon the earth, which they might apprehend from their increase, too populous for the place wherein they were, which might occasion their distribution into Colonies; and if it were so, they hoped to retaine an honourable memoriall of their former cohabitation, whereby they expected not to be cast into confusion, and so dispersed both sooner and in a worse way then they apprehended.

make us a name] By erecting such an high and huge monument of their power and cost, as should make them famous in after-times.

V. 5. *came downe*] The Scripture cometh downe to the capacitie of men, speaking after the manner of great men in high place; who, when they meane to take a particular view of things below their state, come downe for speciall notice of them, with a purpose to take such a course with them as shall be requisite; though in propriety of speech, God neither ascends nor descends; for he is every where, Psal. 139. 7. and needeth not come neerer to any thing then he is to all things, to know it better then he doth, Psal. 139. 2.

V. 6. *Behold, the people is one*] God speaketh this in derision (as Gen. 3. 22.) because of their fooliish perswasion and presumption in their enterprise.

V. 7. *let us goe downe*] He speaketh as if he tooke counsell of his owne wisdome, and power, to wit, with the Sonne and the Holy Ghost. See the Note on Gen. 1. 26.

confound their language] The Citie or Tower was to be built by their hands, and God hinders their worke, not by maiming them in any of their limbes, but by confounding their speech so that they did not understand one anothers words, God having striken them with oblivion of their former language; and put into their minds a new Dictionary of words; which though understood by the speaker, was altogether strange and unknowne to the hearer: hence for one Tongue (as many collect from this Chapter) there were seventy two Languages according to the number of the Nations descended from Noahs three sons; some thinke there were as many Tongues as severall kindreds or families; but the number of them cannot be certainly taken; but by this confusion God gave an illustrious evidence of his owne wisdome and power; and exposed their folly and impotence to the more scorne.

V. 8. *scattered*] Their intendment in their building was to prevent their dispersion or scattering, vers. 4. and God making their punishment answerable to their sin (which was to strengthen themselves in their proud project by keeping together) scattereth them asunder, by dividing their Languages; according to that of Solomon, *The feare of the wicked shall come upon him*, Prov. 10. 24.

V. 9. *Babel*] That is, *Confusion*, because there God confounded their Language. Some thinke it was called *Babel* from *Balbel*, abating the letter *l* for better sound; Drus. obser. sacr. lib. 11. cap. 23. pag. 275. *Balbel* is according to the Chaldee Dialect, for *Balal* the Hebrew word signifying, *he hath mingled or confounded.* Schindl. Pentag. col. 201.

V. 10. *generations of Shem*] He returneth to the Genealogie of Shem to come to the history of Abraham; wherein the Church of God is described, which is Moses principall purpose. Of the senioritie of Noahs sonnes, see Annot. on Chap. 10. vers. 21.

V. 12. *Arphaxad ---- begat Selah*] Betwixt Selah and Arphaxad the seventie Interpreters interpose Cainan, and according to their Catalogue of names, doth Luke draw up the Genealogie of Christ from Joseph to Adam; the reconciliation of which difference belongeth to the third of Luk. vers. 36. as to its proper place.

V. 25. *Nahor lived after*] Nahor was the first of the Patriarchs that fell to Idolatry, by whose gods Laban sware, : The lives of men after the floud were farre shorter then before, to keepe them from excesse of sinne, whereof the long living before the flood, was a great cause; and Nahor lived but an hundred fourty and eight yeares, which is not much more then halfe the life of his predecessors. See Annot. on Gen. 31. 53.

V. 26. *begat Abram, &c.*] That is, began to beget, for they were not all of a yeare; the like we have noted of the sonnes of Noah, Gen. 5. 32.

V. 27. *begat Abram*] Though *Abram* be named first among the sonnes of *Terah* he was not the eldest, (no more then *Shem* the eldest sonne of *Noah*, though usually first named) yet he is first mentioned, because he is the prime man, especially in respect of his spirituall prerogative in the Church, on whom and his posterity, the principall part of the story of the Booke of Genesis is bestowed; for *Abram*, when he went out of *Haran* was seventy five yeares of age, Chap. 12. 4, 5. before which time *Terah* was dead, vers. 32. of this Chapter, whose age is summed up to two hundred and five yeares in the same place; out of which deduct the age of *Abram* at the time of his departing out of *Haran*, which presently followeth the death of his father, and the birth of *Abram* will fall out to be about the one hundredth and thirtieth yeare of *Terahs* age. And for the order of his sonnes, it is probable that *Haran* was the eldest though named last, *Nahor* the second, and *Abram* the youngest, though named first; for *Sarai Abrams* wife the daughter of *Haran* was but tenne yeares younger then *Abram*, Chap. 17. vers. 17. and supposing her father was not lesse then twenty yeares elder then she (which is probable enough) he must be tenne yeares elder then *Abram*. Others conceive *Abram* to have beene the eldest, as borne in the seventieth yeare of *Terah*, according to this Text, and that he departed out of *Haran* into *Canaan* while his father yet lived; but having there no settled possession of any part of that Land till after the decease of *Terah*, when he purchased a burying place of the sonnes of *Heth*, Gen. 23. vers. 17, 18. which being done by the Divine disposition, Stephen speaketh of his dwelling there according to the date of that particular, Act. 7 4. So by way of purchase he had a portion there, as any stranger might have, though not by way of inheritance, which is the meaning of Stephen, Act. 7. 5.

V. 29. *Iscah*] Some thinke that this *Iscah* was *Sarai* mentioned in the next verse; for *Haran* the eldest sonne of *Terah* had two daughters, *Milcah* who maried her Uncle *Nahor*, and *Iscah*, or *Sarai* (if the same woman had two names) who married her Uncle *Abram*, and therefore is called *Terahs* daughter in law, vers. 31. Such marriages were not yet forbidden, Exod. 6. vers. 20. though afterwards they were, Levit. 18. 14.

V. 31. *Terah tooke Abram*] Albeit the Oracle of direction came to *Abram*, yet this honour of execution is given to *Terah*, to wit, to be named as the leader of the company, because he was *Abrams* father, who being admonished of Gods will by his sonne, consented to it both in approbation and practise.

* *Ur of the Chaldees*] (* Nehem. 9. 7. Act. 7. 4.) Some read *out of the fire of the Chaldees*, for *Ur* in Hebrew signifieth *a valley, light*, or *fire*; see Isa. 24. 15. Text and Margine; and according to that they find or faine a story that *Abram* was cast into the fire by the Chaldeans, because he would not worship the fire their Idoll, but was miraculously delivered from that danger: yet it is certaine that the Chadeans were Idolatrous, and probable that fire was a chiefe Idoll among them, and that this City might have its name from that Idoll.

Haran] Which was a Citie of Mesopotamia bordering upon Canaan. So in the Geneva Annot. and so Adricom. Delph. Theatr. Terr. Sanc. in the Tribe of Manasseh, pag. 86. col. 2.

& 69

72. =

& 96. col. 2. which seemeth to be contradicted by that of Stephen, Act.7.2,3. where he saith, that God appeared to *Abram* while he was in Mesopotamia, before he dwelt in *Charran*, or *Haran*, so that when he went to *Charran* he went rather out of Mesopotamia, then to a Citie of Mesopotamia. To which doubt the answer is, that Mesopotamia is sometime taken in a generall acception, and so ~~Saint~~ Luke takes it for a large compasse of land (beyond Euphrates in respect of Canaan) comprehending both Mesopotamia properly so called, and Chaldea; which (as Topographers describe it) borders upon it on the East-side; and so Babylon the Metropolis of Chaldea is reckoned as in Mesopotamia by Pliny. lib.6. cap.26. Now *Abram* being called while he was in *Ur of Chaldea*, the Easterne part of Mesopotamia taken in a generall sense, went with his father into *Charran* a Citie of Mesopotamia properly so called, and distinct from *Chaldea*, though called sometimes (as here by Stephen) by the same name, vers.2.4.

CHAP. XII.

Vers.1. *THE LORD had said*] This oraculous appointment of God came to Abram (as is probably conceived) while he was in *Ur of the Chaldees* (where he was born) while his father lived, and whereupon they departed from *Ur* to goe towards the Land of Canaan, as is said, Chap.11. vers.31. and in the way thitherward they stayed a time at Charran or Haran where Terah dyed; after that by vertue of the same call he went onward to Canaan with Lot.

out of the countrey] That is, *Chaldea*, where he had his call from God.

from thy kindred] If they had rather remaine behind thee, then remove with thee.

into a land] In appointing no certaine place, he proveth so much the more his faith, and obedience; for he went from his place of birth, and wonted abode, to goe from place to place, he yet knew not whither. See Hebr.11.8.

V. 2. *shalt be a blessing*] That is more then *thou shalt have a blessing*, for in this blessing is vertually comprised the happinesse of both worlds, and of all that are truely blessed in all ages; whereof though God be the onely Author, Abraham is honoured to be a principall means under him to bring it to passe, in being the progenitour of the promised Seed, and setting such an example of beliefe as might qualifie him to be stiled Father of the faithfull, Rom.4. 11,12. The world shall receive by thy seed which is Christ, the blessing which it lost in Adam. This Covenant in Christ was foure hundred and thirtie yeares before the Law, and therefore (as the Apostle argueth) cannot be disanulled by the Law, coming so long after it. Gal. 3. vers. 16, 17.

V. 3. * *And in thee shall*] * Gen.18.18. & 22.18. Act.3.26. Gal.3.8.

V. 4. *as the* LORD *spake*] Some thinke *Abram* was now called the second time; first in *Ur of Chaldea*, his birth place, whereupon he went with his father *Terah* to *Charran*; and againe in *Charran*, whereupon he departed thence towards Canaan: but neither here nor Acts 7. is there mentioned two callings of him, and it is like he went on in the vertue of his first call, though by degrees, resting at *Charran* till the death of his father *Terah*, and from thence taking his journey towards Canaan, Vers.4,5.

V. 5. *soules*] Soules are put for persons, because the soule is the better part; and so by an ordinary figure called *Synecdoche*, it is taken very oft in Scripture for the whole person, Exod. 1. 5. and elsewhere. See Chap.14. vers.21.

which he had gotten] Not begotten, as a father; but taken as a Conquerour, or hired as a Master, or purchased as a Merchant upon a price; as slaves were bought and sold in ancient times out of many nations, but especially the Canaanites, who of all others were designed to that base condition, Gen. 9. vers. 25, 26, 27.

Heb. they had made.

Canaan] So called, because the posteritie of *Canaan*, the sonne of Cham, possessed it.

V. 6. *Abraham passed*] He wandred to and fro in the Land, before he could find a setling place: thus God exerciseth the faith of his children.

Sichem] Hebr. *Shechem*, so called when Moses wrote; but in Abrahams time it had its name from an Oake: some suppose it the same with Mamre, Chap.13.17. which others doubt of, and in our Saviours time it was called Sichar a Citie of Samaria, Joh.4.5. See Annot. on Chap.13.18. It was situate in the middle part of the land of Canaan in the mountainous part of the Tribe of Ephraim, Josh. 21.21. Judg.8.31. 1 Chron.6.67.

the Canaanite] Properly so called for distinction from the Hivites, Jebusites, Perizzites, &c. which was a cruell and fierce nation, by whom God kept his people in continuall exercise.

in the land] That is, in the plaine of Moreh next before spoken of.

V. 7. *builded an Altar*] So did Noah, Chap. 8. 20. for though the principall part of mans devotion to God consist in his heart, yet there must be some evidence of it by externall service, whereby it may appeare to others, that we account God worthy of open worship, and his mercies and favours worthy of monuments of remembrance.

called he upon the name] See Annot.on Chap.4.26.

V. 8. *removed from thence*] Because of the troubles he had among that wicked people, for that he served the true God, and renounced Idolatry; not changing his Religion with the place, but every where serving the same God in the same manner.

Bethel] Called at this time *Luz*, not *Bethel* untill afterwards, Gen.28.19.

on the West] See Annot. on Gen. Chap. 1. vers. 10. & on Deut.11.24. See also Gen. 13. 14. & 28.14. Numb. 3. 23. & Deut.3.27.

Hai on the East] Called Ai, Josh. 7. 2. Jer. 49. 3. & Ajah, Isa. 10. 28. a faire Citie of Canaan situate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V. 9. *journeyed going*] Hebr. *in going and journeying*. The best of Gods children may be restlesse in their outward condition, and faine to shift from place to place: which may make them more desireus of heaven, where there is perpetuall repose without either toyle, or change, Heb. 11. 10.

V. 10. *a famine*] This was a new triall of Abrahams faith, whereby we are taught to expect at the end of one affliction, to meet with another.

V. 11. *Egypt*] By the Prophet usually called *Mitsrajim* from the sonne of Cham of that name, Chap. 10. 6. on the East side is bounded with the red Sea, and part of Arabia; on the West, with *Cyrene* a part of Africk; on the South, with *Ethiopia superior*, called by some *Habassia* or *Abasine*.

thou art faire] When Abram came with his family to Egypt, Sarai was about sixtie yeares of age; yet then she was so beautifull, not onely in comparison of the Egyptians (who were not of a very lovely colour, or complexion) but absolutely, as Abram judged of her. And her beautie might hold out though threescore yeares old, both because it was not impaired by breedding, or bearing of children, (being barren) and for that God might preserve it in especiall manner, as an occasion for the working and observing of his providence, which followed thereupon; yet here we see that beautie is a double snare, both to them that have it, and them that love it.

V. 13. *say thou art my sister*] Wherein in some sense he spake truth; yet by the name of *sister* he intended to make them to beleeve a lye, to wit, that she was not his wife. An example not of imitation, but of caution, whereby the best may be warned against the using of ill means to good ends; and may learne not to put others in danger, to save themselves. Albeit it may be that Abram feared not so much death, as that if he should die without issue, Gods promise should not have taken place; wherein appeareth a frailtie of faith, at this time, though for other things, and at other times, his faith was more firme. See Chap.20. vers.12.

V. 15. *into Pharaohs house*] With a purpose to make her his wife or concubine, Vers.19.

V. 17. *Pharaoh*] *Pharaoh* was an usuall name among the Kings of Egypt, untill the Greekes prevailed over it, and then they were commonly called *Ptolomees*; haply for some very eminent King of that name; as the Emperors of Rome and Germany are called *Cæsars*, from Julius, or Augustus Cæsar. Or they might be called *Pharaohs*, because the word *Pharaoh* signifieth in Hebrew *libertie from servitude*; and Kings are servants to none but God, and in the Chaldean Dialect *revenge*, or *punishment*, as having a preeminence of power, for the punishment of the wicked; as well as for the protection of the good, Rom. 13. vers. 4.

the LORD *plagued Pharaoh*] Though Kings have great power for doing, Eccles. 8. 4. and more protection from suffering, then other men in the guard of their persons, yet they may not do what they will, with whom they will; for some are such favourites of the King of kings, as to be accepted as his anoynted, and under that title, to be secured from the tyranny of Kings, Psal.105.14,15. 1 Chron.16.21,22. which places have an especiall application to this story of Abraham and Pharaoh; in whose example Kings must be admonished of their subordination to God, Eccles.5.8. and of Gods tender care of godly persons, whom he will not, though they be strangers and friendlesse, give up to the oppression of Potentates, though never so great.

and his house] Great mens sinnes are dangerous, not onely to themselves, but to others that belong unto them. It is not safe to dwell in the house with such as are wicked. See Psalm 101. vers.6,7.

with great plagues] Great men when they offend, are so much more plagued by God then others; as his benefits more oblige them to obedience, and their greatnesse frees them from humane punishment, when they deserve it by their disobedience.

V. 18. *Why diddest thou not tell me?*] Yet he knew her not

Cap. 12 — Quod Abrahamum Justitiam vocat, hoc extollendi hominis causa non facit; sed ut ostendat Personam divinitus fuisse ei impositam, quæ ad totam Ecclesiæ statum pertineat. Neque enim ejus vocatio tanquam privati cujusquam fuit: sed documentum æternæ Dei Justitiæ in illa editum, pijs omnibus commune est. Quasi diceret, in ejus persona semel liberatam fuisse Ecclesiam, ut confiderent Eandem Salutis quæ et Justitiæ Dei Perpetuitatem fore. —— Non referuntur omnes difficultates a Mose, quæ Abrahamo dudum allatæ sunt: sed unusquisque animo colligere potest migrationem illam maximis molestijs carere non potuisse. Nec enim fieri poterat quin discedens concitaret in se odium gentis, ac velut infamis, ab omnibus damnaretur, quod Patria, propinquis, amicis relictis, in regionem incertam concederet. Postquam vero in terram Canaan venit, negotium ei fuit cum pravis hominibus et inhumanis, cum quibus ipsi bene ipsi convenire non poterat quum ab eorum superstitionibus alienus esset. Esa. 45. 2. Calvin.

V. 5. Sorday] Animæ servos et ancillas significant. Atque hic primum fit servitutis mentio: unde apparet, non multo post diluvium, malitia hominum accidisse, ut libertas, quæ natura communis erat omnibus, bona parte humani generis, periret. —— hoc quidem certum est, violenter fuisse corruptum naturæ ordinem.
Calvin.

to be his wife untill by plagues he was made apprehensive of Divine displeasure, which might occasion an humble inquiry into the cause; whereupon God was pleased some way to reveale it unto him, either by Sarai, or some other way; but he was punished before he was advertised of it; and therefore ignorance of sinne is no priviledge for impunitie, nor protection against punishment; and it is not unlike, that the King was too much swayed by his carnall appetite, that he made so much hast to take her for her beauty; and for that he might be punished the more.

V. 20. *commanded*] Not only dismissed him without harme or damage, but for his securitie laid a charge upon his people to let him passe where he pleased without any harme.

CHAP. XIII.

Vers. 1. *Went up*] Canaan was higher then Egypt; and the situation of Egypt being lower, was the fitter to be made fruitfull by the overflowing of Nilus.

into the South] That is, the Southerne part of Canaan, Chap. 12. vers. 9. (from whence he went into Egypt) for otherwise the whole Countrey of Canaan, in respect of Egypt, is situated Northward.

V. 2. *very rich*] Great riches, and great goodnesse may meet together in one man, Job 1.1.3.

V. 3. *Bethel*] The place is here called by that name, which it had long before Moses time, though not at this time, when Abram travelled towards it. See Annot. on Chap. 12. vers. 8.

V. 4. * *place of the Altar*] * Chap. 12.7.

V. 6. *to beare them*] They wanted convenient space for distinction, and pasture of their flocks; the Canaanites an harsh natured people having possession of the Land, so that they could not be well accommodated for their company, and estates neere together.

not dwell together] Though men account that happinesse consists in riches, there is this unhappinesse in them, that they doe not onely separate men from friendly societie; but often times are occasions of contention betweene them.

V. 7. *a strife betweene*] Good, and quiet masters may have contentious servants, therefore the one must not be condemned for the other.

the Canaanite, and the Perizzite] For *Canaanites* and *Perizzites*, as Chap. 12.6. and *Angel* for *Angels*, Psal. 34.7. and so (as divers learned Divines expound) Revel. 2. vers. 8. 12.18. & Chap. 3. vers. 1.7.14. and *Inhabitant* for *Inhabitants*, 2 Sam. 5.6. *Quaile* for *Quailes*, Psal. 105.40. *Frog* for *Frogs*, Psal. 78.45. *Tree* for *Trees*, Psal. 105.33. And the Perrizzites dwelling in the Land of Canaan were Canaanites; but upon some especiall reason, they had an especiall name given them, by which they were distinguished from the rest of the Canaanites; and among them that dwelt in the Land, some might have the name of *Canaanites*, by an eminence and more ordinary use: See Annot. on Chap. 15. vers. 21. So names are sometimes of a more large, and sometimes of a more strict acception: See the Note on Chap. 11. vers. 31. Now their dwelling in the Land is brought in by occasion of the dissention betwixt the Herd-men of Abram and Lot; because the Land was so populous by the number of these Inhabitants, that there could not be allowed roome sufficient for the increase of their cattell, which might be a cause of future contention, more then at the present betwixt the emulous servants of their amicable masters; and quarrels betwixt two such worthy persons would be very scandalous before such Infidel Idolaters as the Canaanites and Perizzites were.

V. 8. *Abram said to Lot*] Abram the elder, and the worthier person, both in respect of Grace, and of Nature also, (for he was Uncle unto Lot) craves peace of his inferiour. It is no disparagement to be the first in seeking reconcilement; for so was God in atonement with man, Isa. 65.1. 2 Cor. 5.20.

brethren] That is, neere kinsmen, of the same flesh and bloud, Rom. 9.3. Or, *brethren* of the same beliefe, and profession of Religion; otherwise in proprietie of speech, Abram was not his brother but his uncle, for Lot was his brothers son, Gen. 12.5. See Annot. on Chap. 14. vers. 14.

V. 9. *If thou wilt take*] Abram resigneth his owne right to buy peace; yet he was not possessed of a foote of the Land of Canaan, Act. 7.5. as his owne right, and by vertue of promise; therefore what he injoyed there, it was either by the presupposed, or purchased consent of the Canaanites, to whom he might make himselfe acceptable both by his great wisdome, goodnesse, riches, and beneficence. See his carriage toward, and acceptation with *Ephron*, and the children of Heth; of whom he would not take so much as a buriall place, but he would pay the worth of it, Gen. 23. vers. 11, 12, 13. And for Lot, Abram gave him no title to the Land, but such an use of it, as upon faire, and reasonable termes he might obtaine and enjoy.

left hand] By the *left hand*, some Expositors conceive he understood the *North*, and by the *right*, the *South*; and this according to the Chaldee; which presupposeth an usuall phrase of locall distinction among the Hebrews: the Philosophers since Aristotle, make the East to be the *right hand*, and the West the *left*.

V. 10. *as the garden of the Lord*] So are things called that are eminently great and goodly, as *the Host of God*, 1 Chron. 12.22. *the Citie of God*, Psal. 46.4. *the Cedars of God*, Psal. 80. 10. See Annot. on Chap. 23.6. & Chap. 30 8. and so it may be in this place. Or it may be a particular comparison with the Garden of Eden, Gen. 2.10. See Isa. 51.3. Ezek. 28. 13. & Chap. 31.8.

land of Egypt] Made fruitfull by the overflowings of the River Nilus; especially that part of the Land, in the plaine of Jordan, which is the way from *Bethel* to the little City, afterwards called *Zoar*; but in former time, and at this time, *Bela*, Chap. 14. 2. Adricom. Delph. Theatr. terr. Sanct. in Trib. Judah. pag. 54.

V. 11. *journeyed East*] Or, *East-ward*, as Gen. 2. 8. *From the East*, so the Genev: and Arias Montan. but Bethel (where Abram and Lot were, when they concluded to separate) was West-ward in respect of *Sodome*, whither Lot went, and going thither he went towards the East, not from the East; so it is better (as to the sense of the place) to read, *Lot journeyed East*, or, *East-ward*; which construction the Originall word here used will beare, as well as the other (*from the East*) and so it is taken, Gen. 2.8. *God planted a garden East-ward, in Eden.*

one from the other] Which was done by Gods especiall providence, that onely Abram and his seed might dwell in the Land of Canaan.

V. 13. *the men of Sodome were wicked*] Lot thinking to get Paradise, found Hell; the Land was very good, the Inhabitants extremely bad: they are called *sinners before the Lord exceedingly*, because their sinnes were such as drew his eye especially to be upon them, with a purpose to punish them: See Chap. 10.9.

V. 14. *Lift up now thine eyes*] The Lord comforted him, lest he should have taken thought for the departure of his Nephew.

looke from the place] (Deut. 34.1. Matth. 4.8.) The promise was made for a larger compasse then the eye of man could particularly view; but God might supply that defect either by discoursing of the places in each tract, East, West, North, and South, as Abram had his prospect; or by some other revelation, or representation, as himselfe thought fittest to make him apprehensive of his liberall promise. The Devil did something in this kind, Matth. 4.8. & Luk. 4.5. by Gods permission: but God doubtlesse had a better, and a clearer way to manifest the compasse of his bounty unto Abram. Though Abram himselfe were not actually possessed of the Land of Canaan, as in his owne right; (whereof see the Annot. on vers. 9.) yet is the promise made to him, because of Gods especiall favor to him, for whose sake he was so graciously affected to his posteritie; in whom their progenitours are blessed in a joyfull apprehension, that they shall be blessed, as in good-will to them, and for their sakes: See the Annot. on Chap. 9 25.

V. 15. *and to thy seed*] (Chap. 12.7. & 26. 4. Deut. 34. 4.) That is, *to thy seed*, and for thy sake.

for ever] Upon presupposall of their obedience, and keeping covenant with God, otherwise not, Levit. 18. 28. Deut. 4.25, 26. Isa. 48. 18, 19. and to such as should prove faithfull in their adherence to God, here is a promise of an everlasting possession of the heavenly Canaan, whereof the earthly was a Type: And concerning temporall possession, the words *for ever*, reach to the coming of the Messiah, which is the period of such promises for the Old Testament; from thence begins a date of new blessings to the spirituall children of faithfull Abram, which will hold out untill they attaine an everlasting happinesse. Heb. 11. vers. 10.

V. 16. *number the dust of the earth*] That is, by way of comparison; for as no man can number the dust of the earth, Gen. 32. 12. the graines of it are so many; so the seed of Abram whether by the flesh, or faith of Abram (for they that beleeve as he did, are his children) shall be so many, as that, to men, they shall be innumerable. See Heb. 11. 12. Rev. 7.9.

V. 17. *walke through*] By this God doth not command Abram to make an exact surveigh of it; but offers unto his choyce the satisfaction of himselfe by his owne view of it.

the length and breadth] See the Annot. on vers. 14.

V. 18. *plain of Mamre*] Heb. *plains*. Or, *the oake*, or *grove of oaks of Mamre*: for the Hebrew word *Elon*, signifieth *an oak*: the Plaine it is like, was set with oake trees, and it is called the *plaine of Mamre*, from the man who either planted or possessed it, who was an Amorite dwelling in Hebron, Chap. 14. vers. 13.24.

built an Altar] Abram is constant in his holy course of true Religion, still building an Altar, where he abode; not, as the Heathens, to many false gods, but to the one and only true God:

CHAP. XIIII.

Vers. 1. IN *the dayes*]. This was in the yeare of the world, 2092. foure hundred thirty sixe yeares after the flood, in the eighty fourth yeare of Abrams age: this is the first warre mentioned in any story, as some say; yet Josephus writes (and it may be true) that there was a precedent warre before this, whereby Chedorlaomer brought these people of the five Cities under subjection, from which they revolted into rebellion.

2092.

Amraphel] This is thought to be *Nimrod* King of *Elam*, or *Persia*, or *Babylon*.

Shinar] Or, *Sennaar*. (as Josephus cals it, Antiq. lib. 1. cap. 5.) A spatious plaine in the Region of Babylon, put here for Babylon, where Nimrod laid the foundation of his Monarchy. Some hold that this Amraphel was King of Assyria, the seat of whose Kingdome was not Babylon, but Nineveh; but because in the beginning one man (who some say was Ninus) had the dominion both of the Babylonians and Assyrians, the same King is often indifferently called King of Babylon, and of Assyria.

nations] The word *Gojim* in the Originall some take for a City or Countrey so called: but it signifieth *Nations*, and it may be this King had severall Nations under his command, or was Captaine of a company of severall Nations; or Ruler of some Citie of great Merchandize, frequented by the people of divers Countreyes; as for the same reason Galilee was called *Galilee of the Nations*, or *Gentiles*, Isa. 9. 1. Matth. 4. 15. frequented by Arabians, Egyptians and other neighbour Nations, being of a fruitfull soyle, and commodious with Ports and Havens. Strabo: lib. 16.

V. 2. *King*] By *King* here is meant the chiefe Governour of a Citie.

Zoar] Or, *Zoghar*. So called upon Lots request, and refuge thither, for his safetie, Gen. 19. 20. 22. but before it was named *Bela*, of the Land of Canaan; these five Cities, situate in the Plaine of Jordan, were (all but *Zoar*) about five yeares afterward consumed by fire and brimstone, Gen. 19. 20, &c. Deut. 29. 23.

V. 3. *Siddim*] Hath its name of a plainnesse coming by beating of the clods, to lay the ground levell: and so was this vale fitter for the conflict of the adverse armies: but after the destruction of the Citie of Sodome, and her sinfull sisters; it was turned into the Lake Asphaltites, or salt Sea. Josephus saith, it was neere the Land of Sodome, and Gomorrah.

salt sea] Called also the Lake Asphaltites, neere Sodome and Gomorrah, which was not a salt sea, or lake at the time of the battell, for that had beene no fit place for such a purpose; but (as some write) it had formerly beene a pleasant valley furnished with trees, untill by Gods judgement for the sins of the Sodomites, it was turned into that Lake of the accursed water powred out upon it, which is so filthy and grosse, that no fishes can live in it, nor (as some write) birds flie over it, without taking deadly infection from the exhalations, which arise out of it, wherefore it is called also *the dead sea*, of which many strange things are reported by Plinie Nat. Hist. lib. 5. cap. 16. Justine the Histor. lib. 36. cap. 3. Josephus of the warres of the Jews, lib. 5. cap. 5. Adrichom. Delph. in his Theater of the Holy Land, pag. 52. in the Tribe of Judah.

V. 4. *Chedorlaomer*] Though Amraphel who is supposed to be the sonne of Ninus King of Assyria, be named first, vers. 1. and others before *Chedorlaomer* might be more ancient Kings, or Kings of places of more honour and account; yet in this expedition he was chiefe, as appeareth by this, and the next verse; for the cause of the warre was a defection from, or a rebellion against the government of *Chedorlaomer*, to whose assistance the other Kings joyned themselves, as for recovery of his right, with expectation, and it may be also with capitulation for the like aid, if it should be their lot to be so deserted or resisted by their subjects.

rebelled] After twelve yeares subjection, especially if they submitted to *Chedorlaomer* upon covenant, and oath; their rebellion was unlawfull, for they should have continued their obedience in lawfull things. See Ezek. 17. 15.

V. 5. *Rephaims*] The word *Rephaim*, Deut. 2. 11. is used for *Giants*, but here, as Chap. 15. vers. 20. it seemes to be taken for a strong and fierce people dwelling in Canaan; as the Hittites, and Perizzites; the people mentioned in this and the two following verses, were set upon by the foure Kings, perhaps as confederates with the Sodomites and the rest; or that they might not aid them, they were first assaulted. Of the Rephaims, see Annot. on Chap. 6. vers. 4.

Emims] See Annot. on Deut. 2. 10.

V. 6. *Horites*] See Annot. on Gen. 36. 20. & on Deut. 2. 12.

Elparan] Heb. *the plaine*, or, *oake of Paran*. Of Paran, see Annot. on Numb. Chap. 10. vers. 12. & on Deut. 33. 2.

V. 7. *which is Kadesh*] So called in Moses his time; (though more anciently it had the name of Enmishpat) it was situate in the desert of Zin, Numb. Chap. 20. vers. 1. 14. 16. 22. Of this Kadesh, see Annot. on Numb. 20. vers. 16.

Amalekites] That was their name when Moses wrote this, but not at the time of the warre; for *Amalek* was the grandchild of Esau, Gen. 36. 12. the sonne of Isaac, the sonne of Abram; but Abram at this time had no child, neither by *Sarai* nor by *Hagar*; here then is an anticipation in respect of the story, (for the Amalekites were not yet a people) though not in respect of the time of Moses his writing of it, for in his time, and before, they were a people, and possessed a particular Countrey.

V. 10. *vale of Siddim*] Which afterwards was overwhelmed with water, and so called the *salt sea*; See Annot. on vers. 3.

slime pits] Heb. *pits pits*. The doubling of the word importeth pluralitie, because there were many pits there: so in the second of Kings, 3. 16. the words in English is *make this valley full of ditches*; but in the Hebrew, *make this valley ditches ditches*.

fell there] Flying from their enemies they fell into the pits, (whereof there were many in that place) and there they found at once both their death and buriall: the five Kings chose that place of purpose for the battell, because those pits were not so well knowne to their enemies as to themselves. Here the Kings of Sodome and Gomorrah are said to fall, but that is to be understood rather of the ruine of their armies then of their persons; for the King of Sodome met Abram coming from the victory afterwards, vers. 17. Some thinke those that fell there, fell not into the pits casually, but that purposely they cast themselves into the pits, as chooling rather to be drowned, then to be mangled with the sword of their enemie, or to fall into their hands as captives and slaves.

V. 12. *tooke Lot*] The godly are plagued many times with the wicked, therefore their company is dangerous, Num. 16. 26. Revel. 18. 4.

V. 13. *the Hebrew*] Who was so called not from *Eber*, (as some thinke) because there were five progenitors of Abram which came betweene him and *Eber*; but rather from the Hebrew word *Ghneber*, signifying *passage*, because he passed over the River Euphrates, coming out of Chaldea into Canaan: yet others suppose Abram had his name of *Eber*, and he rather then any of his Ancestors of the posteritie of *Eber*, was called an *Ebrew*, because those who descended from him kept the ancient Language, and true Religion of *Eber*.

confederate] Heb. *lords*, or *masters of the covenant*. The word *Baal*, though most frequently used for an Idol, or false god, in the scripture, (in which acception it occurreth about fiftie seven times) yet in the generall and grammaticall sense, it signifieth a *Lord*, or *Master*; and many times also it imports emphatically a great affection or disposition to a thing, or a faculty, skill, or fitnesse for a thing; so Joseph, who in our English version is called *a dreamer*, Gen. 37. 19. in the Hebrew is called *Lord*, or *master of dreames*; and cunning and skilfull Archers are called *masters of arrowes*. See Annot. on Chap. 49. 23. and so Elijah addicted to the wearing of an hairy garment, or nourishing the haire of his head and beard, wearing it long; was called *an hairy man*, so in our English Bibles, 2 King. 1. 8. but according to the Hebrew it is *Lord*, or *master of haire*.

confederate] God moved them to joyne with Abram, and preserved him from their Idolatry and Superstition; the prosperitie of Gods people makes those that observe it desirous to be in league with them: upon that ground did Abimelech and Phichol desire to enter covenant with Abraham, Gen. 21. vers. 22, 23. and the like motion for the same reason was tendred to Isaac his sonne, Gen. 26. 27, 28, 29. and though afterward it were forbidden to make a covenant with the Canaanite, Exod. 34. 15. Deut. 7. 2. and Jehosaphat was reproved and threatned for his association in assistance of the wicked King of Israel, 2 Chron. 19. 2. yet without the case of especiall prohibition, it is not unlawfull to make leagues of peace or warre, or commerce with Infidels, in case of necessitie; with due care taken that there be no content in any thing that is sinfull, or prejudiciall to the truth of Religion; nor any appearance of approbation of what is unlawfull, as either against the true faith, or good manners.

V. 14. *brother*] Here and vers. 16. Lot is called Abrams brother (for so are they sometimes called in Scripture, who are of neere kindred, or affinitie) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abrams brothers sonne, vers. 12. See Annot. on Chap. 13. vers. 8. and compare 2 King. 10. 13. with 2 Chron. 22. 8. where is the like use and meaning of the word *brother*.

trained] That is, bred and brought up, and disciplined in his family, and it may be also trained in a Military sense; that is, exercised in arms; for he knew he might meet with many and great enemies, and therefore his wisdome would dictate unto him the best way of due defence for himselfe and his friends.

three

14.13. Confederat-I In all likelihood yy were profelites —— true Christians, & of Abraham's Religion. Perkins Heb. 11. 3. p. 72. col. 2. A. B. C.

Cap. 14. 20. Tithes.] Sundry of our best Divines do judge, that not only the Order of Tithes under the Law, but that which we find of them before the Law of Moses (as here; [Gen. 28. 22] & Gen 14. 20) is not binding under the Gospel, i.e. as to that particular proportion of a Tenth; or that particular way of raising it. But this is Moral therein, that we honour the Lord with our Substance, and those deductions of the Apostle. 1 Cor. 9. 11–13. Galat. 6. 6. And tho' what is needfull this way (for the support of the publick work of Christ, and of all Civil and Spiritual Concerns thereof) may seem an heavy burden: Yet remember, it is part of our Homage to GOD, whose Tenants we are for all we have. We give him of his own, as Jacob here, and 1 Chron. 29. And remember the vast Expences of the Jews, even in those times when temporal good Things are accounted to have been more look'd at. And this is the true Way to Wealth. See Jews proverb apud Godwyn, p. 276. Prov. 3. 9, 10. Deut. 14. 28, 29.

Mitchel MS. p. 30.

three hundred and eightcene] As he was a man of great estate, Chap.13. verf.2. so he had a great family, and in respect of both, the children of Heth called him a mighty Prince, Chap. 23.6. An excellent patterne for such as are so rich and great as he was, to be good and gratious like him.

Dan] A place on the Northerne part of Canaan, anciently called *Leshem*, untill it was wonne by the Danites, whereupon they called it *Dan*, Josh. 19. 47.

V. 15. *divided*] A Military policy to make shew of a great Army dispersed divers wayes, and to prevent the escape of the enemy.

V. 16. *And he brought backe, &c.*] Religion is no impediment to Militarie courage, and prudence. Abram had a better cause of quarrell then the rebell Kings, for (not being subject to *Chadorlaomer*, but in right, and by Gods promise King of Canaan) his charitie, and piety to his Nephew unjustly spoyled, and taken captive, was better warrant for the warre, then they had; and no doubt he had Divine direction for what he attempted, as well as Divine assistance for what he effected, vers. 20.

V. 17. *Kings dale*] That is, King Melchizedeks, (as some take it) or it might be so called for the pleasantnesse which might delight a King; as Chap. 49. 20. It was not so called when this story was in action, but afterwards: it is like it was the valley named, 2 Sam. 18. 18. where Absolom set up a pillar, in stead of a sonne, to keepe his name in remembrance.

V. 18. *Melchizedek*] Most of the Jewish Rabins, and many learned Christians, take this *Melchizedek* to be *Shem*; and for the time of their living it is probable enough; for Melchizedek lived seventie five yeares after Abrahams coming into Canaan: But other learned, both Jewish and Christian Writers, conceive he was a Prince, and Priest of another kindred from that of Abraham, Heb. 7. 6. extraordinarily raised up by God of the Canaanites, and brought in without mention of parents, Originall, or end, without any predecessour, or successour in the Priesthood, as a Type of the Royall, and eternall Priesthood of Christ, Heb. 7. vers. 17. 21. which cannot be said of *Shem*, whose Genealogie is set downe in Scripture.

King] Here, and Heb. 7. vers. 1. he is called, and was also both a King, and a Priest; two callings rarely, and by extraordinary instances concurring in one person.

of Salem] Called also *Jebus*, and after *Hierusalem*, and since that sometimes *Salem*, Psal. 76. 2. Some take it for that *Salem* mentioned, Joh. 3. 23. Of which (though there be no certainty for either) the first is more probable.

brought forth] For Abrahams and his souldiers refection, and as a present of gratulation, and not to offer sacrifice: See Deut. 23. 4. Judg. 8. 5. 6. 16.

of the most high God] Though the posteritie of Abram were Gods visible Church, there were some without it, who were not without the knowledge and worship of the true God.

V. 19. *blessed him*] In that Melchizedek was bountifull to Abraham, and his Army, he declared himselfe to represent a King: in that he blessed him, the high-Priest, Heb. 7. 6. and in both he was a type, or figure of Christ.

V. 20. *And blessed be the, &c.*] This was a gratulatory sacrifice of praise; but no expiatory sacrifice did he offer at all, for that requireth bloud-shed, Heb. 9. 22.

which hath delivered] Man makes the adventure, but God gives the victory in battell.

he gave him tithes of all] Abraham gave tithes to Melchizedek, Heb. 7. 2. The payment of tithes is ancienter then the Leviticall Law: See Chap. 28. 22. and being paid to Melchizedek a type of Christ, they are not abolished by the Gospel; but may be continued as an Evangelicall revenue, for the maintenance of those, who exhibit Sacramentall bread, and wine (the materials of Melchizedeks beneficence) to the people; and blesse them in the Name of God, as Melchizedek did Abraham.

V 21. *the persons*] In Hebrew it is *the soules*; for the soule is both here, and in many other places, put for the whole man; to teach us to give the soule the preheminence above the body, both in estimation of it, and care for it.

V. 22. *I have lifted up my hand*] An outward gesture used at the taking of an oath, Deut. 32. 40. Ezek. 20. 15. Dan. 12. 7. Revel. 10. 56. Signifying that God above knoweth the truth of what we sweare, and invoking his justice, if we sweare untruly. Abram it seemeth, had made a vow to God, before he set forth, that he would have no part of the spoyle.

V. 23. *That I will not take*] In Hebrew it is *If I take from, &c.* A suspensive, and passionate speech, importing a strong denyall above the utterance of words; as Psal. 95. 11. compared with Hebrews, Chap. 3. v. 11. 18. and withall intimating a curse, but forbearing the expression of the words, either out of feare or unwillingnesse to mention it in particular; or as yeelding to any curse in generall, if they doe otherwise then they professe.

from a thread] *A thread*, and *shoe latchet* are things of smallest value, importing (in a proverbiall speech) a resolute, and universall refusall of gaine, or advantage by the present businesse. See Annot. in Gen. 31. vers. 34.

lest] Abraham withholdeth his hands from the spoyle, as the Jews, Esth. 9. vers. 15, 16. that it might appeare that his charitie, not covetousnesse, drew him to the warre; and that having his riches from the especiall blessing of God, he would not have it thought he was inriched by man, especially by any so wicked as the Sodomites were.

V. 24. *young men*] That is, the souldiers, who for the most part were of the younger sort.

portion of the men] He would not that his libertie should be hurtfull to others.

CHAP. XV.

These things] Or, *words*. Spoken by Abraham to the King of Sodom in the former Chapter: the Originall word signifieth first [*words*], then *things*, celebrated or spoken of by words; Schindl. Pent. col. 358. as Levit. 5. 2. Deut. 17. 5. and in other places; for in good things, he that speaketh a word, should make it good by his deed; and in evill, he that speaketh ill, hath a minde to doe as ill, as he speaketh.

a vision] Properly is a divine representation of things shewed to such as are awake; such were the visions of the Prophets in the Old; and of Zacharie, Peter, and Paul, and John in the New Testament, distinguished from revelation by dreames to men asleepe.

feare not] Visions at their first apprehension, affect the partie to whom they are presented, with feare: So Dan. 10. 8. Luk. 2. 9. but before the vision, Abraham might haply feare a new assault of his enemies, or the envie of the wicked at his prosperitie, and in respect of such feare, God calles himselfe his Buckler. Psal. 18. 30. Prov. 30. 5. 2 Sam. 22. 31.

thy shield] To protect thee from hurt, Psal. 5. 12. and thy reward, to bestow on thee good; yea I will bestow my selfe upon thee, and be thy portion, Psal. 15. 6.

reward] A reward above all pretence of merit, a reward to such especially as doe not respect the rewards of men, as Abraham did not when he refused the offer of the King of Sodome; and they may be cheerfull in their worke, since they shall be sure of a reward, Psal. 58. 11. of an exceeding great reward, great beyond all measure, exceeding farre above mans merit; for God is their reward, and he is infinite, and therefore such a reward as nothing in man can purchase upon equall price.

V. 2. *I goe childlesse*] Hebr. *and I going:* some render the words, *since I goe on, or persevere, or am going away*; that is, since my age goeth on towards mine end, and I am yet not come to the possession of thy promise, and mine expectation.

childlesse] Abraham desired a sonne above any worldly thing, that God could give him: yet his feare was, not onely lest he should not have children; but lest the promise of the blessed seed should not be accomplished in him; and he makes it his complaint to God, in whose power it was to make him a father, Psal. 127. 3. as well as to promise him a plenteous posteritie, Chap. 13. vers. 16.

Damascus] Whose name is Damascus the sonne of Eliezer, or whose Ancestors were of Damascus, though he were borne in Abrahams house, who was the eldest servant of his family, Chap. 24. vers. 2. and from a servant (as some conceive) became so great a Lord, as to be the founder of the faireſt Citie of Syria, called *Damascus* after his name.

V. 3. *heire*] If he had no child of his own, (his Nephew Lot having none but daughters) it was in his thoughts to make his chiefe, and most faithfull servant his heire; or if he were dead, having all under his charge, he might make himselfe heire of his Masters estate.

V. 5. *Looke now*] The Starres though it were day, might be represented in a vision, or the entercourse betwixt God and Abraham might be continued untill night, from the time when it began.

number] Though some ancient Astronomers have taken upon them to number the Starres to 1022, and some later Writers have increased the number to 1322. Alsted: Uranoscop. part. 1. cap. 13. Tom. 1. Eucycl. col. 2020. Yet as there hath been a difference of the earth in regard of discovery, in which respect one part hath been a long time called the Southern unknown part of the world; so the wiser sort of Christian Astrologers, especially, have distinguished the *Starres* into *numerable* and *innumerable*, Magir. Phys. lib. 2. cap. 5. which will be a true distinction to the worlds end, not only betwixt the Starres, but betwixt God that made them, and men that observe them; for while to men they are *innumerable*, to God they are exactly known both for their *number, and their names*, Psal. 147. 4. 1322. Starrs.

so shall] The promise of multiplication of Abrahams seed is made by a comparison; sometimes to the dust of the earth, Chap. 13. 16. sometimes to the Starres of heaven, as here in prophecie, and we have it in history, Deut. 1. 10. where neither

by dust, is their humiliation, nor by the Starres, is their exaltation intended; but their multiplication in both, and this is meant not onely of Abrahams children according to the flesh, but according also to the faith.

V. 6. *beleeved*] He beleeved the Lord, not onely for the multiplication of his seed, but in particular for the principall seed, the promised Messiah, in whom all the nations of the world should be blessed, Chap. 12. 3.

righteousnesse] Righteousnes by imputation, or justification by faith without works, is no new doctrin, but as old as Abraham. See Gal. 3. 8. Rom. 4. 3. The faith of a Beleever in Christ is like that of Abraham touching the seed; for as this was not grounded on any thing in nature, (for so both Abraham, and Sarah were too old to be parents) so hath the faith of a true beleever nothing of nature, but meere grace to support it, Rom. 4. 17, 18.

V. 8. *whereby shall I know*] This was a speciall motion of Gods Spirit; therfore it is not lawfull for all to do the like in asking signes, but was permitted to some by a peculiar favour, as to Gedeon, and Hezekiah; which they did not so much out of incredulitie, as out of a desire to be fortified against humane infirmitie. See Judg. 6. 17. 37. 2 King. 20. 8. Luk. 1. 18. Or, he asked this question, not so much doubting of the thing promised, as desiring to know somewhat more particularly of the manner of performance.

V. 9. *Take me an heifer*] God entring into especiall Covenant with Abraham, will have it confirmed by sacrifice, as Psal. 50. 5. in sacrifice and oblations what is here required, was afterward by the Leviticall Law established, Levit. 1. vers. 2. 10. 14.

V. 10. *divided*] The creatures were divided, and the parts so placed, that the parties covenanting might passe betwixt them, Jer. 34. 18. the meaning whereof was, that as part answered to part (for they were so to be laid that the parts might be answerable to each other) so the minds of the Covenanters should be set in a mutuall correspondence; and withall, there was an implicite imprecation of the like dissection to the partie that brake the Covenant; but in this place was also prefigured the distresses, and distraction of Abrahams seed, and withall, their joyning together againe, to which purpose the parts were so orderly disposed. See Ezek. 37. 7.

the birds] were not divided because they appertained not to the confirmation of the Covenant, but were to serve for sacrifices, Levit. 1. 15, 17. Or, because they were little, and each laid whole against the other, were answerable to the other parts, that were divided; and by these might be intimated the innocency, and simplicitie of Gods people, especially in their making, and keeping of Covenant. For Doves and Pigeons mentioned in the precedent verse, and meant in this, are noted for their innocence, Matth. 10. 16. and the Turtle Dove is commended for an example of keeping the covenant of marriage.

V. 11. *the fowles*] Ravenous birds resemble wicked men, who are ready to make a prey of Gods holy portion, and to disturbe holy persons in their best actions. See Ezek. 17. 3.

V. 12. *darknesse*] The condition of Gods people in this life is very various, Abraham hath favourable visions, and frightfull dreames: promises of a numerous issue, and of them predictions of grievous distresses, like dismall darkenesse, which put him into a distemper of horrour, and this followed with presages of lightsome libertie to succeed it.

V. 13. *serve them*] That is, the owners or Lords of the land wherein they are strangers.

foure hundred yeares] Or, foure hundred and five, for in a great summe so small a number cometh under no particular accompt, as the Interpreters of the Old Testament out of Hebrew into Greeke were seventie two, but they are commonly called the *seventie*, not *seventie two Interpreters*; and this accompt is to begin at the birth of Isaac; but from the giving of the promise to Abram, to the deliverance of the Israelites out of Egypt, and the giving of the Law, were foure hundred and thirtie yeares, Exod. 12. 40. Gal. 3. 13. of which neither foure hundred and five, nor foure hundred, much lesse the whole of foure hundred and thirtie was spent under Egyptian persecution; for though the accompt end with their parting thence, it did not begin with their coming thither; as it is said of Terah that his dayes in Charran were two hundred and five yeares, Gen. 11. 32. where he spent not all that time (and it may be also not the most part of it) but ended it; but so much of the time was run up before Jacobs coming thither, and so much after that peaceably passed on untill the death of Joseph; that some rate the time of their rigid servitude but to one hundred and fourtie yeares, and some but to one hundred twentie one at the most, which may appeare from this computation following. The summe of foure hundred and thirtie yeares equally divided, the one halfe of them was spent before their going into Egypt, the other halfe in their abiding there. Two hundred and fifteene yeares passed before their passage into Egypt, which may be reckoned thus; from the promise given to Abram, to the birth of Isaac twentie five yeares, compare, Gen. 12. 4. with Gen. 21. 5. from the birth of Isaac, to the birth of Jacob, threescore yeares, Gen. 25. 26. from thence to their coming into Egypt an hundred and thirtie yeares, Gen. 47. vers. 9. which made up into one totall summe amount to two hundred and fifteene yeares; the other two hundred and fifteene were taken up in their sojourning in Egypt, namely, ninetie foure before the death of Levi, who survived all the eleven Patriarches his brethren; and an hundred twentie one, betwixt his death and their deliverance out of Egypt: For Levi and Joseph were both born in the seven yeares of Jacobs second service under his Uncle Laban, Gen. 29. & 30. Levi in the fourth, and Joseph in the seventh, so that there were about three yeares between them: Now Joseph when his father and brethren came down into Egypt was thirtie nine yeares old, compare Gen. 41. 46. 51. & 45. 6. and then was Levi fourtie three or thereabout; and Levi lived one hundred thirtie and seven yeares, Exod. 6. 16. out of which those fourtie three being deducted, which he had spent before their coming into Egypt, it appeareth they were in Egypt ninetie foure yeares before his death; and those ninetie foure (in which they were well intreated for Josephs sake) being deducted out of the two hundred and fifteene (which they spent in that land) it remaineth that there were one hundred twentie one yeares from his death, to their redemption out of bondage; the most of which time, after there arose another Pharaoh that knew not Joseph, Exod. 1. 8. was spent in heavy servitude, which moved the Lord by a mightie and miraculous power, to wrest his own people out of the hands of the prond and persecuting Tyrant. But that the words of the Text may not be thought to contradict this limitation of time for the afflicted state of the posteritie of Jacob, they are to be read with a parenthesis, thus, *Thy seed shall be a stranger in a land that is not theirs (and shall serve them, and they shall afflict them) foure hundred yeares*, so that their affliction shall fall out within those foure hundred yeares, not hold out all the time of their sojourning.

Servitude 121. yeats.

V. 15. *to thy fathers*] Not meaning the particular place where the soules of Terah and Nahor were, but to the generall condition of the dead whereto his forefathers led him the way.

V. 16. *fourth generation*] That is, in the foure hundreth yeare, or somewhat above, which for evennesse of number, is not reckoned, as of the Jewish Interpreters of the Bible hath been observed on the thirteenth verse: Or by *generation* is meant betwixt the geniture, or birth of the father, and the sonne, so the fourth generation is to be reckoned from the descent of the sonnes of Jacob into Egypt, to their entrance into Canaan, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Hesron*, from *Hesron* to *Caleb*.

hither] That is, into Canaan, where Abraham was when God made his Covenant with him.

iniquitie of the Amorites] And of the Canaanites, as appears by Levit. 18. Deut. 6. & 12. and their iniquities were chiefly of three kinds, all very heinous; one was Idolatry of a most execrable sort, sacrificing their sonnes and daughters unto Devils; another was grievous oppression of the poore and stranger; the third was prodigious lust, not onely by incestuous uncleanesse with their neerest kindred, but even by Sodomie and beastialitie.

yet full] There is a fulnesse of sinne, which groweth by degrees to a just measure of merit of extraordinary vengeance from above: See Jer. 51. 13. Dan. 8. 23. Matth. 23. 32. Dan. 11. 36. Which may be a preservative of patience, at the prosperitie of the wicked, since the reward of their wickednesse is sure, though it be slow.

V. 17. *a smoaking furnace*] The smoaking furnace, and burning lampe, or lampe of fire passing betwixt the parts, signified Gods assent to the covenant after the manner noted vers. 10. for God is compared to fire, Heb. 12. vers. last, and makes apparitions by fire, Exod. 3. 2. & 20. 18. And Christ, who is God, appeared to Daniel, and John with eyes like a flame, Dan. 10. 6. Revel. 1. 14. and the smoaking furnace, whose fire is not seen, may note that God himself is invisible, though he shew a burning lampe as a glimpse of his glory. Besides, the smoaking furnace may note the great affliction of the Israelites in Egypt, Exod. 1. vers. 11. 18. see Psal. 21. 9. Lam. 5. 10. Mal. 4. 1. but especially, Deut. 4. 20. Jer. 11. 4. and the burning lampe deliverance from it, or salvation out of it; as Isa. 62. 1. and that in this order, first the furnace of affliction, and then the lampe of salvation.

V. 18. *have I given*] Gods promises for the future, are oft times set downe, as already performed; by reason of his faithfulnesse, and infallibility.

from the river] Which some expound to be from the fountaine of Euphrates, to the fall; most take it for the River *Nilus*, or for a branch of it running betwixt Pelusium and Rhinocorura, or Rhinocolura, so named from the severity of an Egyptian King, cutting off the noses of notorious theeves and malefactors, and banishing them to that place, Diodor. Sic. lib. 2. cap. 1. Some derive this River from the mountaines of Kedar, and some affirme it hath not its Originall and supply from the earth,

but

but from heaven by raine, and therefore it is called by such a name in Latine as signifieth a *Brooke*, which sometimes may be dry; howsoever, it bordereth on the South part of Palestine, or the Land of Canaan. The usuall limits of the Land of Canaan are noted for the Longitude to be from Dan, a (Northerne Citie situate at the foot of Mount Lebanon) to Bersheba (a Southern citie in the Tribe of Simeon) that is, about an hundred and sixty miles in length; and the latitude or breadth, from Jordan in the East, to the great Sea Westward, which is about eighteene miles, Adrichom. Delph. Epist. Prefixt. Theatr. terr. Sanct. and in the 34. of Numbers where the parts of the Land of Canaan were most exactly described, it is confined farre short of the extent here set downe; but we are to conceive that this promise was not made personally to Abram; but for his posterity, and to be made good by degrees; for all that the Israelites possessed they had not at once; Exod. 23. 29. nor in the same manner and tenure; for they had the Land of Canaan in possession, afterwards the seed of Abram had the dominion of other Countreys, according to the amplitude of the promise in this place; as we see, 1 King. 4. 21. or if they had not, the cause was in their breach of covenant with God, not in Gods with them.

great river] (Joh. 1. 4.) The River Euphrates was called *the great river*, not that of it selfe it was greater then any other, but for that by the falling of Tygris into it, it swelled beyond the breadth of other rivers.

V. 19. *The Kenites*] Are thought to be the same with the Midianites, Judg. 1. 16. compared with Exod. 3. 1. Here are reckoned tenne sorts of people in Canaan, which by mixture, or diminution of some of them, afterwards were reduced to seven, as they are distinctly named, and definitely numbred, Deut. 7. 1.

the Kenezites] These are thought to be the off-spring of *Kenaz* a Duke of Esaus race, Gen. 36. 15. 42. and more usually styled *Idumeans*: and though those that dwelt in Mount *Seir* might not be medled with, (God having made an expresse prohibition even to a foot of ground, Deut. 2. 4, 5.) yet this seemeth not to be generall in regard of persons, nor of times, for the *Edomites* that descended from Esau and bare his name (for one of his names was *Edom*) were all of them subdued by David, and brought under servitude, 2 Sam. 8. 14.

V. 21. *Canaanites*] That name is sometime taken generally for any one of the Land of Canaan, and sometime specially, as here, and Deut. 7. 1. for a particular sort of *Canaanites*, who for something notable above the rest retained the name of the whole Nation. See Annot. on Chap. 13. vers. 7.

CHAP. XVI.

Vers. 1. *Sarai bare him no children*] Those, whom God most favoureth, are not alwaies most fruitfull, though the fruit of the wombe be his reward, Psal. 127. 3. see vers. 10.

V. 2. *restrained*] She religiously acknowledgeth the restraint of her fruitfulnesse to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her children in her old age.

V. *her maid*] Her bondwoman, Gal. 4. 22. whom she made choice of, rather then of a freewoman, because of such a one the issue should be as hers, as *Rachel* said of her hand-maid *Bilhab*, Gen. 30. 3. Of such adopted issue see 2 Sam. 21. 8. Esth. 2. 7.

gave her] Abraham set no affection upon her as a bed-fellow, before Sarai offered her for a wife; it was not then unlawfull lust, but a desire both of Abraham, and Sarai, that he might be the father, though she were not the mother of the promised seed; and this was practised by the Patriarchs in that time, though the first institution were otherwise, Gen. 2. 24. Mal. 2. 15.

to be his wife] That is, in stead of a wife, as touching societie in the bed, but otherwise she was inferiour to a wife. See Annot. on Chap. 25. 1.

V. 4. *And he went*] The first promise God made to him, was for multiplication of his progeny, but he told him not how, and he seemed after long expectation, to conceive that it must be fulfilled by an adopted heire, Chap. 15. 3. God tels him, vers. 4. that he should have an heire of his owne loines, and having no such promise for *Sarai*, nor any hope by her contemned barrennesse, to have issue by her; he takes her offer for her maid, wherein they both failed through infirmitie of faith.

despised] This punishment declareth what they gaine, who attempt any thing against the word of God; evill counsell proveth worst to those that give it; and for *Hagar* we see in her a note of an ill condition, which is to be proud, and scornfull, when she should have beene humble, and thankfull. See Prov. 30. 21.

V. 5. *My wrong*] I suffer wrong by the insolencie of my handmaid, who hath ill requited my kindnesse to thee, and her; and I must lay the blame upon thee, who shouldest make her to be of better behaviour towards me; or her wrong of me will be a wrong upon thee, since being one flesh with thee by marriage, her contempt of one, must needs turne to the disparagement of both. Some take the words not so much for a complaint, as for a commination; as if Sarai should threaten to be meet with him, and to recompence his wrong with some ill requitall; howsoever herein she bewrayes more passion then either religion, or judgement, as the Israelites, Exod. 5. 21. and the wife of Moses, Exod. 4. 26.

V. 6. *in thine hand*] To correct her for her fault; though Sarai shewed too much wrath to her maid, and too little reverence to her husband; yet he gives her the respect of a wife, and the authoritie of a mistresse, without any returne of intemperance, or contumely towards her.

hardly] Geneva, *hardle*? Heb. *afflicted her*. Correction given in anger hath usually more of rigour, then of right. = roughly.

V. 7. *Angel*] Which is Christ, as appeareth by vers. 10 13. who is called an Angel, Exod. 14. 19. & Chap. 23. 20 21. 23. Isa. 63. 9. Mal. 3. 1. and who descendeth to the meanest in their miseries, to advise and comfort them.

to Shur] That was a Citie in the way from *Canaan* to *Egypt*, her native Countrey, according to her name which signifieth *flying*, Schindl. Pentaglot. Col. 422. she played the fugitive from her mistresse; her pride, and impatience of correction, made her set light by the best family in the world; and so in effect, to excommunicate her selfe from it, and in likelihood, from Religion, to her Egyptian Idolatry.

V. 9. *Returne*] She should not have left her place for the displeasure of her mistresse, Eccles. 10. 4. nor have runne away with her masters child; but have submitted to the correction which she deserved, 1 Pet. 2. 18. and that is the counsell which the Angel giveth her.

V. 11. *Ishmael*] His name was given him by an Angel, and it signifieth as some render it *the Lord shall heare*; as others, *the Lord hath heard*; which is more agreeable to the reason rendered by the Angel for it, *viz. because the Lord hath heard thy affliction.*

V. 12. *a wilde man*] Or according to the Hebrew, *a wilde asse man*; That is, fierce and unruly, as a wilde asse among men; see Job 39. 5, 6, 7, 8. Jer. 2. 24. Hos. 8. 9. A contentious man is like a wilde asse, without either wit, or manners; this is the condition of the *Saracens* the posteritie of the *Ishmaelites*, who have their name from *Saric*, which in the Arabian Tongue signifieth a thiefe. Schindl: col. 423. Such especially have their hands against every one for booty, and every ones hand against them for safety.

his hand shall be] He shall be a very quarrelsome man, shewing himselfe an enemy to many, and provoking many to be his enemies.

dwell in the presence] So did *Ishmael*, who is named with *Isaac*, as in a brotherly society coming to the funerall of his father, Gen. 25. 9. and *died in the presence of all his brethren*, Gen. Chap. 25. ver. 18. And for the Ishmaelites (his posteritie) the meaning is, that they shall multiply, and inlarge their habitations about the borders of their brethren; who were some of them his brethren by the fathers side, as the sonnes of *Keturah* the *Midianites*, and others his neere kinsmen, as the *Idumeans*, *Ammonites*, and *Moabites*.

V. 13. *here looked*] To have a vision of God, or revelation from God in her holy masters family was no such great marvell, as that here in the wildernesse God would vouchsafe so much grace to so unworthy an handmaid, so insolent a servant to so gracious a mistresse, so transported first with pride of her favour, and then with impatience of deserved correction.

Looked after] That is, have I (after a vision of God, who sees me, and hath talked with me) power to look, and live? for the appearance of God, or of an Angel was conceived to be a forerunner of death; therefore these be words of wonder, that after that entercourse betwixt God, and her, she yet liveth, which must arise by comparison of mans sinfull frailty, with Gods omnipotent purity. See Gen. 32. 30. Exod. 24. 11. & 10. 1. & 33. 20. Deut. 4. 33. and Deut. 5. 24. Judg. 6. 22. 23. & Chap. 13. 22. Esai. 6. 5. Luke 5. 8.

V. 14. *Beer-lahai-roy*] (i.) the well of the living that seeth me: Either because the angel of the living God saw her; or because she saw the Angel of the Lord, and yet lived, but the former interpretation is rather to be received.

CHAP. XVII.

Vers. 1. *Almighty*] The word is *Shaddai* signifying Almighty; for God can doe any thing, Job. 42. 2. The Geneva renders it *alsufficient*, and so must he needs be, who is Almighty; this is a good ground of Abrahams beliefe of all the promises of God, though in things above nature, or against it.

Before

Before me (Gen. 48.15. Psal. 116. 9. 1 Kings. 8. 25.) That is, whither soever thou goest, have me still in thy thought, to believe what I tell thee, and to doe what I bid thee. See 1 Kings 2. 4. and Chap. 3. v. 6. 2 King. 20. 3.

Be perfect] or *upright* and *sincere*. The way to perfection, is so to live with men, as to consider God a looker on for all a man doth; and so to converse with God, as if men were spectators of his most private actions. See Annot. in Chap. 6. v. 9.

V. 2. *Make my Covenant*] That is, renew it, or establish it being made, as vers. 7. Lev. 9. 24. Ezek. 3. 23. Dan. 8. 17.

V. 3. *Fell*] Prostrate adoration is not unsutable to gratulation, or rejoycing. See ver. 17.

V. 4. *many nations*] Hebr. *a multitude of nations*.

V. 5. *thy name*] *Ab* signifieth *Father*; *ram*, *high*; so that *Abram* signifyeth *high Father*, and the letter [*he*] inserted, maketh the name to end in *ham*, and *Ham* is the first syllable of *Hamon* signifying a multitude, and that multitude includeth many Nations, Rom. 4. 17. the Gentiles, as well as the Israelites, and those not onely his naturall issue, as the Ishmaelites, Midianites, and Idumeans; but all true beleevers of what Nation soever, who are Abrahams children, Rom. 4. 11, 12. So his name now signifieth *a high Father of a multitude*: yet is not this name so given him, that it should be altogether unlawfull to use the other, for we see the contrary, Nehem. 9. 7. but it rather noteth Gods especiall favour, then prescribeth a necessary rule for that appellation. Some take the giving of a new name to note a Sacramentall renovation in the new sense of Circumcision, which now was first added to the Covenant, and thence hath it been the practise of such as professe Religion, to give names to their children at their Circumcision. See Luk. 1. 59. & Chap. 2. v. 2.

V. 7. *God unto thee*] I will exercise my perfections with especiall respect to thy protection, and comfort; and for thy sake to thy seed after thee. See Heb. 8. 10. Revel. 21. 3.

V. 8. *unto thee*] See Annot. in Chap. 35. vers. 12.

stranger] Heb. *of thy sojourning*.

everlasting possession] So Esa. 60. 21. yet this was but upon condition of the peoples part of the Covenant, which is faith, and obedience; which broken by them, they enjoyed the Land but a little while, Esa. 63. 18. but to the repentant beleever the promise is made good by an eternall inheritance, Heb. 9. 15. 1 Pet. 1. 4.

V. 9. *Covenant*] Circumcision is called the *Covenant*, because it is appointed by God as a Seale of the Covenant, and hath the promise of grace joyned unto it; which is common to all Sacraments. See Exod. 12. 11. Matth. 26. 18. Luk. 22. 20. Col. 2. 12. and as it is performed as a condition of the Covenant enjoyned by God, it is a Morall obedience; as exercised through faith in Gods promise, it is Sacramentall.

V. 10. *man-child*] Male-children were onely circumcised, because the beginning of generation is from that sex, and so the originall of corruption by generation was rather male then female; yet served it for a signe of that covenant to the female sex, because the woman is of the man, as the Apostle saith, 1 Cor. 11. 8. and the females were accompted (as to this Sacrament) with reference to their fathers, or to their husbands; so that to them (if they did beleeve, and assent unto the Covenant, as God ordained it) may be applyed the saying of the Apostle, 1 Cor. 7. 19. Gal. 6. 15.

V. 11. *foreskin*] To wit, of the genitall part, which so soone as sinne appeared, was for shame kept out of sight; and which is not onely corrupt in it selfe, but the means to conveigh corruption to another, which yet God can diguise with an holy use, in a sacramentall sense, and hereby upon this dishonourable part he hath set so much honour, according to that of the Apostle, 1 Cor. 12. 23. that many nations have willingly taken up circumcision, as an honour to themselves; and the want of it hath been sometimes upbraided by way of contempt, as 1 Sam. 17. 36. The uses of circumcision were partly to distinguish Gods people from other nations, and to separate them from them; so that without they would yeeld to that, they were to have little communion with them, Gen. 34. 15. Partly to signifie the cutting off of concupiscence, and the extirpation of sinne, Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. & 4. 11. Phil. 3. 3. Col. 2. 11. which cometh by that part in propagation from man to man. And partly to betoken the puritie of the promised seed, who was to have mans nature, but without any corruption, which in ordinary generation is derived from it; and withall, not onely to be a signe of Gods Covenant with Abraham, and his seed, especially the godly, but to be a Seale of the righteousnesse of faith, Rom. 4. 11. and remission of sinnes by the bloodshedding of the promised seed, Heb. 9. 22. Some adde, that it is a type of Baptisme.

V. 12. *eight dayes old*] Heb. *a sonne of eight dayes*. Yet if the child were too weake to beare circumcision, it might be forborne till it were stronger: see Josh. 5. vers. 5, 6. but sooner then the eighth day the child was not to be circumcised, lest it should be too weake to endure the paine; nor were young cattell to be offered untill they had beene nourished seven dayes with the damme, Levit. 22 27. and it was better for the mother who by that time might be in better case to beare her part of the severity of that Sacrament (*viz.* her motherly compassion for the paine of her child.) Here is a ground for Baptisme of infants; for Baptisme succeedeth in the place of Circumcision, as the Sacrament of admission, or entrance into the Church, Col. 2. 12.

V. 13. *He that is borne*] All the males of his family, whether natives or strangers, bond or free, must needs be circumcised, so are the words of this verse; which is to be understood of the children of strangers; for none of them, if of age to consent or dissent, was to be compelled to be circumcised; for Circumcision was to be used but as a token of the covenant, vers. 11. and he that was out of the covenant (as all those who were not of Abrahams seed by the free woman were, unlesse they were Proselytes, and willingly betook themselves to the profession of the Religion of Abraham, and then they were Abrahams spirituall, though not his carnall, posteritie) was kept out from Circumcision also; upon this ground it is probably conceived that neither Ishmael nor Esau, if they had beene out of the families of their fathers, had beene bound to receive Circumcision.

everlasting] The word *Olam*, or *Ghnolam*, in the Originall is sometimes referred to the time past, as *remember the dayes of old*, *remove not the ancient land-marke*, Prov. 22. 28. The word rendred *old*, and *ancient*, is *Olam*, or *Ghnolam* in both places. Sometimes it is taken for the time to come, and that either for terme of life, as Deut. 15. 17. or for some long duration, determined by some notable change, or alteration of things; as the doores of the Temple are called *everlasting doores*, Psal. 24. 9. by which the King of glory, that is, the Arke, with Gods especiall presence betweene the Cherubims, 1 Sam. 4. 4. was to enter; yet those doores were destroyed with the Temple; and in the ruine of it, after the coming of Christ, was Circumcision, and other ordinances of the old Priesthood at an end; see Heb. 7. 12. Chap. 8. vers. 9, 10. and the Covenant may be said to be *everlasting*, in respect of the spirituall part, for which Circumcision was ordained; and in respect of the long continuance of the outward ceremonie.

V. 14. *cut off*] Which *cutting off* may be conceived to be of three kinds; 1. By capitall punishment by the Magistrate on such as were bound unto it, and did contemne it. 2. By excommunication of them, as not appertaining to the people of God. 3. By Divine judgement, where the former means were not, or could not with conveniencie be used. But howsoever it fell out with offenders of full age, (for it is doubtfull how this *cutting off* should be understood) yet it cannot be meant of Infants; for though the Septuagint adde to child [*eight dayes old*] that is not in the Hebrew Text, nor can they be said to breake the Covenant, who can doe nothing that belongeth to the keeping of it; and the words from the originall may be read thus, *The male that doth not circumcise the fore-skinne of his flesh*: that is, who could doe it himselfe, or actually consent to the doing of it by another, and would not: they then by whose default Circumcision is omitted here are threatned, and so we see that Moses, who should have circumcised his child, was in danger to be killed, not the child it selfe, Exod. 4. vers. 24, 25. Besides that the want of Circumcision (except in case of contempt or wilfull neglect) was not so perillous, and penall, (as to be punished with cutting off) may appeare by the omission of it for fourty yeares in the wilderuesse, Josh. 5. 7. which is not yet reproved in the Scripture; and the Passeover prescribed to be kept the fourteenth day of the first moneth upon the same termes, *as an Ordinance for ever*, Exod. 12. 14. 16. and on the same penaltie, vers. 15. might yet upon extraordinary occasion be put off untill the fourteenth day of the second moneth, Num. 9. 10, 11. and was omitted for the most part during the Israelites journeying in the wilderneſse; for it was celebrated but once in fourtie yeares, nor was to be eaten by any that was not circumcised. There was then no such necessitie to salvation either of the one, or the other; as that damnation should be the punishment of a meere omission, especially in Infants not capable either of the command, or contempt; yet if any not circumcised in his childhood, should when he were come to ripenesse of yeares refuse the Sacrament, he would become guiltie of the contempt of God in it, and so would deserve to be cut off either by the hand of the Magistrate, or by excommunication out of the Church, or by the Justice of God, as in the case of Moses before mentioned; and if he continued in that contumacie, he deserved to be cut off from all communion of the Saints both on earth, and in heaven: The like commination is made for the breach of other temporarie ordinances, as Exod. 12. 15. & Chap. 31. 14. Levit. 7. 20. & Chap. 10. 6, 7, 9.

V. 15. *but Sarah*] That name *Sarai* (as some expound it) signifieth *my Lady*, or *Princesse*, or in the plurall Number, *my Princesses*: they that gave her that name wisht her much honour, and with her name, at least in their affection, prophecied of it; but that name having a terme of restriction *my*, is not so honourable

v. 10. Incisum enim hac lege fuit in marium corporibus Dei foedus, ut ejusdem signi participes sociaque forent etiam foemina. Calvin. p. 137.

Circumcisio data est quando mox Izacus erat suscipiendus; nec illud temere factum judicabimus: Imo iure adhibita fuit ad illud tempus quo Izacus erat concipiendus, —— Ismaelis autem procreatio naturae vires minime superavit: At CHRISTUS neque est natus, neque nos regeneramur naturali efficacia, sed Spiritus mero dono, et Promissionis liberalitate.

Petrus Martyr, Gen. 17. fol. 70.

Duabus de causis probabile est Dominum jussisse praeputium circumcidi; nempe ut ostenderet vitiosum esse quicquid ex homine gignitur: deinde salutem ex benedicto Abrahae semine prodituram. Calvin. v. 11. p. 137.

17.23. Self same day] Primus inobedientiæ gradus est cunctatio. Ps. 119. 60.
Mercerus. 327. col. 1. C.

rable as that which is given her by God: For now as her husbands name was changed to note the multiplicitie of his seed, so is hers for the same reason, *I* changed into *H*, the first letter of *Hamon* signifying *multitude*, for she was to be a fruitfull mother of much people, by the spreading of Isaacs posteritie, her naturall sonne; and by multiplying spirituall daughters, 1 Pet. 3.6. so that though she was but a Lady of a particular family now, she was to have a female preeminence of much larger extent and compasse.

V. 17. *fell upon his face*] See Annot. on vers. 3.

laughed] (Psal. 126.2.) This laughing is of admiration at Gods favour, not of distrust in his power, Rom 4.19,20. though he had hitherto found an indisposition in his body to beget a child, and having beene so long without, he could not but entertaine the promise by way of wonder and rejoycing; and in this rejoycing his faith might reach as farre as the joy of the Messiah, Luk. 2.10. for our Saviour saith, he saw his day and rejoyced in it, Joh. 8.56. and it might be strange to him, that *Sarah* whose present condition was past hope of conception, should now bring forth; and that himselfe having so long been onely an husband, should now, and not before, begin to be a father, and that they both should be fruitfull in age, who in youth had beene barren.

an hundred yeares old] His yeares at that age of the world seeme not in themselves to be any great impediment to procreation of children; and we read long after this, that *Cato* the famous Censor was father of a child at eighty yeares of age; and King *Massinissa* at eighty sixe yeares. Plin. Nat. Hist. lib. 7. cap. 14. But there was somewhat more in Abrahams case then meere age, to make the promise more admired; and that was, that he found an indisposition of body to beget, as if (as to that purpose) it were dead, as the Apostle speaketh, Rom. 4.19. If it be said, that thirty seven yeares after this, when Sarah was dead and buried, his body was not so dead, but that he married againe, and had sixe children by Keturah, Gen. 25.1,2. It is true, and therein God might shew his power in renuing his vigour as the youth of an Eagle, Psal. 103.5.

And shall Sarah] The matter was more strange that *Sarah* now should be a mother, then that Abraham should be a father, (though the same reason be rendred for it, that is, the barrennesse of both, Rom. 4.19) for as females are marriageable sooner then males, and so may be mothers younger then the male kinde are fathers; so the vertue and power of conception ceaseth sooner then in men, as when they are about fifty yeares old. Plin. Nat. Hist. lib. 7. cap. 14. whereas it is usuall with men after that age, to be fathers of children.

V. 18. *O that Ishmael*] His affection to Ishmael, whom he knew, makes him lesse glad of Isaac, whom yet he knew not. Ignorance of better, makes many take up their content with the worse; so many embrace the present world, with little longing after the future, though much more worthy both of desire and endevour; because they have none acquaintance with it: yet Abraham sheweth himselfe a pious and an indulgent father, wishing he might live in Gods sight; that is, in his favour, as in the light of his countenance, Psal. 4.6. for favour is signified by sight, as displeasure by hiding of the eyes, Isa. 59.2.

V. 19. *call his name Isaac*] Which signifieth *laughter*, from his laughing, not from hers; for yet she had not laughed at the promise: Or, he might have his name of *laughter* for the joy that both of them might have by the birth of so hopefull a sonne.

everlasting] See Annot. on vers. 13.

V. 20. *Twelve Princes*] Gen. 25.16.

V. 21. *But my covenant*] He promiseth to Ishmael a numerous and noble progenie of twelve Princes, vers. 20. but his principall blessing which is spirituall, he will settle upon Isaac by solemne covenant.

V. 22. *went up*] He withdrew the demonstrations of his especiall presence, as Gen. 35.13. Judg. 13.20.

V. 23. *the selfe same day*] They were well instructed, which so readily obeyed to be circumcised without resistance; Which thing declareth that masters in their houses, ought to be as Preachers to their families, that from the highest to the lowest they may obey the will of God. And it declareth likewise, that this Sacrament was at first established by undoubted assurance of Divine Revelation; for if by any authoritie inferiour to that, it had beene proposed; it would have beene rejected with indignation, and disdaine, as a thing both shamefull, and painefull, and, in respect of tender infants, sinfull: no wise father, nor tender hearted mother, would ever have given consent to shed the bloud of their little infant but of eight dayes old; but the Majestie of the Lord so appeared with the appointment, that Abraham and his family were soone perswaded to it.

V. 24. *ninetie yeares old and nine*] The age of Abraham is five severall times exactly noted in the Scripture, Gen. 12.4. & 16. 16. and in this place, and 25.7. with the variations of increase; which sheweth Gods vigilant providence over the persons, and passages of the faithfull, and the estimation he hath of them in preserving their memory, Psal. 112.6. whereas the name of the wicked shall rot, Prov. 10.7.

V. 25. *thirteene yeares old*] Hence the Arabians as the posteritie of Ishmael, going rather by example then by rule, use Circumcision not the eighth day, but at the thirteenth yeare, Josephus Antiq. lib. 1. at the end of Chap. 12. in some Editions, and at the beginning of the 13. in others.

V. 26. *was Abraham*] The circumcision of Abraham, and Ishmael is especially noted, as the chiefe of that great family: to shew, that those, who are first in honour and preeminence, should be most forward in obedience to Gods Ordinance, how difficult, or distastfull soever it be.

V. 27. *circumcised with him*] It is not said by whom, it is not like that Abraham alone did circumcise them all in one day, though (no doubt) he bore the principall part in that performance, both for the Sacrament it self, & the religious instruction, and prayer belonging to it. The moderne Jewes use Chirurgions in that service, and some are especially imployed therein, as Midwives for child-birth, who are knowne by the long and sharpened nayles of their thumbs. Of the whole manner of Circumcision, see Eux. Synag. Judæor. c. 2. p. 71, &c.

CHAP. XVIII.

Vers. 1. *Plaine of Mamre*] See Annot. on Chap. 13. vers. 18.

V. 2. *three men*] That is, three Angels in mens shape, so they seemed to him, and as such he entertained them; and so (though he knew it not) he had Angels for his guests, Heb. 13.2. and among them Christ, for he assuming an humane shape, as the other two did, made one among them, and was the chiefe of them; as the title given to him, vers. 3. & 17. sheweth: and he is called an Angel also, Mal. 3.1.

V. 2. *towards the ground*] He did them humble reverence after the manner of the Easterne Countreys.

V. 3. *Lord*] Speaking to one of them, in whom appeared to be most majestie, he calleth him *Lord*, and that truly, for he is indeed the Lord not onely of men, but of Angels, Heb. 1.6.

V. 4. *wash your feet*] For men used, because of the great heat to goe bare-footed in those parts, either altogether bare, or with sandals, which had soles below, but were open above, and fastned to the foot with a buckle or lace; therefore it is noted by the Apostle for an act of charitie, to wash the Saints feete, 1 Tim. 5.10.

V. 5. *a morsell of bread*] He speakes sparingly, but entertains bountifully, vers. 6,7. It is good to have our deeds exceed our words.

comfort] Heb. *stay*. Isa. 3.1.

therefore are ye come] (Chap. 19.8. & 33.10.) As directed to me by the speciall providence of God, to give me occasion and opportunitie to expresse my respect, and to doe offices of charitable observance unto you.

V. 6. *unto Sarah*] Though *Sarah* were a great woman, so great as to be styled. *Lady* or *Princesse*, having at least three hundred and eighteene servants under her; yet she is bidden to make ready meal, knead and bake cakes of it; and if she did it not with her owne hands, she was (at least) to oversee the doing of it in due manner, and with good dispatch: A good example for great Ladies, that they doe not thinke themselves too great or too good to play the good huswives. See Prov. 31. from vers. 10. to the 24.

three measures] The least measure among the Hebrewes was of the quantity of an Hens egge, whereof twenty foure make a *Cab*, and sixe *Cabs* are thought to be one of these measures.

fine meale] Well and curiously sifted for the separation of brans, and all the grosser part of the corne when it cometh from the Mill.

V. 7. *ran*] This hospitalitie of Abraham is very commendable, not onely for the plenty of provision, and choyce of the best; but for the speedy preparation.

V. 8. *eate*] As God gave them bodies for a time, so he gave them the faculties thereof, to walke, to speake, to eate, and drinke, and such like; yet what was let into body in an extraordinary manner, might afterwards be resolved into aire; and what they did, might not be so much by any naturall faculties of those bodies they assumed, as by a supernaturall application of those parts they had to what they did; and though our Saviour say, Luke 24.37,38,39. that a Spirit hath no such parts as man hath, and therefore gives them sensible satisfaction by handling that he was no spirit; yet spirits might, and sometimes did assume humane shapes.

V. 9. *Where is Sarah*] This question is moved, not out of ignorance, but to take an occasion by it, for what was after to be said, as Gen. 4.9,10.

V. 10. *return*] Hebr. *returning I will return*. By a visitation of performance, as now of promise.

time of life] (2 King. 4.16. Rom. 9.9.) Some referre this to the Angel, as if he should say; *If I live*, &c. but then it must

be

be taken after the manner of men, for Angels die not. Or, *according to the time of life*, may import as much assurance of the thing, as of the life of an Angel, who is immortall; or, when the child shal come into this life by thy conception and delivery, wherein was an implicite promise both of the mothers and of the childs life also, this God could have effected presently, but he would not hasten the pace of production before the ordinary time of bringing into life.

behind him] It seemes by this time he was neerer the Tent then Abraham was, and standing with his face towards Abraham without it, Sarah was at his backe, being in the doore of the Tent.

V. 11. *stricken in age*] Though Abraham being 99. yeates of age was past the prime of his strength, and so in a declining state of body, and in respect of fruit, as a dead tree in his own conceipt, Rom. 4. 19. (especially, having continued childlesse untill this time) yet living to the age of 175 yeares, he was not so farre decayed, as to be altogether unapt for the begetting of a sonne. See Annot. on Chap. 17. vers. 17.

manner of women] Who have helps to conception, which after that age doe usually cease with that sexe, though sometimes they may continue longer, and some now and then conceive without them. *Arist. hist. animal. lib. 7. cap. 2.* and it is reported by *Pliny*, of one that bare a child at sixtie yeares of age, of another at eightie: *Plin. Nat. Hist. lib. 7. cap. 14.* Howsoever Sarah being of this age, and state of body, the prediction of her child-bearing, must needs be of Divine revelation, and the accomplishment of it by a Divine vertue.

V. 12. *laughed*] Not as Abraham did out of joy and admiration, Chap. 17. 7. nor as the wicked, by way of derision; but out of some diffidence mingled perhaps with some degree of irreverence, by reason of her own defect of faith; for she rather had respect to the order of nature, then beleeved the promise of God: but this was at the first apprehension of the news, which then seemed to be more strange, then true; but afterwards she recollected her religious thoughts of God, and beleeved that which at first she but admired, rather then beleeved. See Heb. 11. 11.

within her selfe] Secretly, which gave her confidence to deny what she did, but that was soone turned into feare, when she saw she had to doe with one that could discover what unto men was most concealed.

my lord] Though she failed of faith in the promise, she was not wanting in her due respect to her husband, whom in her heart she honoured as her Lord, and not onely tearmed him so in outward speech, 1 Pet. 3. 6.

V. 14. *too hard*] See the Annot. on Chap. 17. vers. 1.

V. 15. *she was afraid*] To her weakenesse of faith, she addeth the telling of an untruth, and fearing to receive a rebuke, she is not afraid to deserve it by denying what she did; Such failings of the godly are noted not for imitation, but for caution.

V. 16. * *bring them on the way*] * Act. 20. 38. Rom. 15. 24. 1 Cor. 16. 6. 11. Tit. 3. 13.

V. 17. *Lord*] *Jehovah* the Hebrew word sheweth, that this Angel was *Christ*; for this word is onely applyed to God.

hide] As it is a part of friendship to have the same friends and the same enemies, and to communicate in secret counsels; so God sheweth that he taketh Abraham for his friend, 2 Chro. 20. 7. in both; for the former, see Gen. Chap. 12. v. 3. and for the later this place is sufficient evidence, where it appeareth that God sheweth himselfe as a familiar friend to his faithfull, and obedient servants, communicating unto them his secret counsels, Gen. 6. 13. Psal. 25. 14. Amos 3. 7. Joh. 15. 15. They then being so instructed of God may well be wiser then other men, Psal. 119. 98, 99. This Judgement was the more meet to be revealed unto Abraham, as to a chiefe member of the Church, and might and would thence give good documents, and instructions to his Church. Whereof God giveth him a very good testimony, vers. 19. and it was also to give him occasion to exercise his charitie and devotion in praying for the Sodomites.

V. 18. *a great Nation*] By reason of his multiplyed posteritie.

blessed in him] That is, by reason of Christ descended from his loynes.

V. 19. *I know*] God knoweth not only what a man is, but what he shall be; not only what he doth, but what he will doe; therefore we must not measure his dealing with men by mens rules or examples, who know no further then for the present.

he will command] (Gen. 28. 1. Deut. 32. 46. Prov. 6. 20.) That which is here said of Abraham, should be done by every father of a family; who is so religiously to order his household, as to make it like unto a Church; so it is like, Philemon did; vers. 2. Though the Church in his house might be also the Assembly of Christians in the Primitive and persecuting times of the Gospel.

after him] The godly precepts of parents, and masters binde their children and servants to obedience, when they are dead. See Jer. 35. from the sixteen to the end of the Chapter.

that the LORD *may bring*] Mans obedience is no meritorious cause, though it be a condition of Gods beneficence; his love is the root; the goodnesse, and good things of his children the fruit of it, Deut. 4. 37.

upon Abraham] The happy condition of posteritie redounds to the honour, and to the comfort of their progenitors; and so on the contrary, parents may be said to suffer in their children, Matth. 15. 22.

V. 20. *the cry*] The notice that God takes of sinne is figuratively set out by a great cry or noise, that cannot but be heard; be the sinne never so secret or silent, he knows it as well as that which is most open and clamorous.

Sodom and Gomorrah] There were two cities more destroyed with fire and brimstone, but he nameth onely these two, as being more notable for estate and greatnesse, and more notorious for lewdnesse: they were guiltie of other sinnes, besides these expressed in this story. See Ezek. 16. 49.

V. 21. *I will goe down*] (Gen. 11. 5. Exod. 3. 8. Mic. 1 3.) God speaketh after the manner of men, to let them know, that he taketh especiall notice of notorious sinners, and will take a course to punish them; and to set them an example to enter into Judgement with good advice, as Job saith of himselfe, *The cause which I knew not, I searched out*, Job 29. 16. But God knoweth all things presently, without searching; though never so secret; certainly, without erring; though never so doubtfull, in respect of men. See Chap. 2. vers. 19.

cry] Our sinnes cry for vengeance, though none accuse: it is a figurative phrase importing that God is much provoked before he punish, Jonah 1. 2. See Annot. on vers. 20.

V. 22. *stood yet before*] Abraham by this time knew him, whom he talked with, to be God, to whom he sueth as to the Judge of all the world; and he taketh it upon him, and answereth as having the power of God to save, and to destroy; when the other two, that were with him, were gone before toward Sodome.

V. 23. *the righteous*] (Ezek. 9. & Chap. 21. 3.) That is, such as his Nephew Lot, or others who were not guiltie either by act, or approbation of those hainous crimes, which called for vengeance upon that sinfull Citie.

V. 25. *shall not the Judge*] And in this negative question is emphatically implyed an affirmative position, which is, that God above all others, must and will doe right; becaus from his Judgement there is none Appeale.

V. 27. *dust and ashes*] Dust, by the baseneesse of his originall, and end, for his bodily part, Gen 3. 19. and ashes, as deserving to be burned to ashes, if God should deale with him rather in justice then in mercy: of this he is the more apprehensive by his neerer approach unto God. See Isa. 6. 5. Luk. 5. 8.

V. 32. *this once*] If God refused not the prayer for the wicked Sodomites, even to the sixt request; how much more will he heare the prayers of the godly for the afflicted Church? In this intercession of Abraham, his charitie, his humilitie, his modesty, his fervency, and importunitie, excellent qualifications for a petitioner to God, are worthy to be observed and used in prayer. It is to be noted, that he prayeth not for Lot in particular, not doubting but God would set him in safetie from punishment, as well as he had kept him from societie in sinne; See vers. 23. 1 2 3 4 5.

ten] He speakes of Sodome onely, (and in Sodome (as some conceive) with especiall respect to Lots family) which had most provoked God to wrath, and which for Lots sake, he desired most to be spared. God declareth that his judgements were done in great mercy, for as much as all were so corrupt, that not only not fiftie, but not ten righteous men could be found there; and also that the wicked are spared for the righteous sake. See Gen. 12. 3. Jer. 5. 1. Isa. 65. 8. Yet these be acts of especiall grace, granted to great favourites, as Abraham was; but are not to be drawn into a generall rule, Ezek. 14. 18.

CHAP. XIX.

Vers. 1. *Two Angels*] Two of the three which were with Abraham, wherein we see Gods provident care in preserving his, albeit he reveale not himselfe to all alike; For Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him; Gen. 18. vers. 2. of which three, one was God or the sonne of God; Called an *Angel*, Mal. 3. 1. though in the resemblance of man; who stayed with Abraham while the other two went toward Sodome, Chap. 18. vers. 22. to destroy it, vers. 13. of this Chapter.

in the gate] As Abraham at his Tent doore, Chap. 18. v. 1. where he might best observe who were the meetest objects for charitable entertainment, especially strangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the streets all night.

V. 3. *pressed upon them*] That is, prayed them instantly.

turned in] In the precedent verse they said they would abide

in

in the ſtreet all night, and they meant ſincerely ſo to have done, if Lots importunitie had not preſſed them to turne in to him; for a ſlight invitation may be ſeriouſly refuſed, and that which is ſerious and urgent, accepted afterwards, and that without either hypocriſie in the one, or levitie in the other. See the like, Luk. 24. verſ.28,29.

eate] See the Annot. on Chap.18. verſ.8.

V. 4. *old and young*] All the people; nothing is more dangerous, then to dwell where ſinne reigneth; for it corrupteth all: ſee Exod.16.2. Jer.9.4. & 32. 32. Ezek.14. 5. Nahum. 3.1. therefore better to ſtay all night in the ſtreets, as the Angels ſpake, verſ. 2. then to take up a lodging with ſuch lewd hoſts as the Sodomites were: And here we ſee that communitie in conſent is no good argument of a good cauſe, for the whole Citie is aſſembled for a moſt wicked purpoſe, againſt godly Lot, and his heavenly gueſts.

V. 5. *know them*] The Scripture in this word *knowing*, modeſtly intimateth a moſt immodeſt meaning, not fit to be mentioned in plaine termes: ſee Gen.4.1. Numb.31.17. Judg. 19.22. This ſinne is from theſe men (men in ſhape, though worſe then beaſts, in their luſts; as the Angels in humane appearance, were better then men) called *Sodomie* (as the buying of ſpirituall things from *Simon Magus* his offer, Act.8.18. is called *Simonie*) and it is an abuſe of either ſexe againſt nature: ſee Levit. Chap. 18. 22, &c. 20. 13. Rom.1.23,24. wherein the Sodomites were moſt impudent, Iſa.3.9. and to their impudence was added violence, as by thoſe ſonnes of Belial, Judg. 19.22.

V. 7. *brethren*] Not by bloud, or affinitie, nor by profeſſion of Religion; but by communitie of nature, and vicinitie of dwelling. In this courteous compellation, and ſubmiſſive ſupplication to thoſe who were diſpoſed to doe the fouleſt deeds that could be, he ſhewed his patience and his prudence; when many are vehemently bent againſt one, ſmooth words muſt ſerve in ſtead of rough reſiſtance; this is according to the Apoſtles counſell, 2 Tim.2.25.

V. 8. *daughters*] He deſerveth praiſe in defending his holy and honourable gueſts from diſhonourable violence and violation of their puritie; but he is to be blamed for ſeeking unlawfull meanes; for we may not doe evill, that good may come thereof, Rom.3.8. and it was the more evill, becauſe his daughters were betrothed, and in a manner married, verſ.14. though yet virgins, verſ.8. and howſoever it had been more ſhame in the Sodomites to offer that abuſe to his gueſts, it was more ſinne in Lot to offer to proſtitute his daughters to their brutiſh and boundleſſe luſts. Some thinke he made this motion, making account that ſuch an offer would qualifie them ſo, as to take them off from both; as if one ſhould pacifie an enraged man againſt a third perſon by offering a dagger to kill himſelfe to ſpare the other; or as Reuben, Chap.42.37.

for therefore] That I ſhould preſerve them from all injurie; that was Lots intent in his invitation, and thereto they yeelded their conſent, as if they came of purpoſe to put themſelves under his protection.

V. 9. *Judge*] When the godly doe but their dutie, the wicked impute unto them uſurpation above right, Exod. 2. 14. 2 Chron.25.16.

worſe] The wicked become worſe by that which ſhould make them better, and from ſhameleſſe impudence, proceede to fearleſſe violence.

V. 11. *with blindneſſe*] Which though it were univerſall, as the ſinne was; yet it was not totall; for it ſeemes they could diſcerne the houſe, but not the doore; as the *Aramites*, who had but a dimme or confuſed ſight when they followed the Prophet they knew not whither, 2 King.6.18. The ſame word that is here uſed for *blindneſſe*, (or *blindneſſes* in the plurall number, becauſe of the number of thoſe that were blind, or the extraordinarie manner of the blindneſſe it ſelfe) is uſed but once more in the Scripture, that is, 2 King.6.18. for the blindneſſe of the Aramites, who had ſuch a glimmering of ſight that they could follow the Prophet, though they did not diſtinctly diſcerne who he was, or the way they went, or the Citie where they were: ſee Mar.8.24. Luk.24.16. And this blindneſſe might be occaſioned by the Angels repreſentation of the doore as a continued wall, or of another figure then appeared before, or by thickning and darkning the aire, that it could not clearely convey the ſpecies to the eye; or by weakening the eye-ſight, or troubling the common ſenſe, that it could not plainly diſtinguiſh of the objects preſented unto it, which ſometimes we may diſcerne in drunkards, who have their eyes open, and yet doe not diſtinctly diſcerne what is ſet before them. The Sodomites eyes being before (as ~~Saint~~ Peter ſpeaketh) *full of adultery*, 2 Pet. 2. 14. *that cannot ceaſe from ſinne*, but ſtill luſtfully gazing after beautie without diſtinction of male or female, were juſtly and futably puniſhed in this ſort.

V. 12. *ſonnes in law, or ſonnes*] They mention theſe ſeverall titles to note how gracious Lot was, that for his ſake thoſe that pertained to him under what relation ſoever ſhold be preſerved, if they would be warned of the danger; but it ſeemeth Lot had no ſonnes of his owne, elſe he would have ſpoken to them as well as to his ſonnes in law, verſ. 14. whether he had other daughters then thoſe two whom he offered to the Sodomites as pure virgins, verſ.8. may be doubted; if he had not, theſe ſonnes in law were yet but eſpouſed to them, becauſe they were virgins; and the word [*married*] verſ. 14. may according to the Originall be rendred [*taking his daughters*] that is, *about to take*, as well as *had taken* them to wife, or *ſhould marry* (as ſome Tranſlations vary the reading) See Deut.22. verſ. 23,24, & Gen.38.11.14. & Matth.1. verſ.18,19,20. & 25. and theſe eſpouſals were uſefull and commendable preparatives before the conſummation of marriage.

V. 15. *which are here*] Which phraſe doth not neceſſarily imply that Lot had other daughters elſewhere, for *which are here*, or *found*, is according to the Hebrew word, no more then *which*.

iniquitie] Or, *puniſhment*. So neere of kinne are ſinne and puniſhment, that the one followeth the other as the effect doth the cauſe, and that one name may ſerve to ſignifie both: ſee Gen.4.7.13.

V. 16. *laid hold*] The mercy of God ſtriveth to overcome mans ſlowneſſe in following his calling. See Joh.6.44.

V. 17. *he ſaid*] That is, neither of the other two Angels, but he who ſtaid behind with Abraham, Chap.18.22. while they went toward Sodome, and now in their return met them, and made himſelfe knowne to Lot, as the paſſage betwixt them in the enſuing verſes ſhews.

looke not behind] (Luk. 9. 62. Matth. 24. 18.) The words though particularly ſpoken to Lot, were (as the event ſheweth, verſ.26.) directed to the reſt, who were ſo farre to renounce the delights, and to deteſt the lewdneſſe of Sodome, and to make ſo much haſt from it, as not to vouchſafe a looke towards it.

eſcape leſt] Humane meanes is not to be contemned, though the deliverance be of Divine grace. See verſ.12. & Rev. 18.4.

V. 18. *not ſo*] (Act.10.14.) Lots infirmitie of faith, and fearefulneſſe here appeares, which makes him ſpeake as if he ſaw a better way of ſecuritie to himſelfe, then God had ſhewed him.

V. 19. *I cannot eſcape*] See Annot. on verſ.22.

V. 20. *a little one*] A place for the ſmalneſſe of it of no great importance, but to be made an example of vengeance. The name of the Citie, *Zoar*, or, *Tſoar*, verſ.22. ſignifieth *little*, and being ſo, it is like there was the leſſe ſinne, and the more ſafety; and it was but a little way off; and ſo Lot might be ſooner there, then at the mountaine.

V. 22. *I cannot*] Becauſe Gods commandement was to deſtroy the Citie, and ſave Lot; it was thus decreed by God, and thus it needs muſt come to paſſe; wherein appeares how much the wicked are beholding to the godly for their company, and how much the godly are bound to God for his benignitie. See Iſa.65.8.

Zoar] Which before was call *Bela*, Chap.14.2.

V. 24. *Sodome and Gomorrah*] And the neighbour Cities, Jer.49.18. to wit, *Admah*, and *Zeboim*, mentioned as examples of Gods wrath, Hoſ.11.8. and all foure are named together, as partners in the ſame puniſhment, Deut.29.23.

brimſtone and fire] A fit puniſhment for ſo horrible a ſinne; the ſtinke of brimſtone, and the heat of fire anſwering to the noyſomeneſſe and burning of ſuch uncleanneſſe; a ſinne ſo contrary to God and man, that nature ſeemes to be inverted to puniſh it, and the paines of hell to come downe from heaven, fire contrary to its nature, deſcending; and raine, contrary to its nature, not quenching, but burning where it fell.

from the Lord] That is, from himſelfe, after the Hebrew phraſe, putting the Noune for the Pronoune, as Gen.1.27. & 2 Chron.7.2. and this ſhewing that this fierce vengeance came not from any inferiour, but from the ſupreme cauſe, even God himſelfe. They who underſtand this place ſo, that the Lord raining from the Lord, ſhould be meant of God the Sonne raining from God the Father, ſhew an attentive mind to the doctrine of the Trinitie; but hence to argue for that point againſt the Jews, or Anti-Trinitarians, is not ſo proper, ſince they may alledge there is an Hebraiſme in the phraſe, whereby the Noune is uſed for the Pronoune, (as hath beene ſaid and ſhewne out of Scripture:) therefore the Syrmian Councel which anathematizeth thoſe that deny this place for a proofe of the Trinitie, was rather raſh then truly religious. See Caranz: Sum. Concil. fol.9.p.b. in duodecimo.

V. 25. *and all the plaine*] Which had five Cities in it, *Sodome*, and *Gomorrah*, *Admah*, and *Zeboim*, and *Zoar*, whereof all but the laſt and the leaſt were conſumed by the miraculous judgement, verſ. 21. ſee Deut. 19. 23. which made the Lake *Aſphaltites*, called the *dead Sea*, becauſe no living creature is nouriſhed in it, or the *ſalt Sea*; ſee Annot. on Chap. 14.3. which in breadth is about five or ſixe miles, in length about foure or five dayes journey; of which memorable and horrible

things are reported by Josephus de Bello Judaico lib.5. cap.5. & Adrich. Delph. Theatr. ter. Sanct. in the Tribe of Judah, p. 52. nu. 186. p. 44. nu. 66. and in particular he reporteth that there are trees bearing fruit, faire without, and but with a touch falling into ashes; the like is testified by Solinus, c. 48. and by Josephus in the place forecited. So doth God turne *a fruitfull land into barrennesse for the wickednesse of them that dwell therein*, Psal. 107. 34.

V. 26. *looked back*] As too much minding the wicked City, or too little heeding the prohibition of God, who was to be obeyed to a glance or looke of the eye, though that glance would have saved those Cities.

pillar of salt] That place is noted for Salt as well as for Brimstone, Gen. 14. 3. & Deut. 29. 23. This change was made as touching her body onely; some thinke she was strooke dead with lightning, and that her body was hardened and fixed in the place where it stood, and that it was of a salt and brackish smel, & therefore was called *a pillar of salt*. But Josephus according to the letter of the Text, saith, she was turned into *a pillar of salt*, Antiq. lib. 1. cap. 12. and that he hath seene it, and that it remained unto the day wherein he writ the report of it: and Plin. Nat. Hist. lib. 31. cap. 17. maketh mention of salt so hard as to serve for slate for the building of houses, and to hold out against all meanes of melting. Howsoever, this change was a notable monument of Gods vengeance (to all that passed that way) for perpetuall memory thereof; for salt preserveth things from perishing and putrefaction, therefore a perpetuall Covenant is called a *covenant of salt*, Num. 18. 19. 2 Chron. 13. 5. and we must keepe her judgement in memory, for a caveat against Apostasie in the least degree, by vertue of our Saviours memorandum, Luk. 17. 32.

V. 29. *remembred Abraham*] It is not unlike that Abraham made particular intercession for Lot, at least that he had him in his mind when he prayed for Sodome; the prayer of one faithfull person avails much for another, Philem. 22. And Lot had the more need of Abrahams prayer, because for his living among the wicked (when he might have done otherwise) he deserved to be made partaker of the temporall punishment.

V. 30. *mountaine*] He was bidden before, vers. 17. to fly to the mountaine, but refused, and made choice of *Zoar* as more safe; now he is afraid of *Zoar*, and flyeth for refuge to the mountaine. Want of faith in God, and obedience to God, makes us fickle, and unstable, as Jam. 1. 8.

feared to dwell in Zoar, and dwelt in a cave] His feare might be lest Zoar might be guilty of the same sinnes for which Sodome was consumed; or, that he as a noted opposite to the Sodomites, should be accused as some cause of their calamitie; for the wicked are very forward in criminall charges against the godly; witnesse the complaints of the Heathens against the ancient Christians, to whom was imputed whatsoever misery, whether from the hand of God or man, befell mankind. See c. 19. 9.

V. 31. *not a man*] Meaning in the Countrey which the Lord had now destroyed; being shut up in a cave, they expected no accesse of others unto them; else from the mountaine they might discerne *Zoar* remaining, and might, (but that their minds were troubled) have thought of their uncle Abraham, and his numerous family, who lived out of the compasse of this terrible desolation, though not very farre from the places that were destroyed: see vers. 28.

V. 32. *drunke*] For he would never have done that abominable act, if he had not beene overcome with wine, which might make him forget what was become of his wife, and so cause him not to doubt but that she was in his bed.

V. 33. *perceived not*] Drunkennesse drownes both the understanding, sense, and conscience: See vers. 35.

V. 34. *this night also*] Lot offended against the chastitie of both his daughters, in offering them up unto the Sodomites, and they now conspire against his chastitie; so is he punished in the same kind, wherein he offended; which is just, as from God, though evill in them: see Judg. 1. 7. 1 Sam. 15. 33. 1 Kin. 19. 21.

V. 36. *with child*] Thus God permitteth him to fall most horribly in the solitary mountaine, whom the wickednesse of *Sodome* could not overcome; God suffers such commixtions to take effect, while he makes more lawfull conjunction fruitlesse, for the greater shame of the fact.

V. 37. *Moab*] Signifieth *of the father*, or, according to the meaning, *a sonne begotten by my father*. See Annot. on vers. 38.

Moabites] Who, as they were borne of horrible incest, so were they and their posteritie vile, and wicked: see Numb. 21. 29. & Chap. 25. vers. 1, 2, 3. yet of such came vertuous *Ruth*, Ruth 3. 11. and of her was our blessed Saviour lineally descended, Mat. 1. 5. So can God out of the corrupteſt stock produce the most pleasant, and wholesome fruit.

V. 38. *Ben-ammi*] That is, *sonne of my people*: signifying by this, and the former name *Moab*, vers. 37. that they rather rejoyced in their sinne, then repented for it: Or, rather in their fruitfulnesse, then in their offence; for they minded not carnall pleasure so much as the propagation of posteritie, and to preserve seed of their religious father; in whose example we see many proofes of humane infirmitie, as in the inconsiderate offer of his daughters to the Sodomites; his feeble faith touching his safetie; first in the Mountaine, then in Zoar; his drunkennesse and incest; though without his knowledge; which are recorded for Caution against presumption; for in many things we sinne all, saith ~~Saint~~ James, Jam. 8. 2. and against indiscreet imitation of the examples of the best, which we must take, but with limitation, 1 Cor. 11. 1. and for consolation of those that offend of frailty; for notwithstanding his distrust, and in part disobedience, his suit was accepted, vers. 21. and after the worst of all this, the holy Spirit maketh honourable mention of him by ~~Saint~~ Peter, God *delivered just Lot vexed with the filthy conversation of the wicked*, 2 Pet. 2. 7.

CHAP. XX.

Vers. 1. *Hence*] That is, from the Plain of *Mamre* where he entertained the Angels, Chap. 18. 1. and where he had abode above foureteene yeares; he removed thence, haply, because the aire was lesse wholesome, being neere that noysome sulphurious Lake which was a memoriall of Gods vengeance on those wicked Cities destroyed by fire and brimstone. The distance betwixt the two places is measured to sixe leagues.

Kadesh and Shur] Two deserts.

Gerar] The name both of a Countrey and Citie of the Philistines, bordering upon the Southerne part of Canaan.

V. 2. *said of Sarah*] That is, to those that asked of him.

my sister] Abraham had now twice fallen into this fault; such is mans frailty, that the best may fall into the same fault more then once. So Jehosaphat though reproved by Jehu for joyning in league with wicked Ahab, 2 Chron. 19. 2. did again doe the like in his confederacie with Ahaziah, and was again reproved by another Prophet, 2 Chron. 20. 37. See Annot. on Gen. Chap. 12. 13.

Abimelech] A name usuall among the Kings of *Palestine*, as *Pharaoh* with the Kings of *Egypt*; it is compounded of benignitie and authoritie, signifying *a Father* and *a King*, for Rulers (and among them, Kings are the chiefe) are Fathers to such as are subordinate to them, as 2 King. 5. 18. Job 29. 16. and under that title are they to be honoured by the fifth Commandement; and hereby is implied that they must rule with indulgence, as Fathers; and their subjects obey with benevolence, as children.

V. 3. *dreame*] Dreames, for the most part, proceed of multitude of businesse, or thoughts of the day, Eccles. 5. 3. Or from the temperament of the body, or disposition of the mind; but sometimes they are sent of God, though very rarely; and when they are so, they are for the most part imparted to holy persons, and for holy and weighty reasons; and they bring their evidence and assurance with them, that they are no illusions of Satan, or of vain fancie, or fiction, as those reproved by the Prophet Jeremiah, Chap. 23. vers. 25. 27. And hereby God hath a preeminence above all humane teachers; for they can teach onely such as are awake, whereas he can instruct such as are asleepe, in their dreames, and thereby he can worke both the conviction, and conversion of a sinner. See Chap. 20. 3.

dead] This was said to him when Gods hand was upon him in the plagues he sent upon him and his household, which were not deadly, but now to prevent the accomplishment of his purpose, and the further punishment due unto it, God commeth upon him with this commination; which sheweth how greatly God doth detest the breach of marriage: This death was deserved by that he had done already, and purposed to doe; and had beene certainely inflicted, if he had perfected his sinne: See vers. 7. See also, Chap. 2. 17. & Joh. 3. vers. 18.

V. 4. *not come neere*] He was kept at a modest distance from her, by Gods restraining power, vers. 6.

righteous nation] Here he confesseth that God would not punish but upon just cause; therefore whereſoever he punisheth, the cause is just; he conceiveth that the plague which his family felt, was for his sake inflicted upon his other subjects, as well as on his owne family; for many times the subjects smart for the sinnes of the Rulers: whereof there is example not onely in the Scripture, as here, and Chap. 34. 24. & 2 Sam. 24. 17. but in humane stories; and he accounts himselfe and his people righteous, because they knew not Sarah to be a wife.

V. 5. *integritie of my heart*] As one falling by ignorance, and not doing evill of purpose, nor thinking to any one any harme; or not meaning to enjoy her otherwise then as his lawfull wife, though he had one before, vers. 17. for Polygamy was not taken for a sinne in those dayes.

V. 6. *I with-held thee*] God maketh the restraint of sinne, Gen. 31. 7. & 1 Sam. 25. 26. and the hearts of Kings are in his hand, Prov. 21. 1. and he doth it sometimes by secret instinct,

some-

Cap. 20. 2. Abraham denyeth
Sarah again; the Son of the Promise
being now in her Womb; but she not
discovered to be with child.
Lightfoot, p. 23.

sometimes by open instruction, and sometimes by Divine correction, as in this place.

from sinning] If Abimelech had lien with Sarah, though he knew not that she had an husband, he had sinned; for ignorance though it be an excuse in part, doth not excuse from the whole, Luk.12.48.

against me] Though the sinne were immediately against Abrahams right, and Sarahs chastitie; yet God having forbidden all unlawfull actions, he cannot sinne against man, but he must sinne against God. See Gen.39 9.

V. 7. *restore*] Restitution of that which is unlawfully taken must be made, before sinne be remitted, or punishment removed. See Levit.6.4.7.

a Prophet] That is, one to whom God revealeth himselfe familiarly; and by the Spirit of Prophecie he did foresee Christ many hundred yeares before he was borne, Joh.8.56. and no doubt as a true Prophet did foretell and instruct others concerning his coming in the flesh, therefore doe him no harme, Psal. 105.15. *He reproveth Kings for their sakes*, saith the Psalmist, alluding to this of Abimelech and Abraham.

and thou shalt live] A godly mans prayer is a soveraigne cure of the Kings Evill, 1 King.13.6. whereby the poorest Christian may gratifie the greatest King.

all that are thine] One sinne of one man, especially of a publique person, may raise Gods wrath to the ruine of many, 2 Sam.24.17. wherein (though as from God they may justly suffer for their owne sinnes) their superiours are punished, in regard of their interest in them, and participation with them.

V. 9. *offended thee*] To bring one to sinne, is rather an act of grudge, then of respect and love. See Revel.2.14.

kingdome] See Annot. on vers.7.

V.11.*fear of God*] He sheweth that no honestie can be hoped for where the fear of God is not. See Gen.42.18.& Prov.16.6.

V. 12. *my sister*] By *sister* he meaneth his neere kinswoman; for so the Hebrewes use these words; see Gen.13.8. and she is thought to be the same with *Iscah* the daughter of *Haran* Abrahams brother, Gen.11.28.29. Of such matriages see Annot.on Chap.11. vers.29. & on Levit.18.14.

the daughter of, &c.] That is, my fathers grand-child (for grand-children are reputed as sonnes and daughters, Chap. 31. vers. 28. Exod.2.18.) but not the grand-child of my mother, because it is like, his brother Haran and he had divers mothers, though the same father.

V. 16. *a covering of the eyes*] Most Commentators complaine of the difficultie of this place, which is covered or vailed over with ambiguitie of the pronoune *Hu*, and of the noune *Chesseph*; the former word is rendred as referring to the gift of the King, or to the person of Abraham; and the word *Chesseph* is translated (by the best Ebricians) *pieces of silver*; and those pieces some will have to be very little pieces of silver, some halfe a shekel, some a whole shekel; hence the sense may be, referring *Hu* to the gift, that with that money (if it were a small piece like the Spanish Marevedines (whereof fourtie make up the price of a Romane penny, *Marian.de ponderibus & Mensuris, cap. 23.p. 119.*) she might buy her a veile; if it were halfe a shekel, or a whole one, it might buy her many veiles from time to time, as she should have occasion to use variety or new supply; and it is probable it might be shekels, (or some coyne of value) both because he was a King that bestowed the gift, who was like to be more liberall then another man; and because the observation of some concerning the word *Chesseph* (which signifieth *silver*) is, that when it is named alone it stands for a shekel, as Numb. 7. 85. as where *shekel* is set down, and the metall not expressed, it is meant of *silver*, and not of any other metall, as Exod.30. vers. 13.15. compared with Chap.28.25,26. and so this with the sheep, oxen, men-servants and maid-servants given to Abraham, with libertie to live where he liked in his Land, was as well a royall munificence as a reasonable recompence for the wrong done unto him. Of *shekels*, see Annot. on Chap.23.vers.15. And the use of the veile *some conceive* to be *to conceale her beautie*, (that others might not be tempted by it;) *others*, that by wearing of a veile she should professe her selfe a married woman, (as Rebekah, Chap.24.65.See 1 Cor. 11. 10. and so might not be mistaken, and solicited as a single woman, as now she was thought to be by Abimelech, vers. 5. and by Pharaoh before, Chap.12. vers. 15.) others, *shamefastly to cover her selfe*, because her deceit was now detected; others, *to make her so brave and glorious, as to cast a kinde of awfull feare on beholders, that they might not* (at least any of the vulgar sort) *presume to violate her chastitie*. Of these the two first Expositions are worthy of the first place, for probabilitie and appearance of truth and pertinency to the words of Abimelech; But if we referre the word *Hu* to the person, it importeth that by owning and acknowledging so worthy a man for her husband, the reverent regard of him should stand betwixt her and the eyes of wantons, so that shee should be thereby as veyled, or covered as with a veyle, that they could not see her, at least they would not lustfully look upon her, with any hope to enjoy her.

V. *16. unto all that are with thee and with all*] There is no more in the Hebrew Text; therefore for supplement of the sense the word *others* or *else-where* is to be added; the meaning is, that she must make use of her veyle in their company with whom she commonly converseth, that they may not have such a full view of her beauty as may invite their concupiscence to desire it; and when she goeth abroad where she is not known, she must put on her veile, where she may not only be lustfully looked on, but others deceived, as Abimelech was.

reproved] God caused this heathen King to reprove her, because she dissembled, seeing God had given her an husband as a veyle and defence; and shee was reproved not only by words, but by deeds, for his integrity compared with her deceitfull and dangerous ensnaring of her selfe and him, makes her the worthier of rebuke; especially if he be considered as an heathen King, she as a professor of the right faith, and religion, and the wife of a Prophet.

V. 18. *closed up*] So that (as many observe) such as were not with child could not conceive, and they that were with child could not bring forth; but there was somewhat more in this plague then this; for if that were all, it could not so soon be observed as a common chastisement; and this was so both to male and female; for it was upon Abimelech, as well as upon his wife, or other women, vers.17. It is like then those passages of nature which appertain to generation and conception, were so shut up, that men and women could not but with pain, and without hope of issue, company together. Thus is barrennesse sometimes the punishment of incontinency, whereof there is a memorable example in *Solomon*, whose 1000 female bed-fellowes left him but one son, *Rehoboam*, to reign in his stead; and him such a one as was nothing like his father, either in prudence or prosperity.

CHAP. XXI.

Vers.1. *Visited*] *Visiting* is sometimes taken for some actuall evidence of Gods gracious promise, or providence to those he loveth; see Exod.4.31. Ruth 1.6. as the *Lord visited Hannah so that she conceived and bare three sons*, 1 Sam.2. 21. And as for production, so for preservation, *Thou hast granted mee life, and favour, and thy visitation hath preserved my spirit*, Job 10. 12. And it is used not only of temporall, but of spirituall favours, as of that most gracious mission of the *Messiah* our blessed Saviour, of which it is said in the Song of Zachariah, *He hath visited and redeemed his people*, Luke 1. 68. And it is also used in a sense of severe justice, as in the second Commandement, Exod.20. 5. and Deut.2.9. and in many more places: But here Gods visiting of *Sarah*, is the just performance of his gracious promise for her fruitfulnesse at the time prefixed, vers.2. foretold, Chap.18. vers. 10. Promises being as a sending to some one that is absent by another; and performing being as the visiting of a friend by personall presence.

V. 3. *Isaac*] God gave him that name when he prophecied of his birth, Gen.17.19. and it signifieth *Laughter*, because Abraham laughed at the newes of their promised fruitfulnesse in their old age, Gen.17.17. though his laughter were of admiration, Sarahs was of suspition or mistrust of the promise; for which she is reproved, chap. 18. 13,14. wherein she was now reformed and laughed without offence, vers.6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy: see Esay 54.1.

V. 4. *eight dayes old*] See Annot. on chap.17.vers.12.

V. 6. *made me to laugh*] She laughed before, and was blamed for it; see Annot. on chap. 18. 12. now shee will laugh for another cause, in another manner, not, as before, with doubt or irreverence, but with joyfull assurance.

V. 7. *who would have said*] It was more then nature could effect, or naturall reason could conjecture; for women commonly give over child-bearing after fifty yeares of age, *Plin.nat.hist. lib.7.cap.* 14. And hence was the commendation of her faith; for though at first she doubted, soone after she beleeved, and thereupon conceived, Hebr. 11.11.

give children suck] Which may be meant by an Enallage of number, the plurall for the singular, as Gen. 46.23. or because though yet shee had but one, by the same power that made her the mother of one, she might be mother of more; or because of the abundance of her milke, which was enough for divers children; and so they that abound in milk give an almes of their superfluity, as nurses to those infants to whom they are no mothers.

Suck] Sarahs practice may serve for a pattern to all women, whom God hath enabled to give suck, as well as to bring forth, that when God hath made them mothers, they make themselves nurses; for the blessing of bearing, and nourishing in nature are joyned together, Psal.22.9, as the miscarrying wombe, and dry breasts are threatned together as a curse, Hos. 9. 14. a wilfull curse to those that against the course of nature dry up their milk, and will not bestow it, as God and nature ordained it, for the bringing up of the child they have brought forth; their great-

neſſe will not excuſe their neglect, for *Sarah* was wife to a very great man, reputed a *mightie Prince*, Gen. 23.6. highly eſteemed, and ſought unto by Kings for favour, and confederacie, Gen. 20. 14, 15. & verſ. 22. & 23. of this Chapter; and ſhe was Miſtreſſe of three hundred and eighteene men-ſervants, beſides hand-maids in her family, the government whereof might require a great deale of attendance; beſides, ſhe was aged; but neither greatneſſe, nor buſineſſe, nor agedneſſe keeps her from this motherly duty; which is indeed to be preferred before the outward acts of publique piety; and therefore *Hannah* became a mother, and reſolved as a Nurſe to tarry at home from the Temple, untill the weaning of her child; and that reſolution was confirmed by the conſent of her husband, 1 Sam. 1. 23.

V. 8. *weaned*] It is not ſaid at what age; nor is the weaning of children to be ſtinted to a certaine time, (as ſome doe to two yeares, ſome to three, as in the ſecond of Maccab. 7. 27. ſome to five, becauſe when the life of man was longer, his infancie was proportionably longer; and ſo ſome conceive Iſaacs weaning to be the fifth yeare of his age) but according to the health, and ſtrength of the child to digeſt ſtronger meat then milke, it is to be proportioned; this difference of diet, and growth is applied to ſpirituall proficiencie, Heb. 5. 12, 13, 14.

Feaſt] The making of a Feaſt at the birth, is not ſo ſeaſonable; for then the mother is weake; nor at the circumciſion (as the Jewes doe, Buxtorf. c. 2. Synagog. Judæor. miſapplying this example of Abraham to their practice) but when the child hath eſcaped the greateſt danger of his nurſing, and groweth on to good hope of health, and ſtrength; then it is convenient by a Feaſt of rejoycing among men, to profeſſe thankeſgiving to God, who hath given the occaſion of ſuch gratulation, and meanes, and libertie for a liberall enjoyment of the creatures with cheerefulneſſe; for he hath given not onely bread for mans ſuſtenance, but wine to make glad his heart, and oyle to make him have a ſhining countenance, Pſal. 104. 15. See 1 Sam. 1. 24, 25. And if it be true, (as ſome Hebrews obſerve) that all the while the child ſuckt, the husband and wife did forbeare familiar ſocietie, then this rejoycing and ſolemnitie might be as a Feaſt for a new marriage.

V. 9. *mocking*] The word *Metſahhek* is properly rendred *laughing*, but here and elſe-where it is taken for *mocking*, as Gen. 19. 14. Or, *deriſion*, or laughing to ſcorne, as Ezek. 23. 32. which may be ſo uſed, as to be counted a perſecution, as this was, Gal. 4. 29. See Nehem. 2. 19. & Chap. 4. 1. What the manner was, whether in words or geſtures, or both; and what the cauſe, whether becauſe of his heirſhip, or by reaſon of ſome childiſh miſcarriage, the Text ſaith nothing: ſome thinke that Iſhmaels mocking was an inviting of him to Idolatry by way of ſport and play, according to that in Exod. 32. 6. but Sarah who obſerved it, apprehended it as ſome bitter, and malignant ſcorne, which raiſed her wrath to a great height, as the next verſe ſheweth. With this mocking of the Egyptian womans ſonne (as ſome conceive) began the foure hundred yeares of Egyptian affliction; but for that ſee Annot. on Chap. 15. verſ. 13.

V. 10. *caſt out*] (Gal. 4. 30) Of this the Apoſtle Gal. 4. 24. maketh an Allegory; which (ſo farre as concerneth conformity to this Text) a late godly Preacher now with God, in his Book *of Prototypes*, hath briefly noted thus. Here be two mothers, a bond-woman, and a free-woman; two Covenants, the Covenant of workes, and of grace; two manners of begetting, by promiſe, or by faith; and after the fleſh, or by nature; two kinds of children, bond-men, and free-men; and the bond-men perſecuting the free: at this perſecution *Sarah* (though otherwiſe a good woman) breaketh out into paſſion; *caſt out*, &c. yet there might be reaſon why ſhe deſired their remove all out of the family, both in reſpect of *Hagar*, and of her ſonne; for now Sarah was a mother, ſhe could not, as before, endure her partnerſhip in her husbands bed; and his deare affection to Iſhmael expreſſed, Gen. 17. 18. might make both the mother, and the ſonne leſſe reſpective both of *Sarah*, and *Iſaac*; and by *Iſhmael* as *Iſaac* was mocked now, ſo he might be corrupted in his manners, becauſe he was wicked; beſides the honour of his holy Pedegree would not be preſerved ſo pure without mixture, and confuſion, as if they had their dwellings at a diſtance: and therefore ſome conceive that Sarahs rejection of the ſonne of the bond-woman was not onely paſſionate, but Propheticall, as foreſeeing and foreſpeaking the ſeparation of the holy ſeed from the profane, whereof Abraham through his fond affection to Iſhmael, was not at that time ſo apprehenſive as Sarah was; nor did either of them perhaps ſo underſtand or lay to heart as they ſhould have done, their corrupt choyce of an evill courſe for accompliſhment of the Divine promiſe; as if God would not keepe his word, unleſſe they betooke themſelves to ſuch a ſinfull ſupply by Hagar the Egyptian, a daughter or deſcendent of the race of Cham, who derided his owne father; and this might juſtly occaſion the diſturbance of their houſhold-peace as before in the pride and contempt of a ſervant towards her miſtreſſe, ſo here of a brother toward his brother.

V. 11. *becauſe of his ſonne*] Not becauſe of *Hagar*, which ſheweth that ſhe was not his wife; for if ſo, he ſhould have preferred her before his ſonne; nor would he ſo farre have given her over to the correction of *Sarah* as he did, Gen. 16. 6. had ſhe beene a wife; ſo that he had authoritie over her not as a wife, but onely as a ſervant.

V. 12. *hearken unto her*] Sometimes the Superiour muſt yeeld to the Inferiour, eſpecially betwixt man and wife, who ſhould never be angry both at once; but one beare with the others paſſion, and for a time give way unto it: there is alſo a diſcreet condeſcending ſometimes of Kings to their Subjects, which maketh them afterwards more to be beloved, and better obeyed: See 1 King. 12. 7. 2 Sam. 18. 4. Here though God biddeth Abraham hearken unto Sarah in all that ſhe hath ſaid, he giveth not away the authoritie of the husband to the will of the wife; but for this particular caſe God ratifieth her words, whereto he yeelds, not as in obedience to her paſſionate appointment, but in his owne diſcretion and dutie to God.

in Iſaac] (Rom. 9. 7, 8. Heb. 11. 18.) The promiſed ſeed ſhall be counted from *Iſaac*, and not from *Iſhmael*; and the ſpirituall prerogative ſhall be intailed to him, who by a ſupernaturall bleſſing is borne unto thee.

V. 13. *a nation*] (Gen. 17. 20. & verſ. 18. of this Chap.) The Iſhmaelites ſhall come of him.

V. 14. *early*] Before, while *Sarah* required the caſting out of *Hagar* and *Iſhmael*, it was grievous in his ſight, becauſe of his ſonne, now having Gods command for it, he is very forward to performe it.

bread] By *bread* may be underſtood other neceſſaries, for humane ſuſtenance, as in the Lords Prayer; and Mar. 6. 36. compared with Matth. 14. 15. yet being no more then *Hagar* could carry on her ſhoulder, it was ſtrange that ſo rich, ſo good, and kind a man as Abraham, would ſend them away ſo ſlenderly furniſhed with proviſion. It is not unlike that he meant to ſend after them other ſupply; or that God ſo ordered their departure, to exerciſe his owne providence in the particular paſſages that followed afterwards.

and the child] Iſhmael at this time was about eighteene years of age, which hath troubled many in the expoſition of this Text, ſuppoſing the Text ſaith, that the bread, and bottle, and child were all laid on *Hagars* ſhoulder; but the word *child* is to be conſtrued with the Verbe *tooke* going before, not with the Verbe *put*; and the words are to be read with a parentheſis, (as our laſt Tranſlation hath it) thus; *And Abraham roſe up early in the morning and tooke bread, and a bottle of water and gave it unto Hagar (putting it on her ſhoulder) and the child*; and ſo the ſenſe is cleare, and the abſurditie of ſuch an importable burden ſhunned. The like ſpeech is in Exod. 29. 3. *thou ſhalt bring them* (that is, the unleavened cakes) *(in a basket) with the bullock, and the two rams*; where the words *in a basket*, muſt be put in a parentheſis, elſe they will runne as if the bullock, &c. were put in the basket with the cakes.

ſent her away] True faith renounceth all naturall affections, to obey Gods commandement: this is further manifeſted by Abrahams readineſſe to offer up *Iſaac* in ſacrifice, Chap. 22. 3.

the wilderneſſe of Beerſheba] So called, not when this ſtory was acted, but afterwards, verſ. 31.

V. 15. *caſt the child*] Theſe words are not to be underſtood, as if the child had beene laid on her ſhoulders, for ſhe might doe ſo if he were led in her hand, being almoſt ſpent with drought and thirſt in the wilderneſſe, and unable to goe any further; or fainting in the way, ſhe might ſit downe, and ſet him on her lap, and thence being hopeleſſe of life, might in a pang of paſſion caſt him from her; and this expoſition is further cleared, verſ. 18. where *Hagar* is bidden *to lift up the lad, and hold him in her hand*, not lay him on her ſhoulder, or beare him in her armes.

V. 17. *God heard*] God hath a mercifull eare to the voice of miſery: ſee Gen. 16. 11. Exod. 22. verſ. 23. 27. 2 King. 13. 4. and that every where, in the wilderneſſe, (as here) as well as in the City, and therefore every where men ſhould *lift up pure hands* in prayer, *without doubting*, 1 Tim. 2. 8.

where he is] Gods preſence and providence are not fixed or confined to any place; whereſoever miſery is, there is not onely his preſence, but his power and pity to give reliefe.

V. 19. *opened her eyes*] Except God open our eyes, we can neither ſee, nor uſe the meanes before us: yet was ſhe not blind before, but either her mind was paſſionatly diſturbed, that ſhe did not marke what was before her; or her eye-ſight, as touching that object, was miraculouſly reſtrained; as the eyes of the two Diſciples going to *Emmaus*, were withheld, ſo that they knew not our Saviour when they talked with him, Luk. 24. 15. Or, her much weeping might for a time cauſe a dimneſſe of her ſight; but whatſoever was the impediment to her perceiving of the well, it was now removed.

V. 20. *with the child*] As touching outward things, God cauſed him to proſper, Gen. 17. 20.

V. 21. *the*

V. 21. *the wildernesse of Paran*] A great wilderneſſe by which the Iſraelites paſſed from *Egypt* to *Canaan*, of which *Adrichom. Delph.* ſaith, it is ſuch an horrid wilderneſſe, ſo deſtitute both of meat and water, that neither man, nor beaſt, nor bird live in it. Adrich. Delph. Theatr. Ter. Sanct. pag. 116. *Object.* How then could *Iſhmael* dwell there? *Anſw.* The Deſert is ſaid by that Authour to be eleven dayes journey over the length of it; and though the moſt part of it be extremely barren, all is not ſo; and Iſhmael being a wild man, Gen. 16. 12. he was fitter to live in the wilderneſſe, then in any civill ſocietie; and there is a part of that wilderneſſe called *Kedar*, from one of Iſhmaels ſonnes of that name, Chap. 25. 13. or the Region of the *Iſhmaelites* or *Hagarens*, Pſal. 83. 6. ſituate toward Egypt, where they lived in Tents, and maintained themſelves by prey and pillage: the wilderneſſe of *Judea*, Matth. 3. 1. likewiſe was partly deſert, and partly inhabited.

his mother tooke] (Gen. 24. 4. & 28. 2. Judg. 14. 2.) It is the right of Parents to diſpoſe of their children in marriage; for they are in Gods ſtead, and have as juſt a title to them, as to any goods they have; ſo that without wrong, they cannot (but by their conſent, much leſſe againſt their good will) be alienated from them, and transferred to another family.

V. 22. *at that time*] Not at the time of Iſhmaels marriage laſt mentioned, but the time of Iſaacs weaning, which was celebrated with a ſolemne Feaſt, verſ. 8.

Abimelech and Phicol] *Abimelech* a King, and *Phicol* a Captaine ſeek for friendſhip with Abraham: for God can eaſily make the godly gracious with the greateſt men. Neh. 2. 6. Dan. 3. 30. & Chap. 6. 2. Gen. 41. 37, 38.

V. 23. *ſweare that thou* (1 Sam. 30. 15.) Heb. *if thou ſhalt lye unto me.* That is, that thou ſhalt not lye unto me; the ſpeech is ſuſpenſive, or imperfect, concealing a curſe, which is to be underſtood as imprecated againſt the partie that takes the oath, and doth not keepe it. See Annot. on Chap. 14. 23.

V. 24. *I will ſweare*] It is a lawfull thing to take an oath in matters of importance, to teſtifie the truth and aſſure others of our ſinceritie, and to put an end to a controverſie, Heb. 6. 16. *Queſt.* But was it lawfull for *Abraham* being by Gods free-gift Lord of *Canaan*, to acknowledge a King in that Countrey, and to promiſe peace to him and his heires? Some Rabbins ſay, it was Abrahams ſinne to make a covenant for enjoyment of any right in the Land of Canaan, and that God puniſhed him for it many ways. *Anſw.* Firſt, though he had a right for the future, by vertue of the promiſe, he had yet no preſent poſſeſſion of any part of it; for he lived there rather as a ſojourner, then a rightfull inhabitant. Secondly, he promiſed but for himſelfe, not for his poſteritie, though to Abimelech, and his poſteritie. Thirdly, the oath was but againſt falſe dealing, which Abraham might keepe without any prejudice to the right of himſelfe, or his ſeed.

V. 25. *Abraham reproved Abimelech*] Concerning a Well which Abimelechs ſervants had taken from his ſervants, as touching their propriety and uſe: before he entred covenant with him, he freely diſcovered the exception he had againſt him, that all occaſion of grudge removed, their friendſhip might be ſurely grounded in ſinceritie of affection, without diſſimulation.

V. 26. *neither heard I*] Wicked ſervants doe many evils unknown to their maſters, though done in their maſters names, as in their right, or for their uſe: ſo did *Gehazi* belye his good maſter *Eliſha*, and abuſe *Naaman* the Syrian, 2 King. 5. 22.

V. 27. *Abraham tooke ſheepe and oxen, and gave them*] Abimelech gave Abraham ſheep and oxen, men-ſervants, and maid-ſervants, when he diſmiſſed him, Chap. 20. 14. Now Abraham preſents him with the like gifts for the cattell: ſome thinke they were a returne of the ſame, leſt Abimelech ſhould ſay I have made Abraham rich, as he ſaid when he refuſed the gifts of the King of Sodome, Chap. 14. verſ. 22, 23. which he did not ſo well thinke of when he received them, as upon a ſecond conſideration afterwards; but it is more probable that Abraham being rich in cattell, gave the King a preſent out of his own ſtore, and Kings though they have no need, receive ſuch tokens of reſpect from their inferiours, and ſometimes the omiſſion of them is branded with reproach, as being a ſigne of contempt of royall majeſtie, 1 Sam. 10. 27. And he might give it him out of ingenuous gratitude for favours formerly received, or out of a generous diſpoſition as a covenanter with the King at this time, to be upon even termes with him; for in ſuch a capitulation as this, the covenanters, as they are covenanters (whatſoever other diſparities are betwixt them) are equall. Or Abraham might by ſuch a teſtimony of tranſaction betwixt them, the bettter preſerve the memory of his intereſt to the well he had digged, and which by the violence of Abimelechs ſervants was taken from him; but for the formall ratification of his right, the ſeven ewe lambes were tendered, whereof in the next verſe.

V. 30. *that they may be witneſſe*] That is, that they may be memorandums ſerving for tokens of atteſtation to the truth; ſo an heape of ſtones is made a witneſſe betwixt *Jacob* and *Laban*, Gen. 31. 46, 48.

V. 31. *Beerſheba*] There were two places of that name, the one in the Tribe of Zabulon, ſituate betwixt upper and nether Galilee. Adrichom. Delph. p. 137. which Joſephus with other places fortified for repulſe of the Romans. Joſeph. of the warres of the Jewes, lib. 2. cap. 25. The other place called *Beerſheba* was in the Southerne part of the lot of the Tribe of Judah, Joſh. 15. 21, 28. 1 King. 19. 3. though afterwards it was allowed to be a part of the inheritance of the Tribe of Simeon, Joſh. 19. 2. and there was a well called *Beerſheba*, and a Citie of the ſame name. The name is compounded of *Beer* a *well*, and *Sheba*, which with a point on the left hand of the letter *Sin* ſignifieth *ſatietie* and *abundance*; and ſo the meaning may be, that this well was a fountaine yeelding water in abundance; but with a point on the right hand of the letter *Schin* it ſignifieth *an oath*, and the number of *ſeven*, which in this ſtory doe well agree together; for at the covenant-making for the well, Abraham gave to Abimelech ſeven Ewe lambes, verſ. 30. and ſome Jewiſh Cabaliſts ſay, that an oath is called *Sheba*, *ſeven*, becauſe they that ſweare did bind themſelves by the oath to refuſe ſeven things if they brake it: The ſame name was renewed, (which haply had been buried when the wells were ſtopped up, untill Iſaac opened them again, Chap. 26. verſ. 18.) upon his renewing of the Covenant with Abimelech, according to that which was made here by Abraham his father; though Iſaacs oath was not confirmed with ſeven lambes, as his fathers was; yet ſome will have it to have ſome reference to the number of ſeven, either becauſe that number is a number of perfection, or, becauſe it was the ſeventh well, that Iſaac had digged: neither of which reaſons have any ground in the Scripture, therefore in that place, as in this, it was called *the well*, rather *of the oath* or *ſwearing*, then of *ſeven*, yet in both reſpects it is a fit memoriall of the Covenant betwixt them. See Annot. on Chap. 26. verſ. 33.

V. 32. *Covenant*] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not God.

V. 33. *Grove*] Abraham did dwell before in the plaine of *Mamre*, under the ſhadow of trees, Gen. 18. 4. 8. and it may be he tooke an eſpeciall pleaſure to be in the open aire; and under the ſhade; but he uſed it to a religious purpoſe, for there he called upon the name of the Lord the everlaſting God; which is thought to be a place by him ſet apart for performance of the exerciſes of pietie, prayer, and ſacrifice; and from thence he might have wood for ſacrifice: and it ſeemes there was ſome ſpeciall choice to be made of that, (as there was a ſpeciall fire for kindling of the ſacrifices afterwards, ſee Annot. on Levit. 9. 24.) for when he was to ſacrifice his ſonne Iſaac, he carried wood with him three dayes journey, Gen. Chap. 22. verſ. 3, 4. though it is not like but in or neere the place where the ſacrifice was to be made, there was wood enough for that purpoſe: From his example it is like men tooke up the manner to exerciſe their Religion in Groves; and from thence the Devils tooke occaſion to abuſe it to ſerve Idols there, Deut. 12. 2. Judg. 3. 7. 2 King. 17. 10. Iſa. 1. 29. & 57. 5. Jer. 17. 2. Amos 8. 14. which were therefore peremptorily prohibited as hatefull unto God, Deut. 16. 21.

CHAP. XXII.

Verſ. 1. *After theſe things*] How long after, it appeares not by the Text, ſave onely that *Iſaac* was then of ſufficient age and ſtrength to carry a burden of wood for ſacrifice, verſ. 6. which is probably conceived to be about the 25 yeare of his age. Joſeph. Antiq. l. 1. c. 14.

tempt Abraham] The word *Naſah*, neceſſarily ſignifieth no more then *to try*, or *to prove*, but becauſe that is uſually done by the devill, and the wicked, to ſeduce unto ſinne, and that mans corruption works that way of it ſelfe, Jam. 1. 14. and is further wrought upon by the devill, and the world, to that evill, in the ſame way; the word *Tempt* is moſt commonly taken in an ill ſenſe, for ſolicitation to ſinne; as Matth. 4. 1. and elſe-where; but ſo God tempteth no man, Jam. 1. 13. But his tempting is a proofe, or triall of a man for his diſcovery (not to God, who by his omniſcience knows him ſo perfectly, that he needs none experience of him) but to himſelfe, or others; and this as it is alwayes good in him, ſo is it alwayes done to a good end, as Deut. 8. 16. Chap. 13. 3. Jam. 1. 12. 1 Cor. 10. 13. The temptations of Abraham were many, ſome reckon them to ten, which are various in their kinds, as firſt concerning his habitations: ſecondly, concerning the perſons that were deare unto him; and thirdly, concerning himſelfe. Firſt, *for his habitations*, he was thrice to change them, twice upon commaud. See Act. 7. verſ. 3. Gen. 12. 1. and once upon neceſſitie, Gen. 12. 10. Secondly, *concerning the perſons that were deare unto him*, and that either within his family or without; *within his family*, and ſo he was tempted foure times; twice by occaſion of Sarah her taking away, Gen. 12. 15. & Chap. 20. once by reaſon of the diſcord betwixt Sarah and Hagar when ſhe was with child, Gen. 16. 5. laſtly, at

the

the ejection of Ishmael and his mother, Gen. 21. vers. 11. and *without his family* when he was to betake himselfe to warre for the rescue of his kinsman Lot taken captive, Gen. 14. 14. Thirdly, *concerning himselfe*, first, when he apprehended an horrour of great darknesse, Gen. 15. 12. and secondly, when he received the Covenant of circumcision.

V. 2. *take thy sonne*] This is (as some reckon) the tenth time, that Abraham was tryed, and proved by occasions of discovery of what goodnesse, weaknesse, or wickednes was in him; when he was called to come forth of his countrey he knew not whither; his faith, and obedience were both tryed, and shewed; when he was driven by famine to flie for succour to Egypt; his faith, and patience were proved in the strife betwixt *Lots* herdsmen, and his: and in the household jarres betwixt *Sarah* and *Hagar*, his humilitie, patience, and benignitie were tryed, and made known divers times: by the taking away of his wife twice, his cowardise and weake faith were tryed, and discovered; and by the captivitie of *Lot*, and his rescue of him, his wisedome, his prudence, and courage were tryed; when at ninetie nine yeares old the Sacrament of Circumcision was imposed upon him, and after that his sonne *Ishmael* sent away from him; and now last, and most of all, his better sonne *Isaac* to be offered up by him, his faith and obedience even to selfe-denyall in the highest degree, were tryed as gold in the fire, and gloriously manifested.

onely sonne] Thy onely sonne that is remaining in thy family; for *Ishmael* was gone; or thy legitimate sonne, as opposed to a bastard, Heb. 12. vers. 8. as was *Ishmael* begotten of the bondwoman.

whom thou lovest] With an especiall deareneſſe, as being the sonne of thine old age, and of thy wives miraculous conception, above the course, and force of nature; and a sonne worthy to be beloved, for his piety and obedience.

Moriah] In this Land there were two eminent Mountaines, Sion, and Moriah, upon which the Temple was built by Solomon, 2 Chron. 3. 1. this is here meant, from which the whole Countrey had its name, though it had not that name untill afterward. See vers. 14.

burnt-offering] In this command, all that was in Abraham, as a man, a father, an husband, a beleever, a professour of Religion, were put to triall. As a man, it was against humanity, to slay the Innocent, though but a servant, or a stranger: As a father, it was unnaturall to kill his owne child, though he had never so many; but having but one, and that one so worthy of all fatherly affection, it was much more like to be abhorred: As an husband, how could he ever expect any peace, or comfort in his wife, if he should shed his bloud, against whom she could not endure either a scoffe, or a flout? As a beleever, or professour of Religion, he might be disposed to disobey, because *Isaac* was the sonne of promise, Gen. 21. 12. and to kill such a sonne, would make Infidels blaspheme his God, and Religion, for such a fact. There was yet more triall in this command; for if it might have been done suddenly, or secretly, or by some more easie kind of death; it would have stirred up the lesse reluctancie; but it must be advisedly done, upon three dayes deliberation; openly, upon an high hill; cruelly, by cutting his throat, ripping up his bowels, and burning of his quarters in the fire upon the Altar; and what if *Isaac* being a lusty young man upon his offer, should resist; and by his example, be tempted to returne upon him with the like bloudy violence? Against all these mighty objections his faith standeth up, and his pietie to God prevaileth so, that he readily setteth upon the service.

V. 3. *rose up early*] (Gen. 21. 14.) It seemes he had the command given by Divine revelation that night; and though it were so, yet he was well assured it came from God; for though sometimes men may thinke they have a Divine revelation when it is but an illusion, (as one may thinke he heares a Drum, or a Bell, when it is some humming of winde in his head, or some other sound without) yet when there is a Divine revelation indeed, it usually brings with it, not onely the matter revealed, but certaine evidence, and assurance that it is a Divine revelation; as a Bell rung, or Drum beaten close by the eare, whereof there can be no doubt at all; and as he knew the command was from God, so his faith told him that God was all-sufficient, Gen. 17. 1. and able to secure him from all evill consequences of his command, and to restore *Isaac* to life againe, though he were dead, Heb. 11. 19. his faith and obedience, both for the sacrifice it selfe, and for the expedition to performe it, are to be remembred for a singular example of selfe-denyall.

V. 4. *the third day*] From *Gerar*, not from the City *Gerar*, but from the Countrey; for he dwelt in Beersheba, as may be collected out of Chap. 21. vers. 31. and after the sacrifice, he returned to Beersheba, vers. 19. of this Chap. Now Mount *Moriah* from that place was but one dayes journey, with ordinary expedition; but he proceeded very leasurely, and with much deliberation, having a matter of the greatest moment in hand that ever was imposed on him, or any one else: yet Adricom. Delph. saith, the distance was twenty leagues, each of them of an houres journey.

saw the place] God having given him some signe whereby he might know it.

V. 5. *the lad*] The Originall word *Naghnar*, (properly signifying one in his minoritie for age and growth, and therefore usually rendred *lad*, or *boy*,) is many times taken for one of maturitie both for time and stature, as vers. 6. Chap. 34. 19. & 41. 12. Exod. 33. 11. 2 Sam. 18. 29.

and come againe] That *Abraham* might not be thought to lie, it is conceived, that for *Isaacs* returne, he meant it by a Divine resurrection after sacrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecie (though he knew it not) he foretold his preservation from sacrifice.

V. 8. *God will provide*] The onely way to overcome all temptations, is to rest upon Gods providence.

V. 9. *bound Isaac*] It is like his father had declared to him Gods commandement, whereunto he shewed himselfe obedient; and this obedience is as rare an example for a sonne, as that of Abraham for a father; and in this respect the more admirable, because Abraham had Gods word for his act, but Isaac onely his fathers word for his obedience: and herein, as he was the onely sonne of his father, a good sonne, obedient to beare the wood, and to submit unto death; he was a type of Christ, who was the onely Sonne of God his Father, and was bound, Mar. 15. 1. and made to beare his crosse, Joh. 19. 17. and was obedient unto death, Phil. 2. 8.

V. 11. *the Angel*] The Angel of the Covenant, that is, Christ, as his owne words shew, vers. 12. 16.

out of heaven] Gen. 21. 17.

Abraham, Abraham] The word is doubled, and the doubling of it imports the greatnesse of the perill, and the urgent necessitie of present prohibition.

V. 12. *Lay not thine hand*] God, though he love obedience even unto death, delights not in sacrifices of mans bloud; that is of too great a price to be offered as a type, because he is the Image of God; too cheape being but the Image, and now corrupted, to serve for a propitiatory sacrifice; therefore the Devil abused the Jews, and Gentiles to make sacrifices by this example; wherein they should observe as well Gods prohibition of the thing, accepting the will for the deed: see 2 Cor. 8. 12. as the promptnesse of Abraham to doe it. Thus againe was Isaac a type of Christ, *viz.* of his resurrection, rising up from the Altar, on which he was bound for a sacrifice.

now I know] This is spoken after the manner of men; for God knows all things by one act of intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardnesse knowne by this extraordinary act of selfe-deniall and obedience; so what God already knew, Psal. 139. vers. 1, 2. David desireth him to *know*, to *search*, and to *try*, vers. 23. it may be to draw it out into some open evidence discernable by others.

thou fearest God] His *feare* is mentioned rather then his *love*, though both concurred in his obedience; because in his service he especially requireth a filiall feare, Psal. 2. 11.

behind] That way it is like the voyce of the Angel sounded, and by the voyce behind him, Isa. 30. vers. 21. he was called to looke back, and looking back he saw the Ram.

V. 13. *a ram*] Vers. 7. Isaac asketh, *where is the lambe*, and vers. 8. Abraham answered, *God will provide a lambe*; and here it is said, that Abraham saw a *Ram*, and did offer him up in sacrifice; yet no contradiction, for a young he-lambe of a quarter old may have horns which may be entangled in a bush, and may be called a Ram.

caught in a thicket] The Ram was a Type of Christ, as in the thicket held by the head, for Christ was crowned with a crown of thornes; but especially as sacrificed on the Altar. Some observe that as the Ram was equivalently Isaac, though he was not offered, because he was offered in his stead; so the offering of Christs humanity had the value and vertue of his Divinity in it (though that could not be sacrificed) because of the neere relation of the one to the other.

V. 14. *called the name Jehovah Jireh*] The same letters with variation of the pricks will make either an active sense, *The Lord will see:* or a passive sense, *The Lord will be seene.* The name is added to note that God doth both see, and provide secretly for his, and also evidently is seene coming to their succour in their greatest necessities; and this phrase became a proverbiall saying among the Jewes to that purpose.

V. 16. *by my selfe*] Man when he sweareth must sweare by a greater then himselfe, and God because there is no greater then himselfe, sweareth by himselfe, Heb. 6. 13. and therefore himselfe is meant, when swearing *by his Name*, Jer. 44. 26. *by his Soule*, Jer. 51. 14. Text and Marg. or, *by his holinesse*, Amos 4. 2. is mentioned.

because] Abraham did not hereby merit the promise of a multiplied posteritie; for God promised this before, Gen. 12. 2. & Chap. 13. 16. but it is againe repeated, to encourage him,

and

V. 12. Nunc te feci cognoscere. Ignotus enim quisque sibi est ante interrogationem tentationis. Sicut se Petrus præsumendo ignorabat — Augustin. Psal. 58. col. 587.

23.20. male sure] Cur repetit quod jam dixerat? Supra confirmationis agri tantum meminit quæ facta est contractu publice inito, et venditione coram omnibus facta, numerato pretio agri: nunc vero, post illic sepultam Saram, cum jam agri possessionem edisset, subdit jam etiam magis confirmatum fuisse ei agrum, non solum post initum jam contractum, sed et post initam ejus possessionem per Saræ sepulturam, ea illic sepulta. Hæc repetitionis causa est, ut jam nulla ei controversia super agro moveri posset. et pretio persoluto, et se misso in ejus possessionem, Sara illic, ut dixi, sepulta.
Augst. 11-1719, Mercerus.

and others by his example, to prompt obedience of the most difficult commands. See Rom. 4. 13, 14.

V. 17. *thy seed*] The Apostle, Gal. 3. 16. applieth this to Christ in the singular number, in whom they who beleeve, of what Nation soever they be, shall be blessed as children raised up unto Abraham; for true beleevers be reckoned for his children, Gal. 3. 7.

shall possesse the gate] The gates of Cities were the places where the Wise men assembled for consultation, and the Magistrates for doing of justice, Deut. 21. 19. & 22. 15. Amos 5. 12. 15. Zach. 8. 16. Prov. 31. 23. and withall there were the strongest fortifications for defence, and the store of artillery for repulse of an enemy, Judg. 5. 8. Psal. 147. 13. Esa. 22. 7. Ezek. 21. 22. So that the possession of the gate, is the prevailing for the whole; for the gate is sometimes put for the whole citie, Deut. 12. 15. and for all the cities of a Nation, Jer. 14. 2.

V. 21. *Hut and But*] Of the former name there were two others of different parentage, whereof the one is mentioned, Chap. 10. 23. the other, Chap. 36. 28. For the other he is supposed to be the progenitor of Elihu the Buzite, Job 32. 2.

V. 24. *his concubine*] A concubine differed from a wife, in that she was not solemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the concubine was subject, Gen. 16. 6. 9. nor were her children to inherit; but to be put off with portions, Gen. 25. 5, 6. And from an whore she differed, in that she was confined to one man, and being in that respect like unto a wife; the name is oftentimes taken in good part, and the concubine sometimes called by the name of a wife, Gen. 37. vers. 2. yet according to her Hebrew title *Philegesh* compounded of *Palag*, which signifieth to *divide*, and *Ishah*, *Manneſſe* or *woman*, that is, a divided wife, or halfe a wife and halfe a servant, or a dividing woman, making division betwixt the husband and wife (properly so called) as Hagar did betwixt Abraham and Sarah, Gen. 16. 5.

Maachah] Here is the name of a man, but 1 King. 15. 12. it is the name of a woman, so are divers other names of the common of two genders, as *Philip*, *Frances*, *Timothy*, &c.

CHAP. XXIII.

Vers. 1. *These were the yeares*] Or so long lived she; it is noted as a speciall honour to *Sarah*, that her age is so exactly set down in the Scripture, as is not observed of any other woman.

V. 2. *Kiriath-arba*] This Citie had three names, the ancientest was *Mamre*, Gen. 13. 18. & vers. 19. of this Chapter, after that *Kiriath-arba* in this place, so called from *Arba, a great man among the Anakims*, Josh. 14. 15. and last of all *Hebron*, which name Moses might give it by the Spirit of Prophecie; for it was given after his time; or it might be added by him who penned a great part of, if not all, the last Chapter of Deuteronomy.

came to mourne] That may be began or addressed himselfe to mourning for the death of *Sarah*; or the phrase may signifie that he came from his own Tent into *Sarahs*, for they had their Tents apart, Gen. 24. 67. Besides, it may note great or solemne mourning, as for a person much esteemed, 2 Sam. 1. 17. 2 Chron. 35. 24. Act. 8. 2. and this was lawfull, if done without distrust in God, or too much affection or confidence in man. See Joh. 11. 35, 36. Some by Abraham his coming to mourne, understand that Sarah died from home (to wit, in Hebron) whither from Beersheba he went to bewaile her death, and to take order for her buriall, and therefore he contracts for a buriall place, which in the place of his accustomed abode, he needed not to bargaine for with any man.

V. 3. *stood up*] After his mourning, which was usually done by the corps, or at the grave of the dead, Joh. 11. 31. and that in some lower posture then standing is: but the excesse of mourning is to be reproved as hurtfull to the living, or dishonourable to the dead; as if they were hopelesse, 1 Thes. 4. 13. nor doth it argue more love, but lesse wit, or grace, to be immoderate in mourning: for the Egyptians mourned for Jacob seventy dayes; but Joseph, who in wisdome, religion, and true love farre exceeded them, mourned but twentie seven dayes, Gen. 50. 3. 10.

V. 4. *burying place*] (Gen. 47. 30.) Separate from other Inhabitants of the Land; because they were Infidels without beliefe, or hope of the resurrection of the dead.

V. 6. *a mightie Prince*] Heb. *Prince of God*. The Hebrews speake so of all things that are notable, Exod. 3. 1. & 4. 27. Psal. 46. 4. because all excellencie cometh of God: but the sonnes of Heth were Heathens, and they called him a *Prince*, not by an Hebraisme, but because of the greatnesse of his family, and estate; and if they called him *a Prince of God*, it was because they might observe that God was with him in all that he did, as Abimelech said, Gen. 21. 22.

V. 7. *stood up*] That is, addressed himselfe, for the phrase (as the word *came*, vers. 2.) may be so taken; and it is said before, vers. 3. that *he stood up*, or having sate and treated with them before, now he stood up that he might bow downe unto them, who so kindly condescended unto him.

V. 9. *cave of Macpelah*] That is, a double cave, either one for men, another for women; or one within another.

for a possession] They offered him the free use of their buriall places, vers. 6. saying, *none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead*; but he had rather pay for a propriety, then hold such a communitie with them; for he was desirous in buriall to be separated from them, who did not beleeve the resurrection with him.

V. 13. *I will give*] *Ephron* and *Abraham* strive to gratifie one another; A good example of kindnesse, among friends, and of justice among bargainers; The like kind of contestation is betwixt *David* and *Araunah*, 2 Sam. 23. vers. 22, 23, 24.

V. 15. *shekels of silver*] There are very different opinions concerning the shekel, some make three sorts; the royall shekel valued to fifteene pence; the shekel of the Sanctuary, twice as much; and the common shekel, betwixt them both, valued at five groats; yet the learned more generally resolve, that the shekel of the Sanctuary was the common shekel valued at two shillings six pence, Josephus Antiq. lib. 3. cap 9. but called the shekel of the Sanctuary, because the exact measure by which other shekels were to be examined, and to which as the standard, they were to be reduced; was kept in the Sanctuary.

V. 16. *Abraham weighed*] Money was paid in those times not by tale, but by weight: see Gen. 43. 21. & Jer. 32. 10. thence is this coyne called shekel of *Schakal* to weigh.

current money] Not onely just in quantitie, but in qualitie, pure and not adulterate; such as Merchants who are cunning in Coynes, will receive and returne in any Countrey. In this bargaine the seller doth not aske too much, nor the buyer bid too little, onely one price is pitched, and paid; and so Abraham as a purchaser, had some Land in Canaan, but not as possessed of it by Gods gift; and so ~~Saint~~ Steven is to be understood, Act. 7. 5.

V. 17. *Macpelah*] See the Annot. on Gen. 49. 30. & on v. 9. of this Chapter. ~ *made sure*.

V. 20. *made sure*] By witnesses without any interchangeable Indentures, or writings betwixt them, for ought we read of; such was the simplicitie, and sinceritie of those times: afterwards men became more cunning to deceive, and more bold to deny the bargaines they had made; and then there was need of writing: see Jer. 32. 12. Now in our age craft, and falshood is so increased, that it requireth great skill and caution to make a sure bargaine, though with writings; A great sinne, and shame that in such light of the Gospel, men should so addict themselves to deeds of darkenesse.

for a possession] This Cave was the repository or resting place of the bodies of *Sarah*, vers. 19. and of *Abraham* afterwards, Gen. 25. 9. after them of *Isaac*, and *Rebekah*, *Jacob*, and *Leah*, Gen. 49. 31. and though *Jacob* died in Egypt, he gave order, and tooke an oath of his sonne *Joseph* for his buriall in that place, Gen. 49. 29, 30. & 50. vers. 5. as professing their faith for the performance of Gods promise of Canaan to their posteritie; and withall, as desirous to sleepe with those in the bed of dust, with whom they hope to awake to eternall rest.

CHAP. XXIIII.

Vers. 1. *Well stricken in age*] Heb. *gone into dayes*. When a man is in his declining age, he must measure his life rather by the *inch of dayes*, then by the *ell of yeares*: about this time he was 140. yeares old, compare Chap. 21. 5. with Chap. 25. 20. which in comparison of the livers before the floud, was but young; for *Sem* the sonne of *Noah* lived 600. yeares, but of those that lived after the time of *Abraham* very few were so aged, and most ever since died younger; his sonne *Isaac* indeed lived five yeares longer; but his old age was not so vigorous as *Abrahams* was.

in all things] For besides his spirituall welfare by his holy wisdome, and gracious acceptation with God, his length of dayes, and health of body; the long enjoyment of a good, and godly wife, and by her a towardly sonne, conceived by the peculiar, and miraculous blessing of Almighty God, (where there was no hope of issue by the course of nature) and besides his great estate, and happy victory in warre, and his great reputation with those that knew him; his crosses were sanctified unto him, and converted unto blessings: A good encouragement to follow his steps in faithfulnesse, and obedience; whereby a man may be blessed in both worlds, as he was.

V. 2. *his eldest servant*] It is like it was that *Eliezer of Damascus* mentioned Chap. 15. vers. 2. who by this history is shewed to be both wise, and religious, as well as grave, and ancient; he sends not Isaac though at this time fourtie yeares of age, that the choyce of his wife might be made rather by religious discretion, then sensuall affection; yet *Isaac* no doubt was acquainted

quainted with the businesse, and as a dutifull sonne, gave consent to that his father had said; without whose liking, the marriage could not be consummate by a proxie, or deputie, (as some hence collect) for the servant could but make the espousals, and she became not a wife untill *Isaac* accepted of her, vers. 67.

under my thigh] Which Ceremonie declareth the servants obedience to his Master, and the Masters power over the servant; and so the subjection, and obedience of the sonne to the father may be signified; for *Jacob* required his sonne *Joseph* to take an oath with the same Ceremonie, Gen.47.29. see 1 Chron. 29.24. Text and Margine, with the Jews to this day (from that custome) [he that requires an oath of another, sits upon his hand. The ancients make a mystery of it, looking some of them backward to the precedent Covenant of Circumcision, and some forward to the faithfull expectation of the promised Seed, Christ Jesus, to come by lineall descent from Abrahams loynes, or thigh, (for so it is in the Heb. Gen.46.26. *the soules*, that is, the persons, *which came out of Jacobs thigh*) Which is the more probable, because the Patriarchs used this Ceremonie, but to beleevers; nor did they use this onely, (and it may be not frequently) for Abraham makes mention of *lifting up of his hand* in taking an oath, against taking any thing of the King of Sodome, Gen.14.22. and the Angel swearing, is said *to lift up his hand* toward heaven, Revel.10.5,6. The custome of severall Countries, and Religions is very various in this point; yet most agree in the adding of some outward attestation of action, or gesture to words in taking of an oath, to make it better remembred and more regarded, then bare words of asseveration promise, or imprecation.

V. 3. *sweare*] It seemeth that there was some precedent discourse before the proposall of this oath, as that having made him Ruler over all he had, vers.2. he would have him to be an Over-seer to his sonne, with an especiall care over him for the choice of a wife, he being now mature for the state of marriage; this was a matter of great weight, and in weightie matters onely is an oath to be taken; as for ratification of covenants and promises of importance, as here, and Gen.32.53. for removall of suspition, Numb.5.21. Exod. 22.11. for stinting of strife, Heb.6.16. securitie of life, 1 Sam.30.15.

by the LORD] Feare, and service, and swearing by the Name of God are set downe, as sociable duties, Deut.6.13. and to sweare by them that are no Gods, is condemned as a detestable, and almost impardonable sinne, Jer.5.7. And so it is in serious swearing; but in vaine, and inconsiderate swearing, it may be a lesse fault to abuse the name of the creature then of God.

* *daughters of the Canaanites*] (* Gen.6.2. & 27.46. & 28.2.) He would not communicate in buriall with them, much lesse in marriages; because they descended from cursed *Cham*, whose posteritie was extremely corrupted with Idolatry and other vices; and designed to destruction, for their abominable wickednesse; therefore were Gods people forbidden to make any covenant with them, or to shew mercy unto them, Deut. 7.2. It was not meet for Abrahams posteritie to be mingled in bloud with them; whose bloud they must shed without pitie in persecuting of them; and this was especially forbidden, vers. 3. for feare of corruption, and Gods wrath and their ruine to follow upon it, vers. 4. See Gen. 28.1. & Nehem. 13. from vers. 23. to 27.

V. 4. *to my countrey*] Which his servant it seemes was acquainted with in particular; and is named the Citie *Nahor* in *Mesopotamia*, vers.10. *Mesopotamia* is sometimes taken largely for the Region beyond *Euphrates* (in respect of *Canaan* which was on the other side of it) and so it comprehendeth *Chaldea*, where is *Ur* in which *Abraham* was borne, Gen. 11.28. And *the Citie of Nahor*, that is *Charran*, (as it is called, Act.7.2.) or, *Haran*, Gen. 28. 10. & Chap. 29. vers. 45. where *Nachor* though now dead, had a long time lived: it was situate in the confines of Chaldea; here was the abode of Abrahams kindred, and the truest worship of the true God (though much corrupted) except in Abrahams family.

and to my kindred] To *Haran* where Nahor dwelt, which was about seven or eight dayes journey distant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moses time; for Abraham married his Neece; and Jacob two sisters; which after the Law might not be done: but if they were not too neere of kinne to marry, were they not too farre off in Religion? For did not Terah Abrahams and Nahors father serve other Gods? Josh.24.2. and though Abraham renounced his place, and the Religion of his father, Nachor did not so. Laban also Rebekahs brother was an Idolater, Gen. 31.30. and after Jacobs marriage, and departure from his father in laws house, there were Idolaters, and Idols of that race in his family, Gen. 35.23. yet was not their progenie so impious, nor their Idolatry so grosse, nor their destruction so decreed, as the Canaanites was; and it appears in this Chapter, there was some piety among them, vers. 31. 50, 51. and much humanity, vers. 18,19,20.31. and from 53. to the 60. Besides it is not unlike, that Abraham, so deare a favourite of God, consulted with him about it, and had his warrant for it, yea and his promise for his guidance in it, vers.7.40. and so much was conceived by Laban and Bethuel, vers.50.

Beware] For feare of Idolatry and because Abraham tooke possession of the Land not for himselfe alone, but for his offspring also, Chap. 12. vers. 1. who were by faith and patience to possesse it, and not by living out of it, to seeme either not to beleeve the promise, or to slight it.

V. 6. *bring not my sonne*] Isaac was now fourty yeares old, and therefore though under the obedience of his father, not at the command of a servant to dispose of him at his pleasure; this is meant then in respect of perswasion, for an old, wise, and godly servant of so great credit with his Master, might by advice, and counsell prevaile much with him in what he thought fit to propose unto him.

thither againe] The servant, vers. 5. forecasting a doubt of present consent concerning the motion of marrying, if *Isaac* were not with him, demandeth of his Master, that if the woman will not come with me, must I needs bring him *thither againe*? Abraham in answer to that, forbiddeth this bringing thither again, in vers. 8. yet *Isaac* was never there before. *Answ.* That *againe* may referre to the returne of the servant, as that in his returne againe, he should not bring *Isaac* thither with him; or if it be applied to *Isaac*, it is to be understood of his being there before in the loynes of Abraham his father, as the Israelites in the fourth generation are said to returne to *Canaan* againe, Gen. 15.16. who had never beene there before, (being borne and kept in Egypt) but as vertually included in their progenitors; and Abraham is against *Isaacs* going thither, both because of the promise of the Land of Canaan intailed upon him, and his seed; and for feare lest his Idolatrous kindred there should more prevaile to corrupt him, then strangers, (though worse) from whom he had especiall directions to be estranged.

V. 7. *his Angel*] Both for direction in doubts, and protection in dangers.

V. 8. * *cleare from my oath*] * Josh.2.17.

V. 10. *to Mesopotamia*] See Annot. on vers.4.

tenne Camels of the Camels] Abraham, it is like by this, had many more then tenne, for though they be rare with us, some Countreys abound with such beasts: as the Israelites overcoming the Hagarens, tooke as a part of their prey from them, fifty thousand Camels, 1 Chron.5.21. Our Merchants (saith Scaliger) call them *Dromodaries*, and he commends them for such swiftnesse that they will travell an hundred miles a day; and for strength, to beare seven hundred, or a thousand weight, and for enduring to be without drinke fifteene dayes together: Jul. Scalig. Exercit. adverf. Scalig. Exercit.209. nu.23. pag.635. So many such beasts of burden with their lading and company to man them, argues the great estate of Abraham, and the trust and credit of his servant.

all the goods] Vers.2. & Chap.39.4.

Citie of Nachor] See Annot. on vers.4.

V. 11. *camels kneele downe*] As they doe for ease, and rest, and to loade and unloade: wherein he sheweth himselfe a faithfull servant having care of his Masters cattell, though out of sight, and feare of him; and there is a compassion to be shewed to the dumb beast, Gen.33. vers.13,14. Prov.12.10.

V. 12. *God of my master*] He doth not deny him to be his owne God, but intitles him to Abraham in respect of Gods greater familiarity and solemne Covenant with him, and more gracious promises to him, for whose sake he hopes for better successe, then for his owne.

I pray thee] Marriage though it be not a Sacrament, is not to be managed in a meere carnall or politique, but in a religious manner, 1 Tim.4.3,4.

I pray thee send] He sheweth herein both his fidelitie to his Master, in bearing a faithfull, and affectionate heart to the affaire he had in hand; and his piety to God, in begging a blessing upon it from above. Of the use and benefit of prayer, see Phil.4.6. 1 Thes.3.11,12.

V. 14. *let it come to passe*] The servant, moved by Gods Spirit, desired to be assured by a signe, whether God prospered his journey or no. It is like this godly man had some secret instinct of God for his request, or a prediction from his Master who foretold him that God would send his Angel before him, vers.7. if not, it was too much boldnesse to limit God to such a condition; howsoever it is a singular example, as that of *Gideon*, Judg.6. from the 36. vers. to the end of the Chapter, and not to be drawne into a rule of imitation.

V. 15. *before he had done speaking*] God giveth good successe to all things that are undertaken for the glory of his Name, and according to his will; and he is sometimes so gracious in granting the desires of sincere hearts, as to yeeld to their weaknesse; see Gen.19.21. yea to their curiosity, Judg.6. v.36. and to be more speedy in giving, then they can be in craving,

v. 22. Isaac when he way to marry Rebecca, he sends her Jewells before-hand; that having them she might be more lovely in his Eye. So Christ the Husband of his Ch. — enriches her with faith, meekness, Humility —

Dr. Sibbs, 2 Cor. 2. 9. p. 199.

ving, Isa. 65. 24. Dan. 9. 23. sweet allurements to draw us to his service.

pitcher upon her shoulder] A rich mans daughter, and a Match for a Princes sonne (for so was Isaac, Gen. 23. 6.) faire to look upon, ver. 16. did not in those times of godly simplicitie, eat *the bread of idlenesse*, Prov. 31. 27. nor disdaine honest, though vulgar services; Gen. Chap. 18. 6. vers. 19, 20. of this Chapter, and Chap. 29. 9. & Exod. 2. 16. Which may be a rebuke to the nice, and mincing daughters of Sion, Isa. 3. 16. who through pride and nicetie, live in the house, as idle as the Lillies of the field, that neither labour nor spin, Matth. 6. 28. they will be content to weare Rebekahs Jewels, vers. 22. but they will neither lay their hands, nor shoulders to her worke.

V. 21. *wondring*] He might wonder to see so much courtesie in a stranger, and so much humble, and laborious officiousnesse (in so beautifull a virgin) to a stranger, vers. 18, 19, 20. and it gave him occasion to consider, and to wonder at Gods providence giving such speed (as he might well hope) unto his prayer.

V. 22. *a golden eare-ring*] Having first asked her, whose daughter she was, (for so he saith, vers. 47. repeating the passages betwixt them) he put upon her an habiliment, or jewel of gold; the word sometimes signifieth an *eare-ring*, Gen. 35. 4. sometimes a *nose-jewel*, as some render it in this place. In the wanton wardrobe of the daughters of Sion we find *nose-jewels* mentioned, Isa. 3. 21. which some people hang at their noses, though they may be called *nose-jewels*, because they hung down from the forehead to the nose; sometimes *an ornament of the forehead*, Ezek. 16. 12. Hence there is warrant for the godly to weare gold, and precious things; for being Gods goods, and gifts, his children have a good title to them as from him; but withall, first, they must have a good title to them in respect of men; by gift, inheritance, or purchase with their owne paines, or cost: secondly, they must be ordered with sutableness to their calling, and condition in the civill State: thirdly, they must not be costly above their abilitie: fourthly, they must not alwaies use them, especially if grave Matrons, as Sarah, 1 Pet. 3. 3. 6. fifthly, they must neither be fond of them, to buy them at deare rates; nor proud of them; nor thinke the better of themselves for them: sixthly, in cases of great necessitie, they must be willing to part with them: seventhly, while they use them, they must have an especiall care to be adorned inwardly with spirituall graces, with faith which is much more precious then gold, 1 Pet. 1. 7. and with a meeke spirit, which in the sight of God is of high price, 1 Pet. 3. 4. and to set their minds upon the golden glory, and precious Jewels of the new Jerusalem, Revel. 21.

halfe a shekel] The common shekel weighed 160. graines of Barley, the shekel of the Sanctuary was double to it; (as some conceive of it) some say it was not double to that, but to the shekel called the Royall shekel, which was in value about fifteene pence; but what was the just weight of it in Abrahams time, is uncertaine. See Annot. on Chap. 23. vers. 15.

V. 24. *sonne of Milcah*] Which sheweth that Bethuel the father of Rebekah, who was Nahors sonne, had not a concubine but a lawfull wife unto his mother. See Chap. 22. vers. 23, 24.

V. 26. *worshipped the Lord*] He gave thankes to God for the kindnesse offered and further expected from the hand of man.

V. 27. *Lord who hath not left*] He boasteth not of his good fortune, or good service; but acknowledgeth that God hath dealt mercifully with his Master, in performing the promise made unto him.

V. 28. *mothers house*] The women had lodgings apart from the men, both in houses as here, and in Tents, as in vers. 67. of this Chapter. & Chap. 31. 33.

he ungirded] To wit, Laban, whereby we see the gentle entertainment of strangers used by the better sort of people in those times; which example may serve either for imitation, or conviction of future ages.

V. 32. *to wash*] See Annot. on Chap. 18. vers. 4.

V. 33. *not eat untill*] The fidelitie that servants owe to their Masters, causeth them to preferre their Masters businesse before their owne necessitie, and this not in their Masters sight, but in his absence, and at great distance. See Ephes. 6. vers. 5, 6, 7, 8.

V. 35. *the Lord hath blessed*] Gods blessing maketh man rich, Pro. 10. 22.

and hath given him] Great godlinesse, and great riches may sometimes meet together in the same person. See Annot. on Chap. 13. 2.

V. 37. *Canaanites*] See Annot. on vers. 3.

V. 45. *in mine heart*] The devotion of the heart, though not set down in words, prevaileth with God; a comfort to those whose affections are better then their expressions; sighes, and groanes that cannot be uttered, are the best oratorie with Almighty God, Rom. 8. 26.

V. 47. *upon her face*] Any jewel that might be worne in the eare, was called an *eare-ring*, though some such were sometimes worne on the forehead, Ezek. 16. 12. and hanged downe toward the nose, therefore they were called *nose-jewels*, Isa. 3. 21. See Annot. on vers. 22.

V. 49. *deale kindly and truly*] That is, if you will freely, and faithfully give your daughter to my Masters sonne.

to the right hand or] That is, that I may provide else-where; A proverbiall speech of doubting, or indifferencie, when it is affirmative; and of justice, and uprightnesse, when it is negative.

V. 50. *Laban and Bethuel*] *Laban* Bethuels sonne is set before *Bethuel* his father; some thinke there was another *Bethuel* that was Labans younger brother; if it be Bethuel Rebekahs father mentioned, Gen. 22. 23. and in this Chapter vers. 15. 24. 47. then it is like that he being aged, committed the care of all to Laban, who having spoken first, what he said might be ratified by his father, and by the counsell and perswasion of his sonne who (it seemeth) with his mother had more to doe in this matter then his father had; or medled more in it then his father would: see vers. 55.

bad or good] (Chap. 31. vers. 24. 29.) That is, we can say nothing at all against it; no evill against the motion, no good reason why she should not yeeld unto it, since it is of God; or we can use neither faire meanes, nor foule, to hinder the motion.

V. 51. *as the Lord hath spoken*] That is, as he hath expressed his pleasure by giving a signe according to the prayer of the servant.

V. 52. *bowing himselfe*] (Vers. 26. 48.) And in this his gesture of humility his devotion is noted, wherein it seemes he had learned of his holy and humble Master, who though he were accepted by God as a friend, familiarity bred in him no contempt, Gen. 17. 3. but rather a deeper degree both of devotion, and dejection; a fit example to upbraid, and correct the surly, or stately religion of some, who will not bow when they begge for his beneficence; but sit at prayer, as if they came to parley with God, as their fellow, upon even termes. Prayer.

V. 55. *a few dayes*] Heb. *dayes*, or *a decad*. That is, *tenne dayes*, some say, *tenne moneths*; a proportion of time fit to furnish the Bride for another family, and to take a solemn farewell of her fathers house.

V. 57. *at her mouth*] That is, for her consent; this sheweth that parents have not authoritie to marry their children without the consent of the parties; as the children have no power, to dispose of themselves in marriage, without the consent of their parents: see Annot. on Gen. 21. 21.

V. 59. *her nurse*] Her name, *Deborah*, and buriall is noted, Gen. 35. 8. her she tooke with her as a second mother, both in office and affection, as her condition was capable of them; for when mothers forsake the duty of mothers, and turne their children over to be nourished by other breasts, then their own; they turne over the affection of their children to them also: which breedeth a naturall deareness, and tenderness betwixt them; the tenderness of a nursing father is noted, Numb. 11. 12. and of a nursing mother, 1 Thes. 2. 7. and the reciprocall respect of their nurse-children is experimentally manifest very often; but though in Bethuels family a mother, and a nurse were two persons, in Abrahams it was not so; there *Sarahs* example would be a better patterne for *Rebekah*, then her owne mothers.

V. 60. *possesse the gate*] That is, let it be victorious over its enemies; which blessing is fully accomplished in Jesus Christ. See Annot. on Chap. 22. ver. 17.

V. 62. *the well Lahai-roi*] The name of the Well that refreshed fainting *Ishmael*, see Gen. 16. 14. the word signifieth *the well of him that liveth, that seeth me.*

he dwelt] Not apart from his father, but with him; and it is like it was now at *Beersheba*, whither Abrahams servant returned with the Bride, whence there might be some convenient walke towards the Well forementioned.

V. 63. *to meditate*] Or, *to pray*. The word in the Originall signifieth both; and they sort well together; for meditation is a meet preparative to prayer; and prayer, a good conclusion, or shutting up of meditation.

at even-tide] The latter part of the day, is as fit for exercises of holinesse, as the former: why then should not the afternoone of the Sabbath be spent in religious duties as well as the forenoone? Sabbath.

V. 65. *a vaile*] The custome was for the Spouse to be brought to her Husband, her head being covered, in token of her shamefastnesse, and chastitie. Some note a fourefold use of covering the head, and face. First, of griefe, as in Davids mourning for Absolom. Secondly, of indignation, as Hamans head was covered, when the Kings anger was kindled against him, Esth. 7. vers. 8. Thirdly, of reverence, as Elias covered his face, when he talked with God in Horeb, 1 King. 19. 13. Fourthly, of shamefastnesse, and modestie, as this of Rebekah, wherein some have beene so strict, as to allow but libertie for

one eye to ſee withall, and ſo rigorous as to reject a wife for being ſeene abroad without a vaile; to which we may adde a fifth, the covering of ſubjection, 1 Cor.11.10. Theſe two laſt are moſt obſervable by the female ſexe; which with ſome of late hath beene ſo farre out of uſe, as if they meant a great part to become Adamites, baring their breaſts, backs, and arms further then modeſtie will admit of.

V. 67. *Sarahs tent*] It was the manner for women to have their tents apart from the men, eſpecially in great families. See Annot. on Gen. 23.2. & 31.33. and this was a meanes to prevent trouble to the men, and to preſerve modeſtie in the women; for cohabitation of different ſexes (except they be ſuch as are married together) may be dangerous on both ſides. As we ſee in the example of Lot and his two daughters living in the Cave It ſeemeth *Sarahs* tent and furniture was reſerved for Iſaacs wife; for though Abraham meant to marry againe, his mind was not that his ſecond wife, but his ſons wife (ſince he was his ſonne by miracle, and his heire by promiſe) ſhould ſucceed his holy and worthy mother in her proprietie and priviledges.

loved her] The buſineſſe of marriage beginneth with Iſaac in filiall obedience, but it goeth on with a conjugall or husbandly benevolence: ſee Epheſ. 5.25.

comforted after his mothers death] Which was three yeares before; now though his ſorrow for her were by this time well qualified, he had now and then ſad thoughts of her, requiring a comforter, which ſhews a deare and durable affection towards her.

CHAP. XXV.

Verſ.1. VVIſe *Keturah*] Whether ſhe were taken in Sarahs life time (as ſome hold) is uncertaine, ſhe is called here a *wife*, but verſ.6. ſhe is implicitely, and in the 1 Chron.1.32. expreſſely called a *concubine*, and Hagar is called a *wife*, Chap.16.verſ.3. and it may be ſhe being an handmaid of Abrahams family, and Sarah dead, and Hagar diſmiſt if not dead alſo, was taken to wife; and therein her condition was better then Hagars, for the wife (whether firſt or ſecond) was taken with more ſolemnitie of marriage, and might not be caſt off as the concubine; but ſhe was called a *Concubine*, becauſe her iſſue could not inherit as the Concubines could not. See Annot. on Gen. 22.24. and becauſe if taken during the life of the firſt wife, ſhe was not Lady or Miſtreſſe of the family, as the husband was Maſter.

Keturah] This *Keturah* is not the ſame woman with *Hagar*, (her name changed) for *Hagars* name is continued, verſ. 12. nor is it likely that Abraham would make a bondwoman heire to her Miſtreſſe (for the right of his perſon) whom he dearely loved, and honoured, who would not indure either her, or her ſonne to dwell in his family; and though Sarah were now dead, and could not make any quarrell of the matter as before; yet he would not give ſuch an occaſion of diſcontent to *Iſaac*; who could not but take the returne of Hagar to his fathers bed with offence; nor is it like that Hagar being now about 80 yeares old, that he would take her for a wife, who married for the increaſe of his poſteritie; nor that ſhe ſhould (being ſo old) be the mother of ſixe ſonnes, as Keturah was, verſ.2. nor is it probable that Keturah was taken to wife while Sarah lived, ſince there is no mention of her at all till after her death; and it is probable not till three years after, for he was no doubt as mindfull of his wife, as Iſaac of his mother, and as mournfull, and ſo would not marry before him; and (according to the order of the ſtory) it is moſt like, that he marryed afterwards: and it was convenient that Iſaac being a young man, and mature for mariage, (for he was now fourtie yeares of age, Gen.25.20.) ſhould have one wife before his old father had two.

V. 2. *ſhe bare him*] It is no marvell that Keturah ſhould beare ſixe ſonnes, for we read not ſhe was old, and by her preſent fruitfulneſſe, we may conceive ſhe was young; but that Abraham, who fourtie yeares before (that is before Iſaac was borne) was held too old to be the father of a child, his body (not Sarahs onely) being then as dead, Rom.4.19. in reſpect of impotence to procreate, ſhould be the father of ſo many children, is very ſtrange, and in appearance improbable. *Anſw.* It was not by vertue of Abrahams naturall abilitie, which a good while before was dead; but by a new ſtrength given him by God, who had promiſed him a multiplyed poſteritie, Gen. 17. 5. (which had a ratification not only in Sarahs iſſue, but in Keturahs alſo) and was able to make his promiſe good, as well in old as in young Abraham, either by continuing or renuing the maſculine vigour (reſtored to him at the begetting of Iſaac) in his conjugall ſocietie with Keturah: and his bleſſing was the more apparent by how much, by the courſe of nature, he was more impotent.

V. 4. *the ſonnes of Midian*] Were five the founders of ſo many royall families, whence it is that five Kings of Midian are reckoned, Numb. 31. 18. of which five, foure are mentioned, Judg.7.25. & Chap.8.5.

V. 5. *all to Iſaac*] That is, all the eſtate he had at the time of his death; for before that he had given portions to the ſonnes of his concubines and ſent them away; and that was ſo little in reſpect of his maine eſtate, that Iſaac had (in a manner) all given to him, as it is ſaid, Chap. 24. 36. before his marriage with Rebekah.

V. 6. *Concubines*] See Annot. on verſ. 1. and on Chap.22. verſ. 24.

ſent them away] Becauſe Iſaacs poſteritie was to inherit the Land of Canaan, and that would be too little for the numerous progeny of all Abrahams children.

Eaſt countrey] That is, in reſpect of the Land of Canaan, as Arabia, Syria, and other places of like ſituation. See Judg. 6.3. & Chap.7.verſ.12. Job 1.3.

V. 8. *good old age*] (Gen. 15. 15. Judg. 8. 32.) when he was 175. yeares old. See the Annot.on Chap.24.verſ.1.

full] (1 Chron. 29. 28. Job 42.17.) The Originall hath no more, for ſometimes the word is left out in the Hebrew which by the ſence is eaſily ſupplyed; as Pſal.73. verſ.10. *Waters of a full are wrung out unto them*, that is, *waters of a full cup*, or *veſſell*. So here Abraham was *full*, that is, *of dayes, or yeares*; or full in the fulfilling of his deſires for this life, not much caring for any more of the world.

gathered to his people] The like phraſe is uſed of Iſhmael, verſ. 17. and hereby the ancients ſignified that man by death periſhed not wholly, but as the ſoules of the godly lived after in perpetuall joy; ſo the ſoules of the wicked, in perpetuall paine; and though the godly ſoule departing hence, be ſeparated from humane ſocietie, it is not deſtitute of very good company. See Heb.12.23,24.

V. 9. *Iſaac and Iſhmael*] Iſhmael was older, but Iſaac is ſet before him, as being a better man, and better borne; for his mother was a free-woman, Iſhmaels a bond-woman; and he was borne in a better ſtate, for he was borne of a lawfull wife, Iſhmael of a concubine; and to a better eſtate, for he was heire of the principall promiſe of God made to Abraham.

Iſhmael] Iſhmael, though he were not againe received into Abrahams family, dwelt not at ſo great diſtance, but that he might heare of his death, and ſo come to his buriall.

V. 11. *Lahai-roi*] See the Annot. on Chap.24.verſ.62.

bleſſed Iſaac] As he was the ſeed rather of faithfull beliefe then of fleſhly abilitie, Rom. 4. 19. So the bleſſing was rather ſpirituall, then temporall; for Iſaac was an husband twentie yeares before he was a father; whereas Iſhmael was ſooner, and was the progenitor of twelve Princes, verſ.16. according to the promiſe of God to Abraham, Chap.17.20.

V. 13. *generations*] Or genealogy, as their pedegree hath been ſet down in Regiſters and Records.

V. 14. *Dumah*] Of this Dumah the ſonne of Iſhmael, the Idumeans are thought by ſome to have deſcended; by others the Idumeans are held to be the poſteritie of Eſau or Edom, called *Idumeans* for *Edomeans*.

V. 15. *Tema*] Of whom was the countrey and citie of Tema or Teman bordering upon the South of Idumea, of which countrey was Jobs friend *Eliphaz*, Job 2.11. and ſome ſay, King alſo.

V. 16. *townes and*] By the places where they ſorted together for cohabitation or dwelling, and their Caſtles or ſtrong holds againſt their enemies, which haply bare the name of ſome eminent perſon of their family or kindred.

V. 17. *gathered to his people*] From which place the Hebrews collect the repentance and ſalvation of Iſhmael. See the Annot. on verſ.8.

V. 18. *Havilah*] An ample Region of Arabia reaching from the Perſian gulph to the red Sea, and to Egypt, whereof mention is made, Chap. 2. verſ. 8. not that Havilah of India, or any Region in Africa.

died in the preſence of] His brethren all ſurviving him, and by their vicinitie, if not preſent at his death, yet taking notice of it; the Hebrew word *Naphal* ſignifying to *fall*, is referred by ſome to a lot, that is, ſo they take the ſenſe to be the allotting of his portion in the preſence of his brethren, Chap.16.verſ.2. See the Annot. on that verſe.

V. 20. *Padan Aram*] The name not of the citie of *Bethuel*, for that was *Charran* or *Haran*, but of the countrey called alſo *Syria*, where that citie ſtood; which Syria in Hebrew is called *Aram*, from Aram the ſonne of Sem, Gen.10.22. whence ſome Tranſlations have the words *Aram*, and *Aramites*, whereas others uſe the words *Syria*, and *Syrians*; and both names ſignifie the ſame countrey, and people; and it is ſometimes called *Aram-Naharaim*, Pſal.60. title. That is, *Aram* of two Rivers, for *Naharaim* is the duall number of *Nahar* a River; and it is called *Padan Aram*, *Padan* in the Chaldee and Syriak tongue ſignifieth *a couple*; thence it is called *Padan-Aram* and *Naharaim*, becauſe it is ſituate betwixt a couple of Rivers, *Tygris* and *Euphrates*; and for the ſame reaſon it is called *Meſopotamia* in Greeke, which word ſignifyeth *in the middeſt of Rivers*; *Bethuel* is here called *a Syrian of Padan Aram* for diſtinction from the other Syria, called

25.27.— plain —
Tremel. & Junius, Integer.
Tindal, Parfect.
Piscator, vir integer
Parens, — Hebr. Perfectus, hoc est
integro & placido ingenio.
Calvin, Vir integer.

called *Syria Zobah*, or *Aram-Zobah*, Psal.60. tit. Adrich. Delph. Theatr. Ter. Sanct. pag.94,95.

V. 21. *Isaac intreated the* LORD] The Lord had promised to make good the promises made to Abraham in Isaac, Gen. 21. 12. yet he prayeth to God, and continued to pray unto him many yeares, and at last was heard in that he prayed for; of whom we are to learne neither to presume upon Gods promises, without doing our duties, nor to be weary of praying, if God be not speedy in granting what we pray for; For being without a child for twentie yeares after he was married (for he was fourtie yeares old when he was married, vers. 20. and sixtie when these twins were borne, vers.26.)so soone as he conceived that Rebekah was barren, not seeking a more fruitfull Bed-fellow, nor the offering any such unto his choice, he often, and a long time importuned God to make her the mother, as he hoped himselfe should be the father of many nations.

for his wife] Heb. *against his wife*. Because(as some take it) she had no mind to be a mother,or,because of the pains of childbirth which were against her; but the meaning may be that they prayed in such a posture,as that one was placed over against the other. Or *against his wife*, that is, as David prayed against Achitophel, that is, not against his person, but against his policie, so Isaac prayed not against the person of Rebekah, but her barrennesse.

barren] It is noted of many worthy women, that their fruitfulnesse hath been restrained for a long time, as *Sarah*, *Rebekah*, *Rachel*, *Hannah* the mother of *Samuel*, in the Old Testament; and *Elizabeth* the mother of *John Baptist*, in the New; whose long waiting hath been recompensed (at last) with an happy birth of a worthy person. In such examples God sheweth his power over nature to make it fruitlesse, or fruitfull, as he pleaseth; and thereby tempereth the affection, that it may not be too much set upon a beautifull person, as Rebekah was, Chap. 24. 16. and increaseth the devotion of prayer for the blessing.

V. 22. *Children strugled*] It is not strange for a woman with child with twins, to feele some painfull spruntings of them within her, especially towards the birth, where each striveth first to come forth, but this was more then ordinary, and therefore it was not onely a misery to her, which she could not beare without complaint; but a mysterie also, figuring the conflict of two nations, vers.23.

to inquire of the LORD] She went apart to some private place, by prayer to entreat the Lord to acquaint her with the cause of such extraordinary commotion within her.

V. 23. *two Nations*] That is, two persons vertually including two nations, as in their root, and originall, as all mankind was radically contained in Adam, because all proceeded from his loynes; these two nations are those which in after time were called Israelites, and Edomites or Idumeans; of these the people descended from the younger brother shall prevaile above the posteritie of the elder; and the Israelites which are (if true Israelites) the true Church Militant, shall be the Triumphant Church, above the malignant Idumeans.

the elder shall serve] Upon this place the Apostle grounds the Doctrine of Free-Grace in the election of some, and reprobation of others before the doing of good, or evill, Rom.9.12,13. Mal. 1. 2, 3. But for clearer explication of this place, we must note that the words may be taken in respect of the persons of these contending twins, or in respect of their posterities; in *respect of their persons*, the preeminence of Jacob the younger above Esau the elder, consisted in the prerogative of the birthright, (which gave him authoritie over his brethren, and the rest of the household, under his father) devolved from Esau to Jacob. 2. In the promise of the Land of Canaan. 3. In the holy Covenant of Religion with God, whereby his Church was propagated in Jacobs posteritie, not in Esaus; and to that Church humble subjection is prophesied, Esa.49.23. see also Gal. 4. 25, 26. Revel. 3. 9. But otherwise in respect of temporall preeminence, Jacob might be said to serve Esau; for he called himselfe his servant, Gen.32. 18. 20. and Esau his Lord, Gen. 33. vers. 13, 14. and did him homage, bowing himselfe to the ground many times before him, Gen. 33. 3. yet did the posteritie of Jacob subdue the posteritie of Esau, when in Davids time the *Idumeans* or *Edomites*, that came of Esau (who was called Edom) were subdued by the Israelites, (who descended of Jacob and bare his name, for he was also *Israel*, Gen.32. 28.) and under their subjection were brought, 2 Sam.8. 14. and though for their sinnes, afterwards the Edomites broke their yoke, as Isaac prophecied, Gen.27.40. yet the Israelites never served the Idumeans, or Edomites. See the Annot. on Gen.27.40.

V. 25. *red like an hairy garment*] With red haire all over his body, a strange and extraordinary birth, importing that Esau would prove a cholericke, cruell, and brutish man, and of monstrous ill manners; in whose person God prefigured the bloody and barbarous disposition of such as persecute his Church, and children, Ezek.3.5. Obad. 10.

Esau] The word signifieth either *made*, or *perfect*, by which was meant the strength of his constitution, as if he were already rear'd, or nurst, and rather like a man with a beard, then a new borne babe without teeth: and that name might be given him, with a purpose to please the mother, who being a beautifull woman, would be apt to take discontent at a deformed, or unhandsome child, as Esau was, being very hairy, as Jacob said of him, *my brother is an hairy man*. See Genesis Chapter 27. vers. 11.

V. 26. *tooke hold*] A Divine presage that Jacob should supplant him, and bring down his head as by tripping up his heeles; which came to passe in his getting of the preeminence of the birth-right, and in other matters, whereof see Annot.on vers.23.

Jacob] Hebr. *Jaghnakob*. His name beares the remembrance of the act, for it signifieth *a supplanter*, or *taker up of the heele*, from *Ghnekeb*, which in Hebrew signifieth *the heele*, or the *sole of the foot*; or from *Ghnakab* which signifieth *to deceive by supplanting*, or taking hold of the sole of the foot.

V. 27. *hunter*] The different disposition of the godly and the wicked, is figured in these two sonnes: the one like Nimrod, Gen. 10. 9. are of harsh, rough and fierce natures, and give themselves to exercises of violence, as Esau did; the other more disposed to civill societie and benignitie, as Jacob was.

V. 28. *Isaac loved Esau*] Isaac loved Esau better then Jacob, as Rebekah loved Jacob better then Esau; and he loved him because he did eate of his venison; it was then a fleshly love, and so an infirmitie in Isaac; but withall Esau being cunning not onely in hunting for the prey, vers. 27. but otherwise, might insinuate into the affections of his father; and by being very officious to please his palate, might make himselfe as great a favourite with Isaac, as Jacob was with Rebekah.

V. 29. *Jacob sod pottage*] Household services in those dayes were not so distinguished as now they be, so that the sonnes might dresse meat, as well as the daughters; and the daughters carry upon their shoulders as Rebekah did, Chap.24.15. as well as sonnes.

V. 30. *red pottage*] Heb. *with that red, with that red*. Red by some herbes, as lentiles, whereof they were made, see vers. 34. or, by somewhat put into them which might give them that colour, as Safron. The word *red* is doubled because the pottage was very red, as the *good good*, Judg.11.25. emphatically signifieth *very good*, and *naught naught*, Prov. 20.14. *very naught*.

therefore was his name called Edom] For that signifieth *red*; and that name might be given him not onely because he was greedy of this red pottage, doubling the word *red*, as it appeared to his sense, and omitting the word *pottage*, vers.30. but also because he was red in complexion and colour of his body, vers. 25. being overgrowne with red haire. And it is to be noted that by the better sort, he was more commonly called by his worse name Edom, then by his better name Esau, (which signifieth *made*, or *perfect*) and rather from the redness of the pottage whereabout he offended, then the redness of his body which was without his fault, as appeareth, vers.25. He had (as some thinke) a third name, which was *Seir*, from his hairinesse; for *Seir* signifieth hairie; but in the Scripture it is not given him as a proper name, as *Edom* and *Esau* were, but as an appellative, or a common name, or title; for he was hairie Esau, as his father was blind Isaac, whose proper name was *Isaac*, and *blind* an appellative title added to it.

V. 31. *sell me thy birth-right*] The birthright contained a fatherly preeminence over the brethren, the Office of the Priesthood, before the Law written, and a double portion of the fathers estate; Deut. 21.17. but for the Priesthood it was otherwise before the Law of Moses then afterward; for before Moses time the Priesthood was not limited to the elder brother; for Abel offered sacrifice as well as Caine, and the father of the family while he lived was ordinarily the Priest; and when he died, his eldest sonne succeeded in that office, as well as in the government of the family; but in Moses time there was a law for the first-borne of man and beasts, the one as a Priest to offer, the other as a sacrifice to be offered, Exod.13.2. In denying Esau reliefe in his hunger, except upon such hard termes, Jacob had shewed himselfe an uncharitable man, and a very unkind brother; but it is like his mother, who received the prophecie of his preeminence, vers.23. directed her younger sonne (as by an especiall providence of God) how to deale with the elder.

V. 32. *at the point to die*] Heb. *going to die*. No great danger of death; but this was an expression noting the greedinesse of his appetite, and greatnesse of his passion.

V. 33. *sweare*] An oath is more then a promise, and so much as may oblige the conscience of a profane person, who cares not to violate or breake his word, if he be no further bound.

this day] It is probable that this was not the first time that Esau, and Jacob had parley about the primogeniture; Esau was not a man fitly qualified for it, because he had more mind to be among unreasonable creatures in the field, then reasonable men in the family: for the Priesthood he was too profane, and under that title he is taxed, Heb.12.16. and here it is said, that he despised it, vers. 34. and for the double portion the privi-

ledge of the first-borne, Deut.21.17. he had no need of it, for he could carve himselfe a competent maintenance with his sword, as his father foretold of him, Gen.27.40. therefore having often, as it is like, made light of it, and promised to give it up unto his brother; he now tooke advantage of his present hunger to make a firme, and finall bargaine for it to be ratified with an oath, wherein he did unkindly in denying reliefe to his brother in necessitie, unjustly in requiring too great a price of that he sold, and impiously in tempting him to so profane a contempt, if he had not some secret instinct, or some revelation (by his mother consulting with God, or some other way) for the carriage of the contract in this sort; howsoever the great wisdome of God can order small occasions, as this was, to great purposes, and can convert the weaknesse, and wickednesse of men to his owne glory; yet this must not embolden any to doe as Jacob did, unlesse upon such warrant as Jacob had.

V. 34. *despised*] Neither before nor after the sale of his birthright did he thinke or care how bad his bargaine was by selling so pretious a thing for so poore a price, but did eat and drinke and goe away without any repentance for what he had done: See Heb.12.16. Yet he might have a purpose to recover that againe by force, which he conceived was gotten by fraud.

CHAP. XXVI.

Vers.1. *IN the land*] That is, of Canaan; though it were a fruitfull Land, Gods curse for mans sinne made it unable to feed the Inhabitants.

besides the first] Whereof Chap. 21. Deliverance from afflictions is no assurance that they shall not returne; if men renew their sinnes, God may and will recall his plagues, and punish them againe. See Levit.26. vers.15, &c. Psal.78.

Abimelech King] See Annot. on vers.26.

V. 2. *not downe into Egypt*] Gods providence alwaies watcheth to direct the waies of his children, and to see them provided for in the hardest times, Psal. 37. 19. Though Egypt were a very fruitfull place, and Isaac might have a mind to sojourne there as did his father before him, yet he is especially forbidden so to doe, because now God had revealed the captivitie of Abrahams posteritie in that Land, which then he had not done; and that he would have him guided rather by his owne word, then by his fathers example, though that in many things was a good patterne for his practise, as it is proposed to him, vers.5.

V. 3. *I will be with thee*] As God made the promise of his free mercy; so doth the confirmation thereof proceed from the same fountaine.

unto thee] To thee as a sojourner, to thy posteritie as owners by way of propriety, possession, and hereditary right.

V.5. *Abraham obeyed*] He commendeth Abrahams obedience, because Isaac should be more ready to follow him in the like.

because] God makes good his promise, and Covenant out of the same goodnesse that moves him to make it, and that is his own pure grace; not mans merit, Rom.4.4. & Chap.3.28. yet on mans part there are conditions required, and by the assistance of his grace performed, and graciously accepted, and mentioned as if there were some causalitie in them for Gods acceptance; not to make man confident in himselfe, but diligent in his dutie to his Maker. So Chap.22.16.

my voyce] This varietie of expression commends Abrahams promptnesse, in obeying God in what way soever he was pleased to reveale his will unto him.

V. 7. *she is my sister*] In this Isaac followeth the example of his father, Gen.12.13. not unknowne, though unseene, how needfull it is for parents to take heed of setting an ill example before their children, how apt they are to follow them, rather in evill, then in good; for Abrahams obedience is commended vers. 5. and the first imitation of him that is noted, is in that wherein he should have shunned his example: yet by way, not of defence, (for there was untruth in their intent) but of extenuation; the phrase of the time may be alleadged, which called even strangers by the name of *brethren*. See Gen.29.4.

feared to say] Whereby we see that feare, and distrust is found in the best, not as a barren sinne which begets not another, but as a parent of lying: so the terrour of the wrack may be the shipwrack of truth, though used to extort a confession of the truth.

faire] See Annot. on Gen.12.11.

V. 8. *looked out*] This was not shortly, but a good while after they came to Gerar; and it was in the day time, haply in some Garden, where the King having high, and free prospect every way might see them, as *David* did *Bathsheba* when she was bathing of her selfe, 2 Sam.11.2.

sporting] Shewing some familiar signe of love, whereby it might be knowne, or probably supposed she was his wife: the word here used for *sporting* in the Originall, is neere of kinne to the name of Isaac, signifying *laughter*, Gen.21.3. and the very same which is used of Ishmaels mocking of him, vers.9. of the same Chapter; for the same act may (according to the disposition of the mind) be taken in a good or bad sence; and for the carriage of Isaac, it was some signification of pleasing familiaritie, which might be allowed betwixt man and wife, Deut.24.5. Prov.5.18. but not betwixt a brother and a sister, (though it were not such as was proper for the bed, or for the night, for Isaac and Rebekah had both more grace and modestly then so to behave themselves in the day, where the King might see them) which made Abimelech so confident that she was his wife, and not his sister, as is shewed in the next verse.

V. 10. *What is this that*] Abimelech passionately expostulateth with Isaac concerning the deniall of his wife; which sheweth how adultery, and dissimulation were condemned even by heathen moralitie; and blameth the wantonnesse, and wickednesse of such as professing true Religion, make no scruple or conscience to commit such sinnes.

guiltinesse upon us] The act of sinne committed by one may bring a guilt upon others; a guilt with the punishment due unto it; see the Annot. on Chap.20. vers.9. In all ages men were perswaded that Gods vengeance should light upon wedlock-breakers.

V. 11. *he that toucheth*] (Vers.29. & Josh.9.19. Ruth. 2.9.) That is, he that hurteth or wrongeth them, Psal.105.15. especially that wrongeth either of them by any immodest or unlawfull touching of his wife. See Gen.20.6. Prov.6.29. 1 Cor.7.1.

V. 12. *sowed in that land*] Not any as his owne possession, but either hired for his use, or not used by others, because barren and wast.

V. 12. *an hundred fold*] An hundred graines for one, or an hundred measures for one; the Septuagint specifie the graine, saying, it was an hundred measures of Barley, haply mistaken by reason of the vicinitie of the word *Sheguarim*, signifying *measures*, and *Segnorim*, signifying *Barley*, which differ little in the Hebrew letters: the greatest measure which our Saviour mentioneth in the Parable of the seed, Matth.13.8. is an hundred fold, and though in some extraordinary fruitfull soiles the returne be noted to one hundred and fiftie, three hundred, yea foure hundred for one, Plin. lib 18. cap. 10. yet in such a soile as Isaac tilled, especially in a time of famine, it might be accounted a miraculous fruitfulnesse to receive an hundred for one.

the Lord blessed him] See how, vers. 13, 14, 15. and therewithall, that of Solomon fulfilled, *The blessing of the Lord maketh rich*, Prov.10.22.

V. 14. *servants*] Or, *husbandry*; as in the Margine; that is, much ground for tillage, and many servants to manure it.

envied at him] The prosperitie of the godly is an affliction to the wicked, Psal.112.10. by their envie at it, for *envie slayeth the silly one*, Job 5.2.

V. 15. *the Philistims stopped*] The hatred of the Religious, and breaking covenant with them by the wicked, is very ancient; yet to defend and plead for breach of faith with the faithfull under the name of Hereticks is an hereticall practice, both new, and naught.

V. 17. *the valley of Gerar*] The Hebrew word signifieth a *Floud*, or valley where water at any time runneth; but because by the confluence of waters in such low places, especially after raine, or snow, the waters runne muddy, there was need of Wels whence it might be drawne more cleare, and better for use, both of man and beast.

V. 18. *digged againe*] Because he was sure there was water there, and that he had a right unto it, and in renuing that right, he renued the grateful memory of his gracious father.

V. 20. *ours*] Because it was digged in their ground, yet not theirs in right, because it was digged with consent of the owners.

V. 23. *thence to Beersheba*] The famine being ended, he returned to the place whence the famine had driven him.

V. 24. *God of Abraham*] God assureth Isaac against all feare, by rehearsing the promise made to Abraham, to whom with singular favour he entitles his Godhead, as if he were his God more then any ones; and in that he is called *the God of Abraham* after the buriall of his body, it is an Argument that he liveth in soule, for *God is not the God of the dead, but of the living*, Matth. 22.32.

V. 25. *Altar there*] (Gen.13.18.) To signifie that he would serve no other God but the God of his father Abraham.

V. 26. *Abimelech and Phicol*] The same names we read of, Gen.21.22. but whether they be the same men, that there made the covenant with Abraham, is uncertain, they might be the same supposing them to be about an hundred yeares of age. But then it is somewhat strange that in this entercourse there is no mention of the accord with Abraham in former times, and that a man so well minded as that Abimelech seemed to be (if he were the same) by his good dealing, first with Abraham, Chap.20. and since with Isaac, ver. 10, 11. of this Chapter, should deale

26. 7. [She is my Sister.] Peccat igitur Isaac: Primo Diffidentia.
2. Mendacio. 3. Perfidia, quoniam uxorem a fide conjugii absolvens, quantum in se est, alijs ambiandam Prostituit & dedit. _____ Annumeretur exemplis infirmitatis sanctorum, qui et ipsi quandoq; ad providentiam Dei non satis attenti vacillant in fide et metu praepostero decurrunt ad consilia illicita & periculosa. _____
_____ Tam diu igitur Deus pudicitiam Rebeccæ defenderat: quam Isaac videbatur prostituisse. Pro sua enim bonitate non destituit suos in periculis, in quæ aliquando sua culpa decidederunt. Pareus, p. 314. col. 1, 2.
Septembris 9. 1729. L. B. scripsi.

deale so injustly with him as to withhold the use of those Wels from his heire, which by a solemne Covenant were his; unlesse envie at his prosperitie (which was such that he desired Isaacs departing from him, vers. 16. and which Isaac interprets as a testimonie of hatred, vers. 27.) should make him become injurious to him; and unlesse wrong were done by his servants without his knowledge, as before is noted in the story of Abraham, Gen. 21. 26. it may therefore be another; *Abimelech* (signifying *my father the King*) might be an hereditary Title of the Kings of *Gerar*, as the name *Pharaoh* was of the Kings of Egypt; and the word *Phicol* compounded of two Hebrew words, *Phi*, or *Phe*, a *mouth*, or *face*; and *Col*, all, *the mouth of all*, might be a name of office, for a man of publique power, and authority, who was as it were the mouth of all by his speaking in the publique affaires, wherein all were concerned and concluded; or the face on whom every one cast his eyes, as expecting from him counsell, command, or conduct.

went to him] Not out of love for they hated him, vers. 27. but in craft to set upon him if they saw him too feeble for them, and if not, to treat with him upon termes of friendship.

V. 28. *with thee*] See Annot. on Vers. 3.

V. 29. *that thou wilt*] Heb. *if thou shalt, &c.* The Hebrews in swearing begin commonly with *If*, and understand the rest, that is, that God shall punish him that breakes the Oath; as if he that sweareth should say, I sweare to doe thus, and thus, and if I falsifie my oath, let the punishment, or judgement of God light upon me. See Annot on Gen. 14. 23.

doe us no hurt] Here the wicked shew that they are afraid lest that come upon them which they would do to others.

V. 31. *betimes*] Peace is to be embraced with cheerfulnesse and expedition, and oaths of agreement chiefly, to be made fresh and fasting, with all reverence and sobrietie.

V. 33. *Beersheba*] See Annot. on Chap. 21. 31.

V. 34. *Judith*] Esaus wives, and their fathers had severall names, Gen. 36. 2. (for he had no more wives of the Canaanites but two) as himselfe had; for he was called *Esau*, *Edom*, and *Seir*. See Annot. on Chap. 25. vers. 25. & 30.

Hittite] Esau married, as his father did, at the age of fourty; but he did not like him in following his fathers mind in the choyce of a wife; for he tooke two for one, two Hittites the worst sort of Canaanites, Ezek. 16. 3. whereas his holy grandfather tooke a solemne oath of his servant to provide a wife for his sonne among his owne kindred, without the Land of Canaan, Gen. 24. 3. so that his marriage was not onely without his parents consent; but against their mind, which is lesse respect to both, then Ishmael shewed to one, and that one of the weaker sexe; and in condition much more unworthy then either of them.

V. 35. *a griefe*] See Annot. on Chap. 27. vers. last.

CHAP. XXVII.

Vers. 1. *Old*] *Viz.* One hundred thirty seven yeares of age, which some Chronologicall Accountants by collation of severall places of Scripture make up thus; Jacob was borne in the sixtieth yeare of Isaac, Chap. 25. 26. and being now seventy seven yeares old, Isaac must be one hundred thirty seven; and that at his flight to his Uncle Laban (which presently followed the getting of the Blessing) he was seventie seven years of age, appeares thus; from the time of his coming thither, he served Laban twentie yeares, Chap. 31. 38. and in the beginning of the fourteenth yeare of his servitude Joseph was borne, Chap. 30. 25, 26. in the fourtieth yeare of Josephs age Jacob went into Egypt; compare Chap. 41. 46. with 45. 6. and Jacob went thither in the one hundred and thirty yeare of his age, Chap. 47. 9. out of which deduct the fourtie yeares of Josephs age, and the thirteene yeares spent in service before he was borne, and there will remaine seventie seven.

eyes dimme] (Gen. 48. 10. 1 Sam. 32.) It is said of Moses when he was but seventeene yeares younger, *viz.* one hundred and twenty yeares old, that his sight was not dimme, Deut. 34. 7. but that is noted of him as a thing extraordinary.

V. 2. *I knew not*] This reason is not to be referred to the meat, but to the blessing, which was most seasonable when it was pronounced, as the last act of a fathers office with the farewell to the world.

I know not the day of my death] Uncertaintie of the day of death, should make us wise to order the time of life with a double providence; the one for others in this world, the other for our selves in the next; and so to set our selves in present expectation of our parting, or our Masters coming, Mar. 13. 5. but for such preparation no man shall die the sooner; for Isaac after this lived fourtie yeares, even to one hundred eightie yeares, Gen. 35. 28, 29.

V. 4. *meat*] For such as are of full bodies, and good strength: fasting may be a good preparation to spirituall duties; but for such as are weake and in a declining state, as Isaac was, meat may cheare up their spirits, and make them more vigorous in devotion: so it may be better for some to receive the Sacrament of the Lords Supper fasting; for others, after some refreshing.

my soule may blesse] The carnall affection that he had to his sonne Esau, made him forget that which God spake to his wife, Chap. 25. vers. 23. See vers. 28. of that Chapter, and the Annot. upon it.

My soule] That I may blesse thee with all my heart.

blesse thee] (Chap. 28. 3, 4. & 48. vers. 15, 16, 20. & 49. 25, 26.) The Priests, Gen. 14. 19. & Numb. 6. from vers. 23. to the end of the Chapter, did (in the name of the Lord and by warrant from him) blesse the people; so did the Patriarchs, (who were Priests in their families, and some of them Prophets) blesse their children; wherein if they followed the guidance of Gods Spirit, rather then their own affections, it tooke effect; otherwise the blessing followed rather the faith of the receiver, then of the blesser; thence it was that some did blesse, others were blessed better then others, Gen. 49. 26. Heb. 12. 17. Now for Isaac, it seemes, he either did not understand, or not remember the Oracle of God concerning the prelation of the younger brother before the elder; or else it went against his heart or soule to pronounce the blessing according to it.

V. 7. *before the* LORD] That is, in his presence, and with his allowance, who by his gracious act will ratifie my word, and intent.

V. 9. *two good kids*] Two Kids seeme too much for one dish of meat for an old man, but out of both he might take the choisest parts, to make it daintie, and the juyce of the rest might serve for sauce, or for the rest of the family, which was not small.

V. 11. *Jacob said*] His mother it seemeth (though it be not so expressed) had advised him not onely to bring his father a dish of meat, but to present it as in the name and person of his brother Esau.

an hairy man] See Gen. 25. 25. and the Annot. upon it.

seeme to him as a deceiver] Jacob is said to be *a plaine man*, Chap. 25. vers. 27. Yet now he must play the subtle person; and the more subtle, because he had more minde to seeme so, then to be so. The plaine dealing of the godly is of their love to sinceritie, not of simplicitie, or sillinesse; for they could play the Politicians, as well as others, if their wits were not overruled in their working, by their consciences: the like may be observed in Rebekahs carriage of the whole project.

V. 12. *bring a curse*] Deceipt though used for advantage, or defence, is dangerous; and it is especially both prohibited, and threatned if it be a deceipt of the blind, Deut. 27. 18. And in matter of Religion, Jer. 48. 10. Mal. 1. 14. This was both, and therefore Jacobs feare was not without cause.

V. 13. *upon me be thy curse*] Her confidence was great, and made up of *vehement affection* to her sonne, of a *strange opinion of the successe* of her devise, but especially of *a beleefe* that God would establish the blessing on Jacobs person, for which it is like she had a resolution from God upon her consultation with him, Gen. 25. vers. 22, 23. Though this deceiptfull way was her own devising, not of Gods direction.

V. 15. *goodly raiment*] Hebr. *desireable*. A suit of Esaus laid up, not to be worne every day, but upon some extraordinary occasion, as this was; some thinke it was a holy robe made for the first borne to use in holy ministrations, and therefore rather kept in the custody of Esaus mother, then of his wives. But there is no ground for that in Scripture; it might be a better suit then ordinary, kept by his mother for shift, when he came to his father.

V. 16. *skins upon his hands*] To resemble Esau, who was all over like an hairy garment, Gen. 25. 25. And his hands, and necke were thus disguised, not his face; for by this time Jacobs face might be rough with a beard, as well as Esaus, (though his hands and necke were smooth) for he was as old as Esau within a very little, being both twinnes at a birth; and Esau now was married, and he was not married, untill he was fourtie yeares of age, Gen. 26. 34.

V. 19. *I am Esau*] Though Jacob was assured of the Blessing by faith, yet he did evill to seek it by lies; and the more, because he abuseth Gods Name thereunto, vers. 20. Some say, it was not a lie, but a mystery; others, that it was a literall truth, for he was the first-borne by the right of purchase, but he was not Esau that sold it, but Jacob that bought it, and he calleth himselfe by the name of *Esau*, as our Saviour called John Baptist, *Elias*, Matth. 11. 14. but he called John *Elias* not in person, but in office; and they to whom he spake, understood it not of Elias personall presence, but by way of allusion, or resemblance; whereas Jacob meant, and was understood of Esaus person, both in this verse, and vers. 24. Besides, he dissembled, and spake untruly in saying in this verse, he had done as his father bade him; and calling his meat Venison, and in answering, the Lord had brought it to his hands, ver. 20. as if he had made his hunting successefull sooner, then at other times.

V. 22. *the*

V. 22. *the voyce of Jacob*] This (as also vers. 23.) declareth that he suspected something, yet God would not have his Decree altered.

V. 23. *he discerned him not*] His eies were dim, by them he could not judge; his hearing was better; but upon his touching finding him rough like Esau, he gave as much credit to his hands as to his eares; *the voyce is Jacobs voyce, but the hands are the hands of Esau*, vers. 22. and being in doubt what to thinke, his other two senses, his tasting and smelling, vers. 25. 27. bare false witnesse according to Jacobs words, and so he resolved that Jacob was Esau, and gave him the blessing. The Spirit which assisted him in the benediction of Jacob and Esau, and the prediction of events concerning both, did not discover the deceit of his wife and sonne; for the illumination was by particular acts, not by way of habit imparted to him.

V. 27. *as the smell of a field*] Those parts where Esau lived abounded with aromatick, or sweet smelling odours, or spices, wherewith it might be the manner to perfume the cloathes that were laid up, and not wonted to daily wearing; or the skin of the Kids might present a smell (by some artifice of Rebekah) which might be pleasing to the sent of Isaac; he compares it to the *smell of a field which the Lord hath blessed*, with flowers, and fruits, and vines, for saith Solomon, *the vines with the tender grape give a good smell*, Cant. 2. 13. and husbandmen say, that some grounds when they are broken up with the Plough, yeeld a very pleasing smell to him that tilleth them.

V. 28. *dew of heaven*] Deut. 33. 28.

fatnesse of the earth] By this may be understood the Land of Canaan, called *a fat Land*, because it was plentifully furnished with all good things; as Wels digged, Vineyards, Olive-yards, and fruitfull trees in abundance, Deut. 6. 10, 11.

corne and wine] (Deut. 33. 28.) By these temporall particulars were shadowed out blessings of a better qualitie in spirituall matters: for this fruitfull Land of Canaan was a type of heaven, and the plenty of spirituall graces is signified by *a feast of fat things*, Isa. 25. 6.

V. 29. *let people serve thee*] From Jacob came Judah, *and of him came the chiefe Rulers*, 1 Chron. 5. 2. and the Scepter by Jacobs prophecie continued in his Line untill the coming of Shiloh, Gen. 49. 10. that is, the Messias, Jesus Christ. See the Annot. on that place. And for this Prophecie it was particularly fulfilled when the Idumeans, Philistims, and Moabites, were brought under subjection of David, Solomon, and the Asmonean Governours.

cursed be] (Chap. 9. 25. & 12. 3.) Cursed of God, who takes the injuries done unto his Church, as done to himselfe. See Act. 9. 4.

V. 33. *trembled*] Heb. *was astonished*: at the strangenesse of the act, and event contrary to his intention; the deceit, and disguise of Jacob so cunningly carried, and his purpose to Esau so strangely disappointed (by Gods over-ruling providence) put him for a time into wondring and trembling astonishment; and the rather, because now he might perceive that by his carnall affection to Esau he had runne crosse to Gods prediction, Gen. 25. 23.

have blessed him] Though his intention was to have blessed Esau, the effect of his benediction God (by his promise, and Jacobs faith) settles upon him; quite crosse to the conceit of the Papists, who make the efficacie of the Sacrament to depend upon the intention of the Minister; so that it shall be fruitlesse, and in vaine to the receiver, if there want a good intention in the giver.

he shall be blessed] Being convinced now of his erroneous intent touching the blessing of Esau, he ratifieth the Blessing upon Jacob, and now doth that of faith, which before he did with mis-guided fancie, and affection; and so his blessing is recorded by the Apostle, saying, *By faith Isaac blessed Jacob, and Esau, touching things to come*, Heb. 11. 20.

V. 34. *bitter cry*] Because now his fathers solemn blessing upon Jacob had unrecoverably settled his birth-right upon him; in whose example we see that those that make no account of precious things while they have them, may be made bitterly to bewaile the want of them, when they have lost them; though Esau were an hardy hunter, a man of the sword, vers. 40. of this Chapter, God can make him weepe like a woman: See the 1 Sam. 30. 4.

V. 35. *thy blessing*] That is, which appertained to Esau as the first-borne.

V. 36. *rightly called Jacob*] That is, *a supplanter*. He was called *Jacob* from a word signifying *the heele*, because at the birth of Esau he held him by the heele: See Annot. on Gen. 25. 26. Schindl. Pentagl. col. 1373. But by a Metaphor it signifieth *crafty*, and *deceitfull*, Ibid. Esau taketh it in that sense when he calleth him a supplanter, as if his name were given him for naught, for supplanting him two times, wherein there is a Paranomasia. This sheweth his teares were not teares of true repentance; for then he would rather have blamed himselfe, then his brother concerning his birth-right.

tooke away my birth-right] He wrongeth Jacob in this charge, for he tooke it not from him; but Esau lightly esteeming it, or rather despising it, sold it to him. See Annot. on Gen. 25. vers. 34.

my blessing] Not his then, when the birth-right was none of his.

V. 37. *thy Lord*] (Vers. 29.) Isaac did this as he was the Minister and Prophet of God; and though Esau cry never so much, he cannot recover what he hath lost; there is no place for repentance, though sought with teares, Heb. 12. 17. that is, Isaac will not repent, cannot retract what he hath done, though Esau lift up a bitter cry for the Blessing; because the prerogative of the blessed seed, cannot be divided, nor imparted to a wicked progenie; the sons of the world are represented in Esau, as the faithfull in Jacob.

V. 39. *the fatnesse*] Isaacs blessing on Jacob was both spirituall and temporall; on Esau onely temporall: and in this Jacob had the preeminence; for though he name the fatnesse of the Earth, and dewe of Heaven in both; and though some parts of Idumea, Esaus Countrey, were very fruitfull; yet generally it was not comparable to the Land of Canaan, assigned to the posteritie of Jacob. Some make a difference betwixt Esaus *having* of Temporall good things, and Gods *giving* of good things unto Isaac, as if *having* were but an interest of common providence, *giving* a title of especiall favour; but that distinction may be confuted by Hos. 2. 8. & Chap. 13. vers. 11. and many other places.

V. 40. *by thy sword*] A trade of life professed, for the most part, by the worst sort of men; to whom may be well applied the words of Shimei (though ill applied to David, 2 Sam. 16. 7.) for they that are bloudy men, are men of Belial, as Esau was.

serve thy brother] This blessing, *viz.* the blessing in the dominion of Jacob (called afterwards Israel, Chap. 32. ver. 28.) is gloriously set out in the 33. of Deut. vers. 29. See the second Annot. on Gen. Chap. 25. vers. 23.

when thou shalt have the dominion, thou shalt breake his yoke from off thy neck] The word in the Originall is rendred by some learned Hebricians, *When thou shalt have mourned*: or, neerer to the sense of our Translation, *When thou shalt get strength*: and so the sentence will not sound like a tautologie.

thou shalt breake his yoke] The Edomites after they had been subjects to the Israelites about one hundred and fifteene yeares, in the dayes of Ioram the sonne of Jehoshaphat revolted from under the hand of Judah, and made a King over themselves, 2 King. 8. 20. See Annot. on Chap. 25. 23. and as some reckon the time for eight hundred and ten yeares (viz. untill the time of Hyrcanus) they continued in their freedome, at least from the dominion of Jacobs issue; and after that, Herod an Idumean put a yoke upon them, for he obtained to be King of the Jewes, which sheweth that the Dominion of Jacobs posteritie was to be understood chiefly in a spirituall sense; for the prevailing of Religion; and in a literall sense, though there were time enough to make good the promise according to the letter, yet it was but upon condition of their good behaviour.

V. 41. *The dayes of mourning*] Not to him, for he would not be so tender hearted to his father, as to weepe for him, who was so hard hearted to his brother, as to resolve to murther him at such a time.

are at hand] In his desire (and it may be hope also) not in Gods determination, for he lived after this above 40. yeares. God disappointeth the expectation of the wicked, by prolonging the life of the godly; whereof as he onely maketh the measure, so he onely knoweth the end, as well as the beginning.

V. 42. *were told Rebekah*] Vers. 41. He said those words in his heart; but his heart was so full of hate and envy, that it thrust out some words, which came to Rebekahs eares, and discovered his deadly malice against his brother.

comfort himselfe] He hath great hope to receive his birth-right by killing of thee. A wicked heart that can make a comfort of such a mischievous act; yet there is a comfort for a time in taking revenge of a wrong; but that comfort is but like a draught of wine to one in a Feaver, which allayeth the disease for a while, but occasioneth a greater distemper afterwards; so in man; but in God taking comfort in his revenge of the wicked, the case is farre otherwise, Esa. 1. 24. Ezek. 5. 13.

V. 44. *a few dayes*] It proved to be about twentie yeares: so was Rebekah mistaken in the time of Jacobs absence, as well as Esau, in the time of his fathers death.

fury turn away] Prudent Rebekah feared the days of mourning would come upon her, by the death of Jacob, while Isaac lived, the spirit of Esau was so enraged against him, that she doubted he would not forbeare him untill his fathers death; yet she hoped that by time, and absence, it would be asswaged.

V. 45. *both in one day*] Because by fighting they might kill each other; or if one were killed, the other by the sentence of Almightie God was to die for it by the hand of man, Gen. 9. 6. or if he should escape that, she might justly feare the Justice of God

28.11 — Pillows] Dispositi in cervical:
Heb. cervicalia sua. Tremel. Jun.
Head-boulster. Ainsworth.
Head-pillow. Dutch Annot.

God would not suffer such a murtherer to live, as Act.28. 4. or the guilt of so hainous a fact would make his own parents so to be estranged from him, as if he were not at all, or none of theirs.

V. 46. *said to Isaac*] That Isaac might not be troubled with the deadly discord of his sonnes, nor Jacob endangered by keeping within the reach of Esaus wrath, like a prudent woman she presents to Isaacs care another cause of Jacobs journeying to Charran, viz. A caution against such ungodly marriages, as Esau made with the daughters of the Canaanites.

what good shall my life] Esaus marriage was a griefe of mind both to Isaac and Rebekah, Gen. 26. 35. But now feare of a double danger makes her more passionate then her husband; for she feares lest Jacob should take a Canaanite to wife; and lest his marriage should be prevented by an untimely death, an unnaturall murther; the example of Esau made her more apprehensive of the one, and the story of Cain and Abel might further her feare of the other: those that have no children are happily freed from such feares; and they that have, must forecast for the worst, and pray and hope.

CHAP. XXVIII.

Vers.1. *Blessed him*] This second blessing is to confirme Jacobs faith, and to assure him that he was constant to his first benediction, Chap.27.vers.33. though when his tongue blessed him, his mind was upon Esau; and that though it were on his part procured by craft; yet God did now by his fatherly authoritie ratifie it unto him.

of the daughters of Canaan] See Annot. on Chap.24.3.

V. 2. *Arise, goe*] Though Isaac himselfe was not sent to fetch him a wife from his fathers kindred; yet Jacob is to goe in his own person; for it was not safe for him, for feare of Esaus bloody threats, to stay at home, (though this were a reason rather to Rebekah then to Isaac) and there was lesse doubt of his returne then of Isaacs, if he had gone; because there was more invitation to Jacob, his wife to accompany him backe to his countrey, since there were some of her fathers family, and of nearer kindred there already, then when Rebekah was married.

Padan Aram] See the Annot. on Chap.25.20.

V. 3. *God Almightie*] See the Annot. on Gen.17.1.

V. 4. *The blessing of Abraham*] He had his fathers blessing already, and now he blesseth him in his grandfathers name, who had the originall grant of especiall grace to descend upon his seed; by this his faith might be further confirmed, and his courage, and comfort the better supported in his solitary journey.

stranger] The godly fathers were put in minde continually that they were but strangers in this world, to the intent that they should lift up their eyes to the heavens, where they should have a sure dwelling, Heb.11.9,10. Psal.39.12.

gave to Abraham] By promise, for he had not the possession of it himselfe; yet it might be said to be given to him, because it was given to his posteritie for his sake.

V. 5. *The Syrian*] See the Annot. on Gen.25.20.

V. 9. *To Ishmael*] That is, to the family of Ishmael; for he was now dead; whose age of 137. yeares, and his death is set down, Gen.25.17.

Mahalath] Called also *Bashemath*. Gen.36.3.

the daughter of Ishmael] His fathers brother; so now he had three wives, for he had two before, Gen. 26. 34. By this third marriage he thought to make amends for the two first, and to please his father better then before; but that choice made him a worse husband, by multiplication of wives; and not the better sonne; for being the sonne of a free-man, he should not have matched himselfe with the issue of a bond-woman, a stranger from the covenant. The changes of the wicked are not from evill to good, but from one evill to another.

sister of Nebaioth] The eldest sonne of Ishmael, and now his father being dead, the chiefe of his family.

V. 10. *towards Haran*] Or, *Charran*, as it is called, Act. 7.2. which is conceived by some to be situate from Beersheba (whence Jacob came) five hundred English miles; certainly it was very farre off; for Jacob flying from Laban, would make as much hast as he could to get out of his reach, and Laban pursuing him as fast as he could to recover his stollen gods from him, overtooke him not untill the seventh dayes journey, Gen. 31.23. and after that he had a good way to goe to the place of his abode.

500. miles.

V. 11. *stones-- for pillows*] The Sun being set, he was put to take up his lodging in the field, taking the ground for a bed, and a stone for a pillow; the servant of his grandfather went out like a Lord into that Countrey (and so he is styled by Rebekah Jacobs mother, Gen. 24. 18.) having tenne Camels for his service, and other things suitable; but Jacob the blessed heire both of Abraham, and Isaac, is sent that long journey alone, on foot, with a staffe in his hand, Gen.32.10. which was partly for more privacie of his departure, lest Esau should way-lay him in his going towards Haran, which he did in his coming thence with foure hundred men, Gen. 32. 6. but especially to give an example of patience to the godly, and of confidence in God, whose providence was the more apparent towards him, by how much he had the lesse aid of humane meanes; and withall to instruct us, that Gods children must expect their portion of blessing rather in spirituall, then temporall comforts.

V. 12. *dreamed*] See Annot. on Gen. 20.3.

ladder] Christ is that Ladder by which God and man are joyned together; and by whom the Angels minister unto us; all graces by him descend upon us, and we by him ascend into heaven. The upper part of this Ladder is taken by some to signifie his Divinity, and the lower his humanity.

Angels of God ascending and] To this representation made to Jacob, our Saviour alludeth, and applieth the ascending, and descending of Angels unto himself, Joh.1.51. the words are *descending upon him*, but they may be read either descending *above* him; as those who waite on him when he cometh down from heaven to Judgement; for when he descendeth, the Angels that follow after him in place will bee above him, as some may be below him, some on each side of him: or, *unto him*, as having reference unto him in all their ministrations, whether from God unto men, or from men unto God: or, *by descending upon him*, may be meant the placing, & founding upon him of all the heavenly favours, which by the ministery of Angels God communicateth to his Church, and thereby also may particularly be understood the ministery of Angels which they exhibited to him after his *temptation*, Matth.4.11. in his *passion*, Luk. 22. vers. 43. at his *resurrection*, Joh. 20.12. and *ascension* into heaven, Act.1.11.

ascending and descending] They are still in motion, never idle, and as ready to descend, and to be humbled; as to ascend, and to be exalted: their diligence, and obedience is a patterne for us, Matth 6.10. and their continuall entercourse betwixt heaven, and earth, as spirits ministring for their sakes, who are heires of salvation, Heb. 1. 14. may be matter of confidence to Gods children, against the might, and malignitie both of devils, and men: by this (though Angels may heare our prayers, and see our teares) they are not made Mediatours of interception betwixt God and us, or to be served either with supplications, or vowes; for notwithstanding this vision, Jacob did not so account of them, nor apply himselfe unto them.

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V. 13. *to thee will I give*] He enjoyed this promise onely by faith, concerning his seed; for all his life-time himselfe was a stranger in this Land: so then *to thee and to thy seed*, must be *to thee in thy seed*, for they had that in possession, and having the possession for his sake, it was a gift in favour to him.

V. 14. *as dust of the earth*] See Annot. on Chap.13.16. See also Chap.32.12. & Numb.23.10.

thy seed] Chap.22. vers.18.

families of the earth be blessed] (Gen. 12. 3. & 18. 18. Act. 3. 25. Gal.3.8.) By this is meant chiefly spirituall blessings flowing from the vertue of the promised seed Christ Jesus, and from him diffused to all the faithfull, of what Family, Nation, or Countrey soever.

V. 15. *I am with thee*] * In this free and full expression of Gods favour, we see how good a master he is to a true, and faithfull servant; if we would have him such a one to us, we must be such as Jacob was to him.*Jud.6.16.Isa.43.2.Jer.1.19.

untill] This *untill* is an *extensive*, not an *exclusive* word, giving assurance of an especiall time, wherein there is no doubt; but not excluding, or denying the time following, as Matth. 28. 20.

V. 16. *and I knew it not*] God is present every where, but especially with the godly; and not onely then when they are apprehensive of him, but when they perceive no evidence of his presence, as Job confesseth, *He goeth by me, and I see him not; he passeth on also, but I perceive him not*, Job 9. 11. Or, it may be when he said, he knew not that God was there; he ment that such Apparitions were peculiar to the family of the faithfull, and that he did not thinke, God would so have revealed himselfe in that place.

V. 17. *afraid*] Any strange Apparition, though glorious, and gratious; affects mans frailtie with feare, because of his sinne: see Matth.17.6. Luk.2.9. & 8.35. Rev.1.17. but besides he was touched with a godly feare and reverence; Gods professed favour, and familiaritie did not breed contempt; but a reverend awe, and dread of his Almightie Majestie, which David professeth when he saith, *I will come into thine house in the multitude of thy mercy; and in thy feare will I worship toward thine holy Temple*, Psal.5.7.

the house of God] He cals it *Gods house*, where God, and his holy Angels, who are of his household, are especially present; and in regard of that presence, he thinkes it a fit place for the building of God an House, Altar, or a place for especiall worship, vers.22.

the gate of heaven] The Church Militant here below hath such

such neere reference to heaven the Church Triumphant above; that he that is truely a member of the one, may come to knock at the gate of the other, and have it opened unto him, Matth.7.7.

V. 18. *a pillar*] (Gen.35.14.20. Isa.19.19. 2 Sam.18.18.) Or, Statue, which was neither any great thing (for it was no more then one man himselfe could reare,) nor any artificiall thing, (for Jacob had no tooles, and it is like no skill to use them, for such a worke) but it was such a setting up of stone, or stones piled one upon another, as on the sudden he could make, for a thankfull memoriall of Gods gracious apparition to him in that place.

and poured oyle] Which he might the next day fetch from the Citie (being not farre off) and might returne to the place againe; or take with him from home in a viall, or bottle to annoint or refresh himselfe, or to apply in way of medicine, if he had need; and he poured it out upon the pillar as an oblation unto the Lord: (as he did in his returne, Gen.35.14.) Or, as David poured out the water of the well of Bethlehem unto the Lord, 2 Sam. 23. 16. And if this pouring out of oyle were a consecration of that pillar, or place to an holy use, as Exod. 30. vers. 26. & 40.9. it makes not for the popish practice in their superstitious consecration of Churches, and the utensils, or appurtenances belonging to them; for this oyle was not it selfe first consecrated, nor poured out with holinesse, or superstitious benedictions; nor did Jacob any thing therein but by divine instinct & instruicton; nor did he conceive any inherent holines in the place: O but whatsoever estimation or appropriation there was of religious places in the Old Testament, as the Temple of Jerusalem had the preeminence for holy use above all other places; in the New Testament that difference is taken aken away, Joh.4. from vers.20. to the 24. so that God may be served as acceptably in the Assemblies of the Saints, in Christian Churches, and Chappels, as in the Temple at Jerusalem; and in times of persecution in private houses, mountaines, or dens, or caves of the earth, Heb. 11.38. Yea whersoever men lift up pure hands without wrath or doubting, 1 Tim.2.8. as well as in the faireſt Temples.

V. 19. *Bethel*] A Citie neere the place of this apparition conceived to be about thirtie English miles distant from Shechem. The word signifieth the *house of God*; which afterwards was turned by Jeroboam into a place of Idolatry; for there he set up one of his golden Calves, 1 King.12.28,29. and for that abomination the name of it was after that changed into *Bethaven*, Hos.4.15. & Chap.10.5. that is, *the house of iniquitie*, or *vanity*: so the House of God by course of time, and the corruption of men, may be turned into the house of the Devil; true Religion is preserved in the persons of the godly, not in the places of godlinesse; so Rome once the Church of God (by Apostasie from the truth) is of Gods Church become the devils Chappell; of a Bethel, a Babel.

Roma.

Luz] Of this Apparition Jacob maketh mention by the name of *Luz*, which, as it was the more ancient name, so in Jacobs time it was yet in use, Gen.35.6. but whether called *Bethel*, or *Luz*, it was a Citie situate upon an high hill in that portion of the Land of Canaan, which by lot fell to the Tribe of Benjamin, *Ardich. Delph. Theat.* p. 16. *Quest.* How is it then that Jacob lay in the field, when Bethel where God appeared unto him, was a Citie? *Answ.* It is not like that he lodged in a Citie, because he had but a stone for a pillow; but probable, that being benighted, he lay in some field, not farre off, that might be a part of the Territories belonging to the Citie next unto it, and so might be called by the name of the City, at least by him who being a stranger there (for it was about fiftie miles off the place of his dwelling) knew no other name of the place.

V. 20. *vowed a vow*] To vow unto God (not to Saints) things lawfull, and within our power to performe, and without opinion of merit, or casting a snare on our owne soules, or laying a scandall before others, (when we are at libertie to doe otherwise) thus to vow, as it was the practice of the Patriarchs, as Abraham, Gen.14.22. and Jacob in this place, before the Ceremoniall Law, so (now Ceremoniall Lawes are vanished) it is lawfull to vow under the state of the Gospel.

If God will be with me] The word *Im* rendred *if* in this place, may be Englished *when*, and is here neither a word of doubting, nor of condition, in such sort as if Jacob meant either to bind God to give him bread to eate, and cloathes to weare, or to give up his title to him; but it is a word of order, or inference to bind himselfe to some demonstration of his gratitude, *thus*: *if God will be with me, and will keepe me in this way that I goe, and will give me bread to eate, and raiment to put on, so that I come to my fathers house in peace, then shall the Lord be my God*; but I am sure the Lord will doe all this, for this and more a great deale, I have his most free and expresse promise, vers. 14. 15. therefore as sure as God is true of his word, will I bind my selfe unto him by a solemne vow, to acknowledge, and serve him as my God, and to set up a memoriall of his goodnesse to me, and my gratitude to him.

V. 20. *bread and raiment*] Grace and nature are contented with a little. See 1 Tim.6.8.

V. 22. *This stone shall be Gods house*] By *Gods house*, is meant a place of worship; that place in those times was chiefly an Altar; and of that stone with others, he meant to make an Altar, and thereon to offer his oblations. The word *Beth* here used for an house, may be taken for any place of repose, or for that which receives, or holds another thing, as (besides an house for the habitation of men) the *forehead*, Exod. 28. 38. is rendred in the Thargum (or exposition of the Bible in the Chaldean Tongue) *the house of the eyes*; and a *vaile*, in Exod. 34. 35. *the house of the face*: and the Hebrewes of latter time call a *glove*, or *mitten*, *Beth-etsbegnoth*, that is, *the house of the fingers*: so the *grave* is called *the house appointed for all living when they be dead*, Job 30. 23. and all this with reference unto man, and with respect to other creatures, the Sparrowes nest in the Hebrew, is *the Sparrowes house*, Psal.84.3. and the Firre-trees are said to be an *house* for the Storke, Psal. 104. 17. and the holes in the Rocks *the houses of the Conies*, Prov.30.26. and the Spiders web is called the Spiders *house*, Job 8. 14. By *Gods house* then we are not to understand a Church, (for there were no such houses in those dayes) nor a place of any great capacitie or receit; but a place of worship; which place might be an Altar, that Altar made of that stone, as the principall part of it: for here did Jacob build an Altar, and offer an oblation upon it in his returne, Gen.35.7.14.

a tenth] See the Annot. on Chap.14.20.

CHAP. XXIX.

Vers. 1. *Of the East*] That was Mesopotamia, situate Eastward from the Land of Canaan.

V. 2. *And lo, there were*] Thus he was directed by the onely providence of God, to Labans house.

a great stone] Both to keepe the water pure, and the Well full; that it might suffice the flocks; for there were not many such Wels, or waters in those parts; therefore the greatnesse of the stone was a saving of the store.

V. 3. *And they rolled*] That is, the Shepherds who kept the sheep, and came to water them.

V. 4. *my brethren*] It seemes in those dayes the custome was to call even strangers brethren, especially if they were of one profession, or course of life, as Jacob and these Shepherds were.

V. 5. *the sonne of Nabor*] He was the immediate sonne of Bethuel his father, and Nahor was his grand-father; yet is he named the sonne rather of Nahor then of Bethuel, because Nahor was a man of more note: see Chap.31. vers. 53. not onely in the family of *Isaac*, as being his fathers brother, but in the family of *Laban*, as appeares, Chap.31. vers.53.

V. 6. *Is he well*] Heb. *is there peace to him*: or, *is he in peace?* By which word the Hebrewes signifie all prosperitie: and they call Warre *Milchamah*, from eating; because it devoureth all things. Of this expression see Annot. on Chap.37.v.14.

Lo, it is high day] Heb. *the day is great*. That is, the Sunne is yet high, and much day to come; and therefore too soone to gather the Cattell from their meat; and for those sheepe that are already gathered, water them, and bring them backe againe to their pastures.

V. 8. *we cannot untill*] It seemes the stone that covered the Well, was so great, that untill the Shepherds came together it could not be removed; and that none might be left without aide, they agreed to tarry one for another: So some came sooner, some later, which gave Jacob occasion (having himselfe beene accustomed to the keeping of Cattell) to give them his advice out of his good will; and it is not better meant on Jacobs, then taken on the Shepherds part, who doe not snap him up as an over-busie stranger, as the Sodomites did Lot, for medling in matters that belonged not to him; but fairely, and gently give an excuse why they cannot follow his advice: which may be an example of meeknesse, and humanitie, and modestie in our entercourse with others, especially strangers.

V. 9. *And while he yet spake*] See Gen.24.15.

V. 9. *Rachel*] Not Leah, whose tender eyes could not so well endure the light, and open aire, vers.17.

with her fathers sheepe] See Annot. on Gen.24.15.

V. 10. *rolled the stone*] With the help of others, or of himselfe, for being about 77. years of age, the time of full strength in those times, he might happily be able to doe that alone, which required the assistance of many hands, especially if the Shepherds were yonng boyes, or weake women; and he would straine his strength the more, to be the more noted, and better accepted by Rachel.

V. 11. *kissed Rachel*] Having shewed first who he was, and how neere of kinne, he kissed her both according to the common fashion among kinsfolks, and out of especiall affection as having mind to take her for a wife: in divers times and Countreys

28.20. Vowed.] Obs. 6. To make Vows and Promises to God, especially such as are of a general nature, concerning moral and necessary Duties, for the firmer binding of the heart to GOD: is an Usefull and Commendable practice; and in some cases also to make Special Vows, when we are under Special Difficulties & Distresses. This is the first place in Scripture where a Vow is mentioned.

General —— Hoc votum est Cultus Dei praeceptus & necessarius. Parens in loc. Hence there can be no Scruple of entring into, or renewing this Vow publickly; viz. in Church Covenant; which is nothing else but this general Vow.

Ritchel, &c. p. 29.

When men say, A vow is not a necessary Comanded Duty; they mean it of Special Vows. ibid.

29.28. — It is an harsh conception to think that Jacob lived in an unlawfull conjunction, known so to be. I Subscribe therefore to those judicious Interpreters, who conceive that Jacob had an extraordinary, peculiar, divine, Dispensation in this case; whereby he did with quiet of Conscience continue in this polygamous Conjunction with these two Sisters — but it is not for our imitation. Mitchel, MS. p.34.

31-32. Do the Judicial Laws controll the Law of Nature?

treys the use of kissing hath been various; it was sometimes used among men, as v. 13. of this Chapter, Gen. 45. 15. Exod. 4. 27. & Chap. 18. 7. & Luk. 7. 45. though most ususally betwixt them of a different sexe, as a signe of benevolence and love; hence it is applied to expresse the deare love betwixt Christ and his Church, Cant. 1. 2. and that the Apostle gave order to *greet one another with an holy kisse*, 2 Cor. 13. 12. an holy kisse, not a wanton one, as Prov. 7. 13. nor an hypocriticall kisse, as that of Joab, 2 Sam. 29. and of Judas, Mat. 26. 49.

lifted up his voyce and wept] For joy, after upon mutuall report, and speech of the state and condition of the severall families of Isaac, and Laban, and their neere kindred; and no doubt also upon the apprehension of Gods especiall providence in bringing Rachel to the Well, (as Rebekah his mother when she was chosen for a wife for his father,) his heart melted into affections, that could not be kept in, but burst out into audible and visible expressions, such as might both be heard, and seene. See Gen. 45. vers. 14, 15, 16.

V. 12. *brother*] That is, *neere kinsman*, for he saith in this verse that he was *Rebekahs sonne*, who was Labans sister, so vers. 15. By which terme *brother*, was professed an affection belonging to the neerest degree of kindred that can be; so Lot is called Abrahams brother, being the sonne of his brother, Gen. 13. 8.

V. 13. *all these things*] That is, the storie of his fathers family, and of his journey, the cause why he came from his fathers house, and what he had seene by the way.

V. 14. *my bone and my flesh*] That is, of my kindred, Gen. 2. 23. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13.

a moneth] Heb. *a moneth of dayes*. That is, a whole moneth, not one day short.

V. 18. *I will serve thee seven yeares*] It was the custome of many Countreys to buy wives, whereof there are some instances among the posteritie of Jacob, as 1 Sam. 18. 25. 2 Sam. 3. 14. Hos. 3. 2. See also Gen. 34. 12. But because Jacob had nothing to give, coming an emptie way-faring man, with a staffe in his hand, he offereth seven years service for the younger sister.

V. 19. *it is better*] Laban makes no direct answer to Jacobs motion, but gives him good words in the generall, without any intent it seemes to let him so soone be possessed of his choice in particular; Jacob was a plaine man, Gen. 25. 27. of too honest an heart to suspect deceitfull dealing in his Uncle; else he was wise enough (as his dealing with his brother Esau sheweth) to have made a surer bargaine for himselfe.

V. 20. *But a few dayes*] Heb. *one dayes*. Gen. 27. 44. If we loved God, our service of him, though it were for many yeares together, would not be tedious to us; the want of love to him makes men weary to serve him, Mal. 1. 13. though but for a few houres, one day in a weeke, Amos 8. 5. the day that should and would (if our affections were rightly tempered) yeeld us more delight then any of the rest: See Isa. 58. 14.

V. 25. *behold it was Leah*] It was Leah before, but then he did behold her, and saw her without her vaile; for virgins in modestie were vailed, or brought in the darke to the Bride-chamber.

beguiled me] The cause why Jacob was deceived was, for that in old time the wife was covered with a vaile when she was brought to her husband, in signe or token of chastitie, and shamefastnesse. See Chap. 24. vers. 65. And whereas it is said, that Judah thought Thamar to be an harlot, because she had covered her face, Gen. 38. 15. the meaning is, that because her face was covered he knew her not, and because he knew her not, he tooke her for an harlot; or if harlots did weare vailes, they were of another fashion, or worne at other times, and in another manner then Brides were wont to doe; and though she might have beene knowne to Jacob by her speech in the darke, as Jacobs voyce was knowne to Isaac, when he was blind; yet her vaile might be a cover for her silence; for in that the modestie of women appeareth, as well as by hiding of their faces; or her speech being onely a low whispering, it could not easily be discerned. In this deceit it is like that Leah acted her part after her fathers, as Jacob his, after his mothers direction, and therein she was faulty, though in an inferiour degree; for he shewed himselfe a very unjust man, and an unkind Uncle; whereby yet Jacob might be remembred of his deceitfull dealing with his brother Esau: See Matth. 7. 12. though God turned it to good, and might upon this occasion be disposed to repentance for what was past, and to patience under that condition which either his necessitie, or his Uncles dishonestie put upon him.

V. 26. *not so done in our countrey*] Or, it is not the custome of our Countrey. If it had beene so, he should have said so much to Jacob seven yeares sooner, when he offered his service upon condition to marry the younger daughter; this mentall reservation of the custome all this while, shewed it was not Labans custome to deale uprightly; besides if it were the custome, why did he against custome pretend a marriage, and call his neighbours to a marriage-feast betwixt Jacob and Rachel? this pretence of custome is often used against truth, and right; as in the prohibition of marriage to the Clergy, and the Communion cup to the Laitie, and other particulars of the Romish Religion; which indeed in respect of the antiquitie of truth, are but Innovations, though obtruded in the name of ancient customes.

V. 27. *fulfill her weeke*] The word *Shebang* in Hebrew is sometimes taken for seven yeares, (so the Geneva Translation hath it) sometimes for seven dayes or a weeke, so here; the meaning is, that, for as much as the manner was to celebrate a wedding with seven dayes feasting, as Judg. 14. 12. he would accept of Leah for his wife, and celebrate the nuptials after the wonted manner, and that done, he would presently give him Rachel, for whom he should serve the next seven yeares after, which he did; and that he staid not for Rachel untill a weeke of yeares, is evident by order of the story, for Jacob staid in Mesopotamia with Laban twentie yeares, Chap. 31. vers. 38, 41. At the fourteenth yeare of Jacobs servitude was Joseph borne, before which time Rachel had been some good while a barren wife, and therefore as out of hope of issue by her selfe, she gave her maid Bilhah to her husband, who by her had two sonnes before her selfe had any; as the thirtieth of Genesis sheweth; whence it must necessarily be concluded that Rachel was married before the second weeke of yeares, or seven yeares servitude was expired, and so that she was married to Jacob after a weeke of dayes, according to the phrase and custome already observed, not after the end of the second seven yeares service.

V. 28. *fulfilled her weeke*] That is, he tooke Leah for his wife, and fulfilled her weeke of solemn feasting, for the wedding, as hath been said.

Rachel his daughter to wife] Two wives at once, if they had not been sisters, had been one too many for one man, as is implyed in the first institution of marriage; yet besides them he had both their handmaids to be his wives, Gen. 30. vers. 4. 9. The law against pluralitie of wives was not yet expressely declared, nor against the marriage of two sisters; as afterwards it was, Levit. 18. 18. it is doubted therefore, whether at this time either the one or the other were a sinne in the holy Patriarch; it seemeth not likely, that they having such revelations from God should be ignorant whether it were a sinne or no, or that being so godly, they should live so long in a sinne against their knowledge; there was doubtlesse a disposition of the Divine providence in it, if not a dispensation by Divine authoritie for it. For that should not be hastily presumed, since the chiefe warrant that can be pretended for polygamie or marriage of many wives at once, is for increase of mankind, and at the first Creation in Adams time, and the renovation of the world in Noahs time, when there was most need of such meanes of multiplication; God allotted but one woman for one man; and for such like particulars as this of Jacob, though God have his hand in them ruling and overruling them at his pleasure, though Gods part be alwayes pure, and perfect, on mans part there may be corruption, and infirmitie, as in the matter of the benediction of Jacob, wherein concurred both God, and Isaac; Rebekah, Jacob, and Esau: God being altogether just, and holy in his act, they in theirs were every one faultie, though in a different degree; yet for the marriage of Jacob (though unlawfull, at least doubtfull) it may in part be excused in that his mind was to have had but one, that though he loved that one so affectionately, that seven yeares service seemed to him but a few dayes for her sake, vers. 20. and lived with her continually, he modestly, and chastly conversed with her all the while: Now that Rachel, and Leah made offer of their hand-maids to his bed, as his grand-mother Sarah to his grand-father; and that he accepted of their societie, not for pleasure but for propagation to increase mankind, especially, to beget children for Gods Church, such examples must be no patternes for our imitation; yet of polygamie, or having more wives then one, see Annot. on Deut. 17. vers. 17.

V. 30. *seven yeares*] After one seven already spent, and so great wrong put upon him, he without murmuring submits his mind and body to seven yeares service more; A rare example of humilitie and patience.

V. 31. *The* LORD *saw*] God seeth not onely the actions of men that appeare, but their affections though they keepe out of sight.

that Leah was hated, he opened] That is, lesse loved, as Matth. 10. 37. compared with Luk. 14. 26. & Joh. 12. 25. Rachel had beautie to make her acceptable to Jacob; and to make Leah lovely in his sight, God makes her fruitfull, while the other was barren: if Leah had been as faire as Rachel, or Rachel as fruitfull as Leah, there would have been too great a prelation of one before the other. Now God who divideth and dispenseth his favours as he pleaseth, qualifieth them both in different kinds to be pleasing to their husband, and to moderate the affections of Jacob, that he may neither hate the one, nor dote upon the other: Favour, and fruitfulnesse, and every desireable thing is his free gift, who theweth hereby that oft-times they who are despised of men, are favoured of God.

V. 33. LORD *hath heard*] Hereby it appeareth that she had recourse to God in her affliction by her complaint; wherein she did not instruct God in her estate, (as if he knew it not without her telling) but sue to him for removall of her affliction, by the obtainment of her husbands affection; and therein the Lord shewed that he heard her, by making her amiable as a mother, who was not beloved as a wife.

Judah] In this and the precedent names she keeps a memoriall of Gods mercies to her; and as he goeth on in grace to her, so doth she in gratitude towards him; no barren wife to Jacob her husband, nor barren daughter to God her father.

CHAP. XXX.

Vers.1. ENVIED] The word in the Originall is sometimes taken for a lawfull emulation in a good cause, sometimes for an unlawfull indignation at good; so is the word *Zeale* diversely used in the New Testament; In this place it appeareth to be set down in a sinfull sense, as Rachels fault, to be much offended at her sisters fruitfulnesse, her selfe being barren; she should have rejoyced in zeale to Gods gloty in propagation of the promised seed, in the good of mankind by the multiplication of people, in the increale of Gods Church; she should have been glad of the blessing of her own flesh and blood, especially in the neerest degree, as Leah was to her, and in the contentment of her husband, (who had no doubt a great desire to be a father, as well as she to be a mother) in that her defect of fruitfulnesse was supplyed by her sister; but selfe-love makes her sinne against them all; Anger is a passion that is sometimes good, else the Apostle would not have said, *Be angry and sinne not*; Eph.4. 26. But envy at anothers good, Gen. 37. 11. Numb. 11. 29. Psal. 106. 16. is alwayes bad, and so much worse then anger when it is bad, as it is of longer continuance; anger is said to be a short madnesse, and envy may be said to be a long one. See Prov. 27. 4. Gen. 37.11. Wherein we may see the deformitie, and foulnesse of envy, the infirmitie of humane nature, and of the female sexe, even in the better sort of women; the disquietnesse of polygamie, or divers wives at once, even in the most holy, and best ordered family.

said unto Jacob, give] Envie is a sinfull, and foolish passion, as well as wrath, Job 5. 2. which maketh Rachel mistake her husband for her God, as her husband did Leah for her, though God were not veiled as Leah was, but she blinded as Jacob was not. Thus doth naturall corruption breake out of one sinne into another; she beginneth with envie at her sister, but proceedeth to injury against God, and her injury is no lesse then Idolatry; so though she gave over her fathers Idols, she became an Idolatresse againe. Jacobs question implyeth a conviction of her for that sinne.

else I die] Not onely becaule she was not to live in her posteritie, as her sister Leah in hers, (for the parents may be said to live in that their seed liveth in their children) nor that she meant to lay violent hands upon her selfe, (as some have conceived) but becaule if she continued childlesse, she had no desire to live, or conceived the griefe of her barrennesse would breake her heart, and she should die of discontent, for as Job saith, *envie slayeth the silly one*, Job 5. 2. and so it is both a sinne, and a punishment of sinne. The cause why she was so desirous of children might be, becaule fruitfulnesse was pronounced as a blessing; and to want it, was conceived to be a curse, and so was taken for a reproach. So vers. 23. & Luk. 1. 23. 1 Sam. 1. 6. Esa. 4. 1. That Jacob might delight in her as fruitfull, as well as faire; and that her sister might not have that, either as advantage above her, or matter of equalitie with her; for if she might not be his onely beloved, she would be at least his best beloved bed-fellow, which she had cause at least to doubt, for Leah brought him children while she was barren.

V. 2. *Jacobs anger*] A good man may be angry, and it is a good anger when it is set against sinne, especially, when it sheweth, that we preferre the honour of God before the favour of our dearest friend, as Jacob here doth. See Luk. 14. 26.

am I in Gods stead] The godly take it ill that any honour is given to them, which is peculiar to God, Act. 14. 14, 15. Doubtlesse the Saints and Angels above are not well pleased with the Idolatrous services of men below, Revel. 19. 10. & Chap. 22. vers. 9.

who hath withheld] It is onely God that maketh barren and fruitfull, therefore I am not in fault, Psal. 113. 9. 127. 3. Gen. 16. 2. 20. 18. Hos. 9. 14.

V. 3. *my maid Bilhah*] Rachel deserved and had a reproofe in the precedent words, which she tooke with patience, making no reply for her own defence; and seeking to make an amends for it, she makes offer of her maid in her stead to her husbands bed, whereby she might have the name of a mother in the right of her handmaid; for the children that were the handmaids by nature, were the dames by adoption, as Gen. 16. 2. or by right of participation with her husband, as wherein she had a secondary right, though they were her husbands in the first place, Exod. 21. 4. So she made accompt some part of her barrennesse was put away, and some of her husbands good will swayed from her sister (whose envious rivall she was) to her side.

beare upon my knees] The meaning is not onely, that Rachel would receive her children on her lap, as though they were her own, as Gen. 50. 23. Esa. 66. 12. but that at the birth of them Rachel would doe the office of an assistant to the mother, who is many times set upon the knees of another woman, while the Midwife doth her office; and this assistance belonged especially to such as were to be adopting mothers to the children.

V. 4. *handmaid to wife*] Though there be difference betwixt a wife and a concubine, as hath been noted upon, Chap. 22. vers. 24. yet they agree so much, that the wife is sometimes called a concubine, as *Keturah*, 1 Chron. 1. 32. and a concubine called a wife, as Gen. 16. 3. and as *Bilhah* is here called a wife, so is Zilpah stiled, vers. 9. and as wives, their children had their portion of inheritance of the Land of Canaan, with the children of their mistresses, Leah and Rachel; which in other cases was not usuall.

V. 6. *God hath judged me*] It is like that the emulation betwixt *Leah* and *Rachel*, Jacobs wives, as it bred envie on the one side, (for vers. 1. Rachel envyed Leah for her fruitfulnesse) so it raised some proud contempt on the other, as in *Hagar* towards her Mistresse *Sarah*, Gen. 16. 4. or some reproachfull provocation, as in fruitfull *Peninnah* towards barren *Hannah*, 1 Sam. 1. vers. 2, 6. as if God were against them, or had no regard unto them, whom he suffered to be barren; whereupon making her complaint, and prayer unto God, and making him Judge of her cause (as Sarah did of hers, Gen. 16. 5.) God blessing her advise, and offer of her handmaid with the birth of a child, she taketh it to be his judging of the matter on her side, against her emulous sister, who perhaps upbraided her with barrennesse, as *Peninnah* did *Hannah*; wherein (though God be alwayes just) she was somewhat partiall to her selfe, as vers. 8.

V. 8. *with great wrestling*] Or, *excellent wrestlings*, in the Originall, *wrestlings of God*. See the Annot. on Gen. 23. v. 6. with the places quoted in the margin. She had been very emulous, and striven much with her sister to match her in her fruitfulnesse, and for that purpose she had done what she could to indeare her selfe into the love of Jacob, and had used all the helps she could of diet, and Physick, and no doubt had with much importunitie (like unto her husbands wrestling with God) begged the blessing of the wombe for her selfe, and her handmaid, and so prevailed for another sonne; in which boasting though she accompted her selfe to be strong in wrestling, she bewrayed the weaknesse of her sexe, and the vanitie of her minde, for her sister yet had more children then she, and those more her own, then Rachels were.

V. 9. *left bearing*] (Chap. 29. vers. 35.) For a time, for she conceived againe, and had children afterward, vers. 17.

Zilpah her handmaid and gave her to Jacob] Leah meant in this to match Rachel (for there was striving, and wrestling on both sides for the preeminence, both as wives, and as mothers; an evill usually incident to polygamie, or multiplication of wives to one husband;) but what Rachel did in a kind of necessitie, having no child at all, Leah did without necessitie, having children already begotten, and borne of her own body, as thinking it not honour enough for her to goe before her sister in her own immediate fruitfulnesse, if she did not shew her selfe as kinde to her husband in the gift of her handmaid, and matched her sister in that secondary motherhood of the handmaids issue; wherein she shewed her selfe a sister in evill, being as vaine in her desires, as Rachel in her boastings.

V. 10. *beare Jacob a sonne*] It appeares Jacob accepted of her gift, according to her minde, which sheweth that Jacob was too indulgent both to his wives, and to himselfe: such humane frailties are to be noted, pitied, prayed against, and with all care, and caution to be shunned.

V. 11. *A troupe*] That is, either that at the birth of Gad, there was hope of a plentifull issue increasing to a troupe, or that Gad should be a Captaine of a troupe, an eminent man leading others after him.

V. 14. *Reuben*] Supposed at this time to be a child about five yeares old.

wheat harvest] The later harvest; for barley was ripe and reaped before it.

Mandrakes] The word *Dudaim* in the Originall (which some Translations have retained) in the generall signifieth *amiable*, and in Cant. 7. 13. the same word is used in this acception, and no where else in the whole Scripture; there Dudaim is said to give a smell, and it is meant a pleasant smell; thence some Translate it *amiable flowres*, the Greeke turnes it *Apples of Mandragoras*, which is a kinde of herbe whose root hath the likenesse of a man. The fruit of that root called *Mandrake apples* hath been anciently conceived to be of an amorous operation, causing love, conducing to coition and conception; it is said to be of pleasant smell, and colour, by some writers; others say it

is

30. 14. Mandrakes] Rachel sought Children by eating Mandrakes—— but she got none, till she sought them from God by Prayer. Cowper Anat. Christian—. p. 252.

is of a ranck and unpleasant savour; howsoever it is not like to be Mandrake apples, because at this time of the yeare (which was wheat harvest, and that was about the beginning of May in this countrey) the mandrake apples are not ripe; but rather that *Dudaim* here rendred *Mandrakes* was some flowers of the field (such as pleased little children, chiefly with their colour, for Reuben that gathered them was about five or sixe yeare old) and had withall a delightfull smell, Cant. 7. 12, 13. so that Rachel was taken with an especiall delight in them, and desire of them.

V. 15. *is it a small matter*] Leah not well pleased with Rachel before, takes a small occasion to breake out into a passion, the grudge which lay at her heart, now breakes out at her lips, in this question implying, that she makes a small matter of doing to her a great wrong, which she aggravates by adding one wrong unto another.

taken my husband] It seemeth now Rachel and Leah, in respect of child-bearing, were both alike (for though Leah had been fruitfull before, she was at that time barren as Rachel, having given over to beare, Chap. 29. vers. 35. & Chap. 30. v. 9.) and therefore Jacobs affection swayed by the beautie of Rachel estranged him altogether, or for the most part from the bed of her sister, thence she challengeth her for taking away her husband from her; wherein (but that selfe-love made her blind) she might see her sinne recompensed to her in its kinde; for she had wronged Rachel so before, when it could not but be very offensive unto her.

shall lye with thee] She made ill use of her husbands great affection to her; for here she takes upon her the disposall of his person, and for a trifle hires him out unto her sister.

to night] It seemeth there was some set rule betwixt Jacob and his wives for their lying with him by turnes, so that having a certaine right for his societie, they might give it up to each other, as they could agree.

V. 16. *I have hired thee*] That such particulars of seeming small moment are so punctually recorded in the Scripture, the reason may be to shew how observant God is of the Family of the faithfull, and his providence towards them, which reacheth even to the numbring of their haires, Matth. 10. 30.

and he lay with her] The good man, desirous to keepe peace betwixt two emulous women, submits to their passions, and partialities, and makes good the bargaine betwixt them concerning himselfe, though it were made without his consent.

V. 17. *God hearkened to Leah*] This was commendable in both these women, that they invited God by prayer unto their marriage bed, vers. 22.

V. 18. *Because I have given*] Though Leah say right in accompting a child to be the gift of God; yet here she misapplyeth the Divine favour, and maketh it the reward of her former errour, rather then the grant of her precedent prayer; here againe she bewrayeth her infirmitie.

V. 22. *hearkened to her*] See Annot. on vers. 17.

V. 23. *Taken away my reproach*] A reproach among those especially who are fruitfull themselves, and therefore shew contempt towards the barren, to their disgrace and vexation. See Chap. 16. 5. & 1 Sam. 1. 5, 6.

V. 26. *give me my wives*] They were already given, or rather dearely bought with long and hard service; yet he would not take them away without a mannerly preface of leave from their father, before their parting; which condemnes the injurious dealing of many, who make no conscience of stealing away daughters, to make them wives without their parents consent. See Annot. on Chap. 21. vers. 21.

V. 27. *for thy sake*] (Chap. 39. 3.) Masters may here learne to make choice of godly servants, in whose hands their estates are like to prosper.

V. 30. *since my coming*] Heb. *at my feet*. That is, since I set my foot into thy dwelling, or since I set my foot to labour and goe about upon thine affaires. See Deut. 11. 10.

V. 31. *not give me any thing*] That is, no set rate or price for my service, or (as some think) no recompence out of thy precedent or present estate, but out of that which shall accrew unto thee from the date of our present agreement.

V. 32. *of such shall be my hire*] That is, when all the speckled, spotted, or parti-coloured, or browne sheepe, or lambes, and all the spotted, speckled, or parti-coloured goats are removed, and none left but those that are white; I will have none other wages then those young ones which coming of white dammes, are not white but parti-coloured, or browne; and as there were any browne, he gave them to Laban, and kept onely the white (as Labans stock to breed upon) lest his parti-coloured increase should be thought to proceed from the different colours of the rams or dams.

V. 33. *righteousnesse answer*] God shall testifie my righteous dealing by rewarding my labours. So that when my stocke is increased, it will plainly appeare that the hand of God hath beene good to me, not mine false or unfaithfull to thee.

in time to come] Heb. *to morrow*. For that is taken for *the time to come*, as *yesterday* for *the time past*, Gen. 31. 2. Exod. 4. 10. & 5. 7. Ruth 2. 11. as *to day*, for the *time present*, Psal. 95. 7. Heb. 3. 7.

stollen with me] If he had any of the increase of Labans sheep, or goats, that were not spotted, he would be contented they should be accounted his not by Gods gift, but by his owne theft.

V. 37. *took rods*] And pilled part, and left part unpilled, so they were partly white, and partly greene, or of that colour they were of before they were pilled: Jacob here useth no deceit, for it was by Gods direction, as is probably gathered, Chap. 31. vers. 9, 10, 11, 12. and this he did at the ramming time.

greene poplar] Not in respect of colour, but of tendernesse, and moisture, being young, and not hard and dry by growth, or age: See Isid. Etymol. l. 12. c. 1. And he took rods of such trees, either because they were more ready at hand, or for some naturall qualitie (though unknowne to us) inclining to such an effect as he desired; or God, who ordered this device for good successe, directed Jacob to this choyce.

V. 39. *conceived before the rods*] And parti-coloured according to the rods; this was partly by the strength of imagination, which sometimes hath great force to conforme the conception to the object; so women of child have brought forth children resembling the Pictures set before them, sometimes very beautifull, & sometimes very deformed, according to the representation of the Pictures in their sight, or thought at the time of their conception: but this was not all; for as it is like that God directed Jacob to this course, so he blest it to him, that the effect did certainly fall out whensoever the meanes was used to that purpose, Gen. 31. vers. 10, 11, 12. which otherwise had beene very uncertaine, and more like to faile then to take effect; for such an operation of the fancie or imagination is very rare, especially in the unreasonable creatures; howsoever Jacob must not neglect any meanes, that God prescribes; and by this we are taught so to order our confidence in God, as not to neglect any humane providence, which he either prescribeth or alloweth.

ring-straked] That is, having a streake of contrary colour about their leg round like a ring.

V. 40. *faces toward the ring-straked*] This was that by looking upon them, their imaginations might worke to a resemblance of them, which by concurrence of Gods power in favour to Jacob, produced effects though in that kind rare, yet very regular for the increase of his riches to a liberall reward of his good service.

V. 41. *the stronger cattell*] As they which tooke the ram about September, and brought forth about March; so the feebler tooke ram in March, and yeaned about September: yet some conceive the quite contrary, and for such cattell as bring forth twice a yeare (as the sheep in Mesopotamia, and the like observation is made of the sheepe in Italy) the latter birth may be accounted the feebler, for the first-borne hath *the might and beginning of strength*, as Jacob said of Reuben, Gen. 49. 3. and the Hebrew word *Haghnriph*, soundeth to that sense, for it signifieth both late bringing forth, and feebleneſse: and when the feebler ingendred, he laid no coloured rods before them.

V. 42. *so the feebler were Labans*] Laban delt subtilly with Jacob in putting it to him to set downe the condition touching his wages, thinking his modestie would demand lesse then fully to answer his desert; and to prevent Jacobs subtle dealing with him, he put his party-coloured cattell to the keeping of his own sonnes, and committed the rest unto Jacobs custodie, yet is Jacobs portion increased, and Labans diminished.

V. 43. *increased exceedingly*] The meanes whereby this came to passe he mentioneth to his wives where he saith, *God hath taken away the cattell of your father, and given them unto me*, Gen. 31. 9. wherein God dealt kindly with him as a sonne, while his Uncle did him not the justice due to a servant; how much better is it to be servant to God then to man?

CHAP. XXXI.

Vers. 1. *And he heard*] His ill usage in Labans house makes him the more desirous to returne unto Canaan; so the crosses of this world may make us fore-cast for a better Countrey, the Canaan above; and to be willing to remove from *Meshek* and the Tents of *Kedar*, Psal. 120. vers. 5. the habitation of ungodly men, to enjoy better company in a better place, Heb. 11. 10.

words] The children uttered in words that which their father dissembled in heart; for the covetous thinke that whatsoever they cannot snatch to them, is pulled from them.

hath taken away] The wicked envying the prosperitie of the godly, slander it as injuriously gotten by themselves, when it was graciously bestowed on them by God. See vers. 8, 9.

gotten all this glory] Worldly men highly esteeme of riches as their chiefest glory, Psal. 49. 16, 17. though themselves be base in wicked wayes of getting, and over wary keeping of them;

but they are onely then a glory, when wisdome and righteousnesse are joyned with them, as Prov.8.18.

V. 2. *countenance*] Though Laban were a subtle, and dissembling man, giving good words, Chap.30. vers.27,28. without any good intent; yet so great was the grudge of his heart that the subtlety of his head could no longer conceale it, and so by his countenance he discovered his ill affection towards him, as well as his sonnes, by their backbiting words: thus by Gods goodnesse are the godly warned to beware of the wicked.

as before] Heb. *as yesterday, and the day before.* See Annot. on Chap. 30. vers.33.

V. 4. *Rachel and Leah*] See Annot. on vers.14.

V. 5. *God of my fathers*] That is, the God whom my fathers worshipped, and with whom they were joyned by an especiall covenant.

V. 6. *with all my power*] A faithfull and religious servant will be as intentive and laborious in his Masters affaires, as in his owne, serving him, as Jacob, with all his might, and more then that, he cannot doe for himselfe; and as he could not doe more, so could he not endure more for himselfe then for his Master he did: See vers.40. Which good servants will take for a patterne of paines, and patience? to the bad, who are slight and slothfull in their Masters businesse, minding their owne ease, and pleasure, more then their Masters profit, (though bad Masters as Laban was) it may be brought for rebuke.

V. 7. *ten times*] May be taken for many times, as Numb. 14.22. not precisely so many, but rather more; for the Ewes yeaning twice a yeare in Mesopotamia, as they doe in Italy, he might in the sixe yeares service for his reward in cattell have his wages changed above ten times; but a certaine number is put for an uncertaine, which is usuall in the Scripture; and for this number see Levit.26.26. Job 19.3. Zach.8.23.

V. 8. *If he said the speckled shall be*] Before the increase fell to Jacob under divers colours, Chap.30. vers. 32. Laban thinking that too great a wages for his worke, restrained him to lambes of one colour; and they likewise multiplied to more then he was willing to allow him, (as if he had thriven by change rather then by regular providence) he changeth from that colour to another: But though Laban were so changeable that Jacob had just cause to complaine of him for it, God is the same in his goodnesse to him; and so he hath the advantage of Laban; what change or choyce so ever he made, the greatest number fell to Jacobs lot; yea all that were not separated before, brought forth according to the contract concluded on by covenant betwixt them to be Jacobs.

God suffered him not] Gods restraint of the wicked, is the protection of the godly. See Gen.20.6.

V. 10. *It came to passe*] See Annot. on Chap.30.v.39.

V. 13. *I am the God*] The apparition, vers.10,11. and this vers.13. though reported so neere together were sixe yeares asunder in time; for the former was about the beginning of Jacobs last sixe yeares service, this latter at the end of them; and he that is here called *God*, vers.11. is called *the Angel of God*, and this Angel was Christ which appeared to Jacob in Bethel; and hereby appeareth that he had taught his wives the feare of God, for he talketh as though they knew the thing.

of Bethel] Bethel is *the house of God*; the God of Bethel, *the God of Gods house*; by which title God approving the name that Jacob gave unto it, Chap.28.vers.19. and withall accepting of his service, and vow which he made in that place, stirreth him up to future confidence by former experience of his favour.

vowedst a vow] God sheweth himselfe pleased with his vow; and by mentioning it stirreth him up to a due performance of what he had vowed.

V. 14. *Rachel and Leah*] One spake for both, or both spake the same thing; as Peter and John, Act. 4.19. but Rachel (though the yonger daughter) is named first, as the best beloved, and because she should have been the elder wife by seven years if either Jacob, or she had had their right, Gen. 29.25. so are these two women named, Ruth 4. 11. See Annot. on vers. 4. and make one of both.

yet any portion] Or, *any more portion.* The daughters of Laban apprehending no profit by their husbands further continuance in his service, or their abode in his house, are willing to forsake him; so is his covetousnesse requited in its kind; he cares for none but for his profits sake, and they (though his daughters) care no otherwise for him, then they may reape commodity by continuing with him.

V. 15. *as strangers*] Good men entertaine strangers courteously like friends, Gen.18.3. 19.2. bad men use their neerest friends or kindred, as harshly as if they were but strangers.

he hath sold us] For they were given to Jacob in recompence of his service, which is a kind of sale, whereas he should have given them a part of his estate in marriage.

devoured also our money] That is, what we might have had in money, or money worth for the foureteene yeares service of our husband, he hath spent as his owne upon his owne occasions.

V. 16. *whatsoever God hath said*] The precedent reasons for removall from Labans service are humane, this is Divine, and so better then all the rest; a ready rule to obey God in all cases, which answers all doubts, and may secure us against all afterclaps; while we obey as of duty, we may trust him with the successe, and so not trouble our selves with a fearefull forecast of offensive consequences to ensue: so they are ready to doe as God ordained, *viz.* to leave their father, and to goe with their husband, Gen.2.24. hoping to find the comfort in him and their children which was lost in their father, Psal.45.16.

V. 18. *to goe to Isaac*] He was long in going, about tenne yeares, by his dwelling at Sichem and Bethel by the way.

V. 19. *Rachel had stollen*] Neither out of covetousnesse, (though happily the Images were pretty and precious) nor out of desire to divorce her father from his Idols, nor to prevent his divination of their flight by them; but as yet tainted with her native Idolatry, it is like she stole them with a superstitious respect unto them: See Chap.35.2.

V. 19. *Images*] Or, *Idols.* For Images taken for Gods (as these were, vers.30.) must needs be Idols; the word in the Originall is *Teraphim*, a word of the plurall number, because they that addicted themselves to the Idolatry of them, loved them so well as to have usually more then one of that sort in their houses. Of what figure these Images were, it is not certainly known; some take them to be vessels or instruments of brasse of the use of dials, whereto was added sometimes the operation of Devils for presage or prediction of future things; but it is more like they were of an humane shape, for so it appeares, 1 Sam.19.13. where the same word is used of an Image in Davids family, where the thing was not abused as in other places, being kept haply rather for derision then for devotion: with them Idolaters consulted concerning secret matters, Ezek.21.21. from them by the deceits of the Devil, or the Priests, they received vaine and delusive answers, Zech.10.2. and it is like they expected helpe and health by them, whence *Avenarius* deriveth the Greeke word *Therapeuo*, which signifieth both *to worship*, and *to heale*; thus doe these Images, or *Teraphim*, become perfect Idols: and the word is most appropriated to such Images as by the cunning and imposture of the Devil were used to give answers to Idolatrous people. In the third of Hos. vers. 4. *Images* and *Teraphim* are set downe as different things; the word for *Image* is *Matsebah*, which is the same with *Statua*, or a standing resemblance, derived from a word signifying *to erect*, or *set up*, so it may stand for an Image in generall: but *Teraphim* signifieth a peculiar kind of Images, as before hath beene expressed.

V. 20. *stole away unawares*] In the Originall *stole away the heart of Laban*, and so the Geneva Translation hath it; by *the heart of Laban* we may conceive either that which Laban set his heart upon, as, his daughters, and Jacobs goods which he had gotten under him, or the gainfull service which he had performed to him; or his *Teraphim*, or Images which were as Gods to him, v.30. all these being taken away at once, he might be as Ephraim *without heart*, Hos.7.11. Or, to steale away from Laban his heart, is to steale away without his knowledge, or good will, as vers.27. Laban saith, *why didst thou flee away secretly, and steale away me*, so it is in the Originall; the meaning is *from me*; the word *from* is sometimes expressed, sometimes understood in the Hebrew making mention of the same thing, as, Heare thou *from* heaven, 1 King.8.43.

V. 21. *set his face toward*] With a purpose to goe that way, Luk.9.51.53. See Jer.50.5.

Gilead] The highest hill beyond Jordan, in length stretched out to 50. miles, it beginneth neer the City Jaer, and the rocks of Arnon Southward, and runneth through two Kingdoms, the one of Og, the other of the Amorites; in that dimension of longitude severall parts of it have severall names, as *Gilead*, *Seir*, *Hermon*, and *Libanus*. Adrichom: placeth it in the Tribe of Manasses, Theatr. terr. sanct. p. 85.

V. 22. *the third day*] Labans flocks that were kept by his sons, were three dayes journey from the cattell committed unto Jacobs custody, Gen.30.36. So Labans craft, and misconceit of Jacob gave him an advantage for evasion from him; so is the saying of Eliphas verified, Job 5. 12, 13.

V. 23. *his brethren*] That is, his kinsmen and country-men.

seven dayes journey] To Laban, but by this time to Jacob it was the thirteenth day; for Jacob was gone three dayes journey before Laban knew of his departure; by that time that Laban had gone those three dayes journey, Jacob passed on, and made his six dayes, and then was Laban where Jacob first set out; from thence pursuing seven dayes with a swifter pace then Jacob travelled (with his wives, his little ones, and his flockes) hee overtook him the seventh day of his own, the thirteenth of Jacobs journey.

V. 24. *to Laban in a dreame*] The wicked sometimes had apparitions from God, though not for their own, so much as for the godlies sake. See Gen.20.3.7. Numb.22.9.

good or bad] In the Hebrew it is *from good to bad*; but the meaning is, *neither good nor bad*, as Gen.14.23. *from a threed to a shoo-*

a shoo-Latchet, that is, not so much as either a threed, or a shoo-latchet. Or by forbidding to speak either good or bad, is meant as if he had said, neither by faire words nor by foule, flattery, nor reproaches, promises nor threats, endeavour to bring back Jacob to thy house, or to his former condition when he dwelled with thee: Thus God watcheth over the malignity of the wicked, and for the safety of his servants, and makes them blesse that would curse, Numb. 23.11. become kind, that came out cruelly minded against them; as Gen. 32.6, 7. & 33.8, 9.

V. 27. *Sent thee away with mirth*] Laban hath now changed his place, but not his practise; he playeth the hypocrite still, and pretends if he had known his mind he would have dismissed him with much cheerfulnesse; whereas if he had fore-knowne his purpose, he would have put his tarrying irons upon him, without any permission to depart, so long as he could keep him in the condition of a servant; Malice will pick a quarrell where no fault is made; and hypocrisie will pick a thank where no good is meant.

V. 28. *Thou hast done foolishly*] Jacob did very wisely in following of God, and flying from him; and he thinks, no doubt, that he was too wise for him, in getting so much substance under him, and getting it from him with his wives, and children, without his knowledge, and against his mind; so the wicked in their reproaches many times belye their own hearts, to impeach the reputation of the righteous.

V. 29. *It is in the power of my hand*] The wicked boasteth of his power to do hurt, not considering how the goodnesse of God is able to make a restraint of his power, and spight. See Psal. 52.1. Joh. 19.10, 11.

The God of your father] He was an Idolarer, and therefore would not acknowledge the God of Jacobs father or grand-father (who first forsook the idolatry of his father Terahs family) to be his God; and he speaks in the plurall number, *your* father, meaning Jacob and his children, though he call them also his own, vers. 43.

V. 30. *Stolne my gods*] It is not probable that Laban having had for twenty yeares together the society of Jacob, (a man professing the pure worship of the true God appearing oft-times unto him, and manifesting his favour by so great blessings upon him, that Laban acknowledged God blest him for his sake, Gen. 30.27.) should be so grosse an Idolater as to take these little Teraphim or Images for Gods indeed, who were not able to save themselves from stealing away, being such as the Prophet Jeremy derideth, Jer. 10.5. yet in that he calls them by the name of *Gods*, it is not unlike that he committed Idolatry to them, worshipping the Image for God, or God by the Image, or the Image with God; and that in so long a time of Jacobs abode in his service he continued so corrupt in his Religion, it sheweth that Idolatry is a folly deeply rooted in the hearts not only of the silly, but of the subtill worldlings, as Laban was; and therefore is more religiously to be shunned, and more resolutely opposed.

V. 32. *Let him not live*] Hence some collect that theft by the law of nature was to be punished with death; this severe sentence proceeding of innocent confidence, was somewhat too sudden, and inconsiderate, whether he meant that himselfe would put the partie to death, or give him or her up to the hands of the Idolater; if Jacob had restrained that doome to his own deserving, it had been enough to cleare him of the theft; but he made it generall, and so shewed himselfe more just in his meaning, then wise in his speaking.

before our brethren] He meaneth some that came with Laban, whom in civilitie he calleth brethren: see Gen. 19.7. and in affiance of his own faithfull dealing makes them Judges of Labans accusation, though as parties with him in that hostile pursuit, they were professed enemies to himselfe. See Act. 4.19.

V. 35. *Jacobs tent and Leahs tent*] The men had tents apart from the women. See Annot. on Gen. 24.67. and the women by themselves, according to their distinction, and difference of children and servants; Proprietie is usefull for peace, and privacie.

my Lord] Reverend respect is to be showne to a father, though a bad one, as Laban was, as submission to a master though he be froward, 1 Pet. 2.18.

the custome of women] She sate upon the Idols and covered them with her coats, pretending for her not rising (to doe reverence to her father) the necessitie of her present condition according to her sexe, Levit. 15.19.

V. 36. *Jacob was wroth and chode*] Anger is a passion soone raised, but hardly ruled; the easiest precept in all the Scripture is that of Paul to the Ephesians, *Be angry*, and the hardest prohibition (that which is joyned with it) *sinne not*, Eph. 4.26. and never more hard for a man to forbeare sinne then when he doth not forbeare anger; if Jacob kept his displeasure within a warrantable temper (especially so provoked by Laban, who carried himselfe for the most part liker a cruell Master, then a kinde Uncle or Father) his anger is as much to be commended now, as his patience before; and the more, because he did not smother it with silence, as Absolom did his wrath with Amnon, 2 Sam. 13.22. nor sugar it over with sweet words or shewes of good will, as Joab did by Amasa, 2 Sam. 20.9. (which as some conceive is a point of wisdome, but is (as Solomon accompteth it) a folly, Prov. 10.18.) but chides it out, and so shews himselfe to be, as he is stiled, *a plaine man*, Gen. 25.27. And in this we may take the example of his disposition into our imitation, but then we must take heed that our wrath last not too long, (for though it may be sometimes a guest in the bosome of a wise man, it dwelleth onely in the bosome of fooles, Eccles. 7.9.) and that it chide not too loud with a sharper accent of rebuke, then the cause will well beare, and so fall upon foule reproaches instead of free reproofes.

V. 37. *My brethren and thy brethren*] See Annot. on vers. 32.

V. 39. *I bare the losse*] The carefull Shepherd should not satisfie for casuall losses, yet so unjust was Laban to require it, or Jacob so just as of himselfe to doe it.

V. 41. *Thus have I beene*] Vers. 38, 39, 40. he sheweth (Labans iniquitie compelling him to praise himselfe, and so did Paul moved thereunto by emulous adversaries, 1 Cor. 15.10. & 2 Cor. 11.1, &c.) what he did and indured in the service of Laban, overseeing his flocks for twenty yeares together, and yet he had but the charge of beasts, how much better are the soules of men, and how should spirituall Pastors rouse up their spirits, and stirre up their endevours, and persist in their vigilant care for the sheep of Christs flock? how should they watch, and work, and do, and suffer any thing, lest any sheep or lambe belonging to Christs fold, should be wortied with the Wolfe? See Heb. 13.17. 1 Pet. 5.2. Isa. 56.10.

ten times] See the Annot. on vers. 7.

V. 42. *and the feare of Isaac*] In all these titles, *the God of my father*, *the God of Abraham*, Jacobs grand-father, and *the feare of Isaac*, that is, *the God of Isaac*; he meaneth but one God, but nameth both his father and grand-father, in regard of the great, and especiall promises made to them both; and he names his father first as being next unto him, and ascends by him to his grand-father; and being that he could goe no higher (for the Covenant for the promised Land was first made with him) he comes down from him to his father againe, and for the God of his father puts downe *the feare of Isaac*, meaning him whom Isaac feared, Gen. 27.33. for God is the proper object of religious feare. See Isa. 8.13.

V. 43. *all that thou seest, is mine*] (1 King. 20.3.) That is, all the goods, and cattell, which are within thy view, which thou lookest on as thine owne, are mine; as if Jacob had nothing as his owne right, either by desert from him, or gift from God; he makes this brag that Jacob may thinke he is beholding to him if he take not from him the goods he hath gotten.

what can I doe] He owneth his daughters and grand-children as a tender father, and grand-father, and pretendeth that being so neere of kinne to him, they are so deare unto him that he cannot find in his heart to doe them any hurt.

V. 44. *let us make a covenant*] His conscience reproved him of his misbehaviour toward Jacob; and therefore moved him to seeke peace at his hands.

V. 45. *a stone*] So in the Originall, but the meaning may be *stones*, (by a figure called *Enallage*) or a heape of stones. See Gen. 28. vers. 11.18.

a pillar] As in testimonie of Jacobs true intention to keepe the Covenant proposed.

V. 47. *Galeed*] So called by anticipation, vers. 25. for untill now, upon this occasion that mountaine was not called by that name. It is a long tract of hils extended fiftie miles in length, and called at a certain distance by the severall names of *Gilead*, *Siyr*, *Hermon*, and *Lebanon*; in this place it hath two names, the one given in the Syrian tongue by *Laban*, the other in the Hebrew tongue by *Jacob*, both having the same signification, *viz.* *The heape of witnesse*.

V. 48. *This heape is a witnesse*] That is, this heape raised up in remembrance of the Covenant betwixt us, will be a memoriall, or remembrance, which may be alledged by way of witnesse, or testimony to the truth of the Covenant concluded betwixt us. In which speech there is a figure called Metonymie, whereby the signe is put for the thing signified. See Annot. on Chap. 33. vers. 20.

V. 49. *Mizpah*] A name given of *beholding*, as men behold out of a watch-tower, meaning that God doth behold, and look both upon the Covenant, and those that make it, and whether sincerely or no they intend to keep it; Laban gave this name that he might seeme to have some Religion, and to bind Jacob who was religiously minded, to be more observant of his part of the Covenant.

V. 50. *If thou shalt*] The sense is suspended, and left imperfect, concealing the words of a curse: See Annot. on Chap. 14.23. which is usually rather implied then expresst, out of an aversion or unwillingnesse to mention it; whence it was that for the word *Curse*, a word of blessing was taken up, as Job 2.9. where according to the Originall, the words of Jobs wife may

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in the primarie interpretation be rendred *blesse God and die*, though taken according to her wicked intent, they be translated *curse God and die*: the meaning may be supplied thus, If thou shalt afflict, then God who both knoweth and rewardeth wickednesse, (especially treachery) punish thee as thou deservest.

take other wives] (Levit.18.18.) Having beene (while his daughters were with him) a very ill father; see vers.15. he now pretends a tendernesse of affection to them, and conditioneth with Jacob against that vice, whereunto through covetousnesse he forced him before.

V. 52. *This heape be witnesse*] See Annot. on vers.48.

V. 53. *of Nahor*] Behold how the Idolater mingleth the true God with his fained gods; he saith not *the God of Abraham and of Isaac*, but *of Abraham, and of Nahor, and their father Terah*, for they agreed in the worshipping of false gods, Josh. 24.2. the God in whom Abraham, and Isaac agreed, is the true God, yet Terah was ancienter then Abraham, an Idolater then a true beleever; and Nahor ancienter then Isaac; Antiquitie then (especially if it be but of a few degrees of precedencie) is no good proofe of the veritie of Religion; but the child may be of a better Religion then his father, or his grandfather.

feare of Isaac] See Annot. on vers.42.

V. 54. *eate bread*] Solemne Covenants were confirmed by sacrifice, Psal.50.5. and feasting, Gen.26.30. the feast though consisting of *flesh*, is called by the name of *bread*, because it is of most use for mans food, and is alwaies one part of the meale, though other meats be never so much varied; bread without them is many times eaten, they without it seldome, or never.

V. 55. *kissed*] An usuall manner in many Countries to begin their meeting, and conclude their parting with a kisse, as here. See Annot. on Chap.27.26. See also, 2 Sam.14.33. & Gen.33.4. Ruth 1.14.

blessed them] There is some seed of knowledge of God in the hearts of the wicked; and an over-ruling power of Almightie God appeareth in making him, who came forth to pursue Jacob and his company as theeves, to take an affectionate farewell of him, with a friendly kisse, and fatherly blessing: see Gen.33.4. the story of Balaam, Numb.23.11. and of Paul, Act.28.4,5,6.

CHAP. XXXII.

Vers.1. *Angels of God met him*] Not in a Dreame, but when he was awake they presented themselves unto him in a visible apparition; that these were Troupes of Angels under the president Angel of the Countrey of Mesopotamia, and the president Angel of the Countrey of Canaan, coming with his company to meet the other and his Troupes, as some affirme; is a presumptuous conceit, and it is like, as false as presumptuous.

V. 2. *This is Gods hoste*] He acknowledgeth Gods benefits who for the preservation of his, sendeth hosts of Angels; and sometimes his assistance is represented with other apparitions, as 2 King.6.17. The Angels are called hosts, that is, *companies of souldiers*, for their *number*; for they are many, Dan. 7.10. Luk.2.13. for their order, for their Captaine, Josh. 5.vers.13, 14, 15. the Lord of hosts who *teacheth the hands to warre, and the fingers to fight*, is most skilfull to direct them; and they most observant of his Discipline; and for their *power*, for one of them in one night was able to slay of the Assyrians Armie, an hundred fourescore and five thousand, 2 King.1.35. Lastly, for their *service*, which is the defence of Gods Church, and children, 2 King.6.17. Psal.34.7. Dan. 10.20. and the destruction of the wicked, Gen.19.13. Now though Jacob were secured from the danger of Labans pursuit, he must not account himselfe safe without continuance of the Divine providence over him; for the godly are alwaies in danger to be assaulted by some enemies, or other; and therefore need a guard of Angels, when their estate seemeth safest; and though one alone, or God himselfe without their subordinate service, could protect them; yet to shew them the greater favour, and to do them more honour, he limits not the charge of them to any one particular Angel, but sends an hoste here to one man, and hath made them all *ministring spirits to minister for them, who shall be heires of salvation*, Heb.1.14. *all* of them to *all*, to keep them in their wayes, Psal.91.11. without limitation either of Angels, or persons; so that no Angel is restrained from a particular ministration to any of the elect, nor any of the elect so allotted to the custodie of any Angel that he may not expect the protection of many.

Mahanaim] *Two hosts* or *Camps*, Cant.6.13. The word is of the duall number, and the hosts might be two, the one before, the other behind; or the one on the one side, the other on the othe side of Jacob and his company; and if we take it in a plurall sense, these Armies may be thought to compasse him about, as Psal.34.7. howsoever, they placed themselves in such sort as to give Jacob assurance of safetie every way; since their service is appointed them by God for the good of the godly, Psal.91.11.

V. 3. *Jacob sent messengers*] The word *Malachim*, is the same for the Angels that came to him, and for the Messengers sent by him to his brother; and the word *Angel* signifieth no more in the litterall sense; whence some Jews have grosly mistaken the Text, thinking that Jacob sent some of these Angels on the errand to Esau; which is a vaine conceit; for he directs the Messengers, vers.4. what to say, which he would not presume to doe unto such Angels as God sent unto him, who were Angels by nature, that is, heavenly Spirits, as well as by name; that is, such as bring messages from one to another; the differences betwixt the one and the other may be observed by the circumstances of the place, and collations of Scriptures.

to Esau his brother] Because he was to passe through his Countrey in his returne to Canaan.

the Land of Seir, the countrey of Edom] Here they seeme to be the same, but Gen.36.21. *Seir* is said to be *in the Land of Edom*; so *Seir* may be taken for a part of *Edom*, or *Esaus* possession, which was called *Seir*, not from *Esau*, (though he were called *Seir* for his roughnesse, as *Edom* for his rednesse) for it had that name before *Esaus* time, Gen.14.6. but from *Seir* a *Horite*, or *Horite*, Gen. 36.20.

V. 4. *lord Esau*] (Vers. 18. Chap. 33. vers. 8.) He reverenced his brother in worldly things, because he chiefly looked to be preferred in the spirituall promise; and though he had the blessing of the birth-right pronounced upon him, yet the time was not yet come that it should be perfectly accomplished; nor did this submissive, either speech, or behaviour of Jacob to Esau, prejudice his right of primogeniture or birth-right, no more then David did his right of royaltie, who after he was annointed King, calleth Saul *the Lords anointed* and his *master*, 1 Sam. 24.6. And in this faire speech of Jacob, he prudently applied himselfe to the pacification of Esau, vers.5. See Prov. 15. vers.1. of whom he had cause to feare somewhat of his old grudge and threat, which drove him to take a long journey and hard service for his securitie from it.

sojourned with Laban] By reporting his condition as banished from his native Countrey so long, he proposeth himselfe as an object rather of pity, then of envy to his brother.

V. 5. *I have oxen*] In mentioning his estate, he brags not of his riches, but sheweth that he will not be burdensome either to him, or his fathers house; nor a reproach to their family by his poverty.

V. 6. *And the messengers*] Some upon these words note, that the Messengers brought word that Esau was appeased, and that he came to meet him of love and respect; but there is not a word in the Text to that purpose, and the feare of Jacob in the next verse, sheweth the contrary.

foure hundred men] If he came not for mischiefe, he brought so many for ostentation, or for his securitie; for those that are a terrour to many, are afraid of many.

V. 7. *greatly afraid*] Albeit he was comforted by the Angels, yet the infirmitie of the flesh doth appeare; the Angels appeared unto Jacob betwixt two dangers, when there appeared no need of their protection unto him; now the Angels are gone, and his incensed brother cometh with foure hundred armed men, in all probabilitie, to take revenge for a wrong of twenty yeares standing: thus God is pleased to give his servants interchangeable causes of comforts and fears, that they may still be exercised for their spirituall proficiencie, and may neither despaire in distresse, nor presume in prosperitie.

he divided] The people, and the flocks; the greater cattell by themselves, and the lesser by themselves; and some of his company with each sort to drive them together; honest policie (as well as faith, and piety) is both lawfull, and needfull in the affaires of Gods servants. See Gen. 14.15. & Chap. 30. from vers.38. to 41. & vers.16,17,18. of this Chapter.

V. 9. *O God of my father*] Here, if ever, was a fit time and occasion for Jacob to betake himselfe to the mediation of the Angels, who had lately presented themselves to his view, as Military Troupes, & it was now seasonable to implore their presence to overmatch the forces of his brother: but he knew that was unlawfull, and therefore he directs his supplication for safetie, immediately to the God of his father, and grandfather, (without any mention of Angels at all;) and he useth their names to quicken and strengthen his faith by the promises of God unto them, and his Covenant with them; for though God sometimes send his servants visible succours in their distresse, as 2 King. 6.17. yet that is very rarely, because he would have their hearts ordinarily upheld by faith, and not by sense. See Annot. on Chap.31. vers.42.

V. 10. *of the least*] Jacob pleads his merit towards Laban, Chap.31. from vers. 38. to 41. but having to doe with God he sets a very low esteeme of himselfe, as not deserving the least of Gods mercies; see the selfe-same dejection of Abraham, Gen.18.27. and of Mephibosheth, 2 Sam.9. vers.7,8. See also, Luk.17.10.

all the truth] That is, not onely by teaching him to discerne betwixt truth, and falshood; but by shewing himselfe true in his

his predictions, and promises unto him, making them true, and right by an answerable event.

with my staffe] That is, poore, like a wayfaring footman that carrieth all his wealth with him, and yet is not overloaded with his burden.

this Jordan] Which he might see from Mount *Gilead*, or *Galeed*, where he last was, Chap.31.47. and if at that time out of sight, yet not out of mind, and so as present to his memory he might say, *this Jordan*.

become two bands] That is, come on, or encreased in estate so that I have two bands, a flock of lesser cattell, and a drove of greater, and two companies of servants to attend, and order them. See vers.7. of this Chapter.

V. 11. *Deliver me*] Prayer is as a City of refuge to the godly against the malice of the mighty; the readiest meanes of deliverance out of distresse, Psal.50.15.

the mother with] Or, *upon her children*, as Hos.10.14. meaning he will put all to death; This Proverbe cometh of them who kill the bird together with her young ones, Deut.22.6.

V. 13. *which came to his hand*] (1 Sam.25.8.) That is, not which his hand fetcht in by craft, or guile, or rapine, or wrong, as Hab. 1.15. but which came to his hands, as freely sent or presented him by Gods providence, and his blessing upon his labours; or that which was neerest at hand, as fit to make a pacifying present.

a present] A liberall present consisting (as some reckon) of five hundred and fifty head of cattell of severall kinds; where we may observe the prudence of Jacob in his carriage towards Esau, as well as in his prayer, his faith and pietie to God; he prayeth to him, and putteth his confidence in him, yet useth humane meanes to serve the Divine providence, as well as to preserve himselfe, and his company; and sending of presents is a good meanes to that purpose, Prov.17.8. & Chap.18.16.

V. 16. *every drove by themselves*] Heb. *drove drove*. See Annot. on Chap.7. vers.2.

a space betweene] That Esaus displeasure might be abated by degrees, and so by degrees he might increase in favour, and acceptance with him; A prudent course and with Gods blessing like to take that effect he intended, Chap.33.8. as indeed it did, Chap.33.9. See Annot.on Chap.33.v.1.

V. 22. *eleven sonnes*] He had a twelfth child, his daughter *Dinah*, the youngest of all his children, (excepting Joseph) who no doubt was under his provident care with her brethren; but she is not mentioned in this place, either because the female sex is not so much observed in the Scripture, (for they were not entred into the Church with a Sacrament, as the males were, nor is any of their ages registred or summed up at their death, except *Sarahs*, (as some have noted) or it may be *Dinah* was not mentioned because she was not a mother in Israel, as these eleven sonnes were fathers.

Jabbok] See Annot. on Deut.2.37. See also Numb. 21.24. Deut.3.16. Josh.12.2. Judg.11.13.

V. 24. *a man*] So in appearance; but indeed God, as is implyed by Jacobs desire of a blessing from him, vers.26. and his mention of him by the Name of *God*, vers. 28. 30. who Hos. 12. is called first *God*, vers. 3. then an *Angel*, vers.4. The same Angel it was whom Jacob remembreth (in his benediction) as his deliverer from all evill, Gen.48.16. that is, the Angel of the Covenant, Mal. 3.1. Michael the Arch-angel, Jude 9. that is, Christ; not a created Angel, and Jacobs keeper, as some conceive.

wrestled] Not onely with spirituall strugglings, teares, and prayers, Hos.12.4. but with corporall also, wherein God assayled him with one hand, and upheld him with the other.

untill the break of day] This wrestling was by night, (but at what time of the night it doth not appeare) and tooke up about breake of day, for it was intended for a private conflict without spectators; none must be witnesses of it, but Jacob; nor must Jacob fully know with whom he wrestles; and therefore he departed before cleare light appeared to discover him to the servants of Jacob, or any other that should come that way.

V. 25. *when he saw*]. This is spoken after the manner of men, whose knowledge cometh to them by time, and experience, whereas God by his pure and perfect act of intelligence knoweth all things, not by degrees, or successively, but perfectly and at once.

he prevailed not] Not because he could not, but because he would not, as Gen.19.22. for in comparison of him, Jacob was but a *worme*, as he is called, Isa.41.14. easily trodden on, and crushed under his foot; and God gave him strength to resist, and hold out, so that whosoever gave over first, the victory was his, who gave the vigour to prevaile; and if the words had been *he could not prevaile*, they must have beene understood not for any over-matching of his power, but for the resolution of his will, which, in regard of his Decree to order the conflict thus, must needs be so. See Mar.6.5.

out of joynt] By the strength that was given to Jacob to wrestle, and to prevail with God, he might take incouragement to meet with his brother Esau now marching towards him, that the newes of his approach might not too much perplexe him; and that he might not be too much puffed up with the glory, and successe of such a single combate, he is made sensible of his humane frailty, and of his power who strove with him, by a maime in his thigh; so Paul lifted up with revelations to the third heaven, lest he should be exalted above measure, 2 Cor. 12. 7. felt a thorne in the flesh, and the buffetings of Satan.

V. 26. *Let me goe*] See Annot. on Exod.32.10. See also Deut.9.14. & Luk.24.28,29.

for the day breaketh] See Annot. on vers. 24.

I will not let thee goe] Though by this hurt in his thigh he was made more *weake*, yet was he *strong*, 2 Cor. 12. 10. so strong as to wrestle againe for a blessing; and this was a most vehement wrestling with weeping, and supplication, as Hosea noteth, Chap.12.4. The power of prayer is next to Almighty, and by this sometimes, are the hands of the Almighty as it were bound to the peace, when he hath a quarrell with his people, Exod.32.10. Deut.9.14.

except thou blesse me] This example of Jacob is many waies appliable to the state of the Christian Church; there is a night of wrestling and affliction, and a day of blessing; there is a mixture of strength, and infirmitie in the best; there is an holy striving with God by importunitie of prayer, Rom. 15.30. and an holy violence to be used for the kingdome of heaven, Matth. 11.12. and in striving for that, we strive for a blessing; for with a blessing we shall be admitted to it, Matth.25.34. and with blessings abundantly furnished in it.

V. 27. *What is thy name*] The Angel being God, asketh not this question, as man, out of ignorance; for he knew it well enough, as he did what was become of *Abel*, when he asked of his brother *Cain* where he was, Gen.4.9. but he asked of his name, to make an occasion for what himselfe meant to say of the change of his name.

V. 28. *no more Jacob, but*] (Chap.35.10.) That is, no more onely *Jacob*, (for that word must be understood, as Jer. 7.22, 23.) for he was often called *Jacob*, after this; or, rather *Israel* then *Jacob*, as Hos.6.6. Exod.16.vers.2.3. For after this he was chiefly called *Israel*, and his posteritie more usually *the children of Israel*, then *the children of Jacob*, and familiarly *Israelites*, not *Jacobites*. Or this may be a precept as well as a propheste; and though all Divine propheses be fulfilled as they are meant; yet all precepts are not performed as they are enjoyned. The name *Israel* importeth (as the Angel expoundeth it) a princely power with God; The change of names in the godly is an argument of favour with God, and of honour with men; and an incitement to change from bad to good, from good to better. See Gen. Chap.17. vers.5. 15. The name *Israel* coming of *Sarah, he hath prevailed*, and *El, God*, according to the reason rendred in the Text.

and with men] Having power with God thou shalt prevaile with men, as with *Laban* before, so now with *Esau* thy brother, though he may seeme to overmatch thee, both in the number and power of thy people.

V. 29. *tell me, I pray thee, thy name*] God appeared to Jacob at least twice before this, yet before now he did not aske him his name. The reason whereof may be, that Jacob might take occasion to returne upon him with the same question, not doubting but he would give himselfe some peculiar name, whereby he might the better both remember, and honour him. See Judg. 13. vers. 17.

wherefore is it that thou dost aske after, &c.] The Angel will succour his necessitie, and strengthen him against adversitie, but not serve his curiositie; it was not more curiously done in him that asked after the name of this Angel, then in many who take upon them to tell the causes why the Angel did conceale it. That some Angels had names, it is plaine by Luk.1.19.26. and that the Angel of the Covenant Christ Jesus had also a name before his incarnation, appeares, Dan.10.21. where he is named *Michael*, and that name is repeated, Jude vers.9. Revel. 12. 7. but whether all the Angels have particular names, (which may be so if God please, for he may call both Angels, and Starres by their names, Psal.147. 4. in a literall sense) and why the Angel in this place would not tell his name, is uncertaine; it may be the name here meant was that which was not to be revealed untill afterward: see Exod. 6. 3. Or that Jacob must be taught humilitie (and we by his example) in setting modest bounds to his inquiries, and contenting himselfe with ignorance of that which God will have hid. See Judg.13.18. 1 Sam.6. 19. Rom. 12. vers.3.

V. 30. *called the name of the place Peniel*] That is, *the face of God*, not that Gods essence is discernible by any; but this vision in humane forme in comparison of other apparitions, was more plaine, and familiar, with face to face, as those that wrestle, or as when a man talketh with his friend in presence. See Exod.33. vers.11.

face to face] See Annot. on Exod.33.11.

and my life is preserved] It hath been a conceit of great an-

tiquitie

tiquitie (it may be from this place) that men could not see God but with perill of life; so thought *Manoah*, Judg. 13. 22. Yet there is none instance of any one dying upon such a sight, but Exod. 33. 20. the Lord himselfe saith, *There shall no man see me and live*, by which may be meant, that the vision of God is not in this life, but in the other, so that unlesse a man die, he shall not live to see such a sight, for God is indeed invisible to carnall eyes, 1 Tim. 6. 16.

V. 31. *he halted*] The faithfull so overcome their temptations that they feele the smart thereof, to the intent that they should not glory but in their humilitie. See Annot. on v. 26. And this sheweth that he prevailed not with the Angel by his own abilitie. Some thinke that Jacob was cured of his maime before he met his brother; yet is not any person to be despised for any such defect; though the typicall priest-hood admitted of none to minister at the Altar, that had any bodily blemish, Levit. 21. from vers. 18. to the 21. yet is none lesse acceptable with God for it; and though Jacob delighted more in the outside of Rachel then of Leah, because she was more beautifull; if she had not a better inside also, God esteemed them both alike: neither the blindnesse of Isaac, nor the lamenesse of Mephibosheth, nor the leprosie of Naaman (and we may take in any other either defect, or deformitie that was not wilfully contracted by mens own wickednesse, as the rednesse of eyes in a drunkard, Prov. 23. 29.) made them lesse beloved of God. The use of such infirmities is (to those that have them not) matter of thanksgiving to Almightie God, who maketh the difference; and to those that have them, to be humbled by them, and withall to endeavour a recompence of their bodily blemishes, with an advantage of spirituall graces, and endowments of their minds.

V. 32. *unto this day*] The remembrance of this story was kept by generall abstinence of the Israelites from eating of that part in the thigh (in any of the creatures) which in Jacob was sinew-shrunke; and this continued untill Moses wrote this Story without any intimation of fault, or folly therein; and to this day the Jews observe it, though with much vanitie and superstition, as they doe other observances whether of History or Religion: and indeed the story of Gods wrestling is most memorable, wherein though profane wit may finde somewhat to cavill at, as if such a conflict with man were too mean a businesse for Almightie God; yet religious wisdome will consider, that *Gods thoughts are not mans thoughts, nor his wayes mans wayes*, Esa. 55. 8. For he chooseth the *foolish things of the world* (as the world judgeth them) *to confound the wise*; *and the weake things of the world to confound the things which are mighty*, 1 Cor. 1. 27. If humane wit had been to set down a Sacrament for the Patriarchs, it would have despised such a one as Circumcision: but God chooseth also *the base things of the world, and things which are despised and things which are not, to bring to nought the things that are*, vers. 28. And for this descending of the Sonne of God to this wrestling with Jacob, what is it to that humiliation of his in being borne in a stable, stooping down to wath his own servants feet, Joh. 13. 5. to his making himselfe of no reputation, and humbling himselfe to obedience even unto death, the death of the crosse, Phil. 2. 7, 8.

CHAP. XXXIII.

Vers. 1. *Divided*] That if the one part were assailed, the other might escape. See Annot. on Chap. 32. vers. 16. This he doth, making humane prudence subservient and subordinate to Divine providence.

V. 2. *foremost*] He ranketh them according to their right, and his own respect unto them; they are set before in a time of danger, who in time of safetie come behind.

V. 3. *before them*] He followed the first company which consisted of the handmaids and their children, and went before the other company where were his wives and their children; Or there were three troopes of presents to Esau, and these because sent at the same time, and being neere together, might goe for the first troope. See Chap. 32. from vers. 16. to the 20. inclusively; and if all these made the first, his wives and concubines with their children might make the second troope, and to them he was the Leader; wherein he sheweth himselfe as a good Pastour, more charie of his charge then of himselfe, putting himselfe neerest to the perill, and keeping them as farre off as he could.

bowed himselfe] By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate his wrath; for the heart may be exercised in devotion to God, while the body performeth an outward ministery to man. See Neh. 2. 4. Of Jacobs homage to Esau, see Annot. on Chap. 32. vers. 4.

seven times] That is, many times, a certaine number for an uncertaine; of ten times, See Chap. 31. v. 7. and the Annot. upon it.

V. 4. *Esau ran*, &c.] Here be many expressions of reconciliation; too many, too emphaticall and forcible to be thought fained in a man that had neither occasion nor disposition to dissemble; and herein Jacobs advised prudence, and soft language, and submissive behaviour served under Gods providence, to bring this to passe, that he might prevaile with men, as well as with God, according to the note set upon his name, Gen. 32. 28. Thus when a mans wayes please the Lord, the ungodly that are his enemies may be made his friends, Prov. 16. 7.

V. 9. *I have enough*] Though Esau were a bad man, in this respect there are many worse, who have never enough, Eccles. 4. 8. Prov. 30. 15.

V. 10. *if I have found*, &c.] If indeed thou art fully reconciled unto me, receive this present from me.

present] The Hebrew word is *Minchah*, signifying properly *a gift*, which is given to God, or to man as a superiour, with profession of the excellencie of him to whom it is given, and the subjection of him that giveth it.

face of God] In that his brother embraced him so lovingly contrary to his expectation, he accepted it as a plaine signe of Gods presence. It is the manner of the Hebrews to entitle to God the things that excell, as *the mountaines of God, the citie of God*. See Annot. on Chap. 23. 6. & Chap. 30. 8. So Jacob taking delight in the lookes and behaviour, and carriage of his brother Esau, as very excellent and worthy acceptance; he compares his face to the face of God; or in his reconciled countenance and carriage, he sees the gracious face of God, whose worke it was, (as Jacob acknowledgeth in the next verse) as it were smiling upon him; hereto accordeth that of David, *by this I know that thou favourest me, because mine enemie doth not triumph over me*, Psal. 41. 11.

V. 11. *blessing*] (Josh. 15. 19. 1 Sam. 25. 27. & 30. 26. 2 King. 5. 15. 2 Cor. 9. 5, 6.) That is, an effect of Gods blessing upon me, or a token of my good will, and wel-wishing of blessing unto thee, or of my blessing, or praysing of God for his goodnesse in this turning of thine heart from hatred to love.

V. 12. *Let us take*, &c.] They are the words of Esau to Jacob for a sociable passage together to Seir the habitation of Esau.

V. 14. *according as the cattell*] Heb. *according to the foot of the worke*. By the *foot* is meant the *pace*, and by the *worke*, the *cattell*, as attended by the worke and ministery of Jacob and his servants.

untill I come unto my Lord] Here Jacob implyeth a promise of following Esau to Seir, where he dwelt, but the Scripture maketh no mention of his performance, and it is thought he did not come according to his promise, because Seir is not mentioned among the stations of his abode by the way; thence some have conceived that when he promised to come, he said not as he thought, not meaning to trust himselfe so farre with a lately reconciled enemy; which is not likely, for Seir was so neere, that Esau upon his failing out of distrust, might soone have returned upon him with a new quarrell: It is more probable that Jacob meant what he said, but after might upon a better consideration, or some warning from God, (as the Wise men had, Matth. 2. 12.) change his mind and course; yet so, as that himselfe with some few of his servants might visit him for a while with some faire and courteous excuse for the rest, who were invited with himselfe. See Rom. 1. 13. 1 Thes. 2. 18.

V. 17. *built him an house*] Neither of any great cost, or curiositie, for he stayed here but a while; therefore it was like it was a sudden, and slight piece of building, like such cottages or cabines as souldiers suddenly reate for present use, and with a purpose for removall thence.

V. 18. *to Shalem*] Or, *Salem*. The word *Salem* signifieth *safe*, so some take it not for a proper name of a place, but for an appellative word or Noune, noting the prosperitie of Jacobs passage; that he came safe to *Shechem*; and thence they inferre that he was healed of his halting, and that before he met with *Esau*; else he would have made that an excuse for his not following him to *Seir*; but whether Jacob were so soone cured of his halting, or were not at all cured of it, (and therefore gave the more occasion of the Israelites forbearing of some part of the thigh thereupon, as is noted, Chap. 32. vers. 32.) which is uncertaine; there might be a Citie in the Countrey of *Shechem* called *Salem*; and it is thought the same that was called *Sychar*: See Joh. 4. 5. See Annot. on Chap. 14. vers. 18.

V. 19. *he bought a parcell*] This was a part of the Land of Canaan, which was his by promise; yet the time of possession of it, according to the grant to him, and his seed, was not yet come; and therefore without distrust of Gods promise, or a renunciation of his owne right, he buyeth a piece of land for his present necessitie, as Abraham did the field of *Machpelah*, Gen. 23. 17, 18.

children of Hamor] He was Prince of the Shechemites; and his subjects are called *children*, because a Prince is the father of his Countrey. See the name Abimelech in Annot. on Chap. 20. vers. 2.

an hundred pieces] Or, *lambes*. That is, for so many lambes in kind,

Shalem] It seems altogether most probable to take it Appellatively. Gen. 34. 21. Nah. 1. 12. / So Junius, Gerkava, Ainsw. Dutch version. I seldom find need to depart from this our last Translation, nor would without cogent Reason: but here there seems cause for it. — Nor was Shechem a Country that had divers Cities in it, but one city. Jn° 4. 5. 1 K. 12. 1.

Mitchel ~~Matt~~ p. 86.

Piscator also translates [in columis]
And Italian, Spanish, French, Bibles.
Buxtorf.

kind, or the price of so many; or so many pieces of silver having the picture of a Lamb figured upon them; the same word *Kesitah* is used, Job. 42 11. of the gift brought to Job, which signifieth *a sheepe*, and *a piece of coine*; but a sheep had been a small matter, therefore it is like it was a piece of coyne with a sheep figured upon it; and liker to be gold then silver, especially as the present of the rich: and our Latine word *pecunia* is so called, either because it is used in commerce as cattell were before, or else because the portraiture of a beast was stamped upon it.

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V. 21. *these men are peaceable*] Thus many pretend to speake for the publique good, when they onely mind for their owne private gaine, and commoditie.

V. 23. *shall not their cattell*] To the wicked, gaine is godlinesse; as to the good, godlinesse is gaine, 1 Tim. 4. 8. Many choose their Religion with meere worldly respects of profit and advantage, and these are they whose covetousnesse is Idolatry, and who are as easily changed from one Religion to another in time of persecution, as money their Idol being melted, will take any stampe that is set upon it: Yet he might meane it not as a spoile from them, but in regard of gainfull commerce with them.

V. 25. *the third day*] Wounds received are most painefull to the wounded, the third day.

sore] Circumcision put the circumcised to much paine, and for a time disabled them, though at full age, from bodily motion, or action. See Josh. 5. 8. Yet was it exercised by Gods appointment upon little children; an argument of a Divine power, and authoritie going along with that Ordinance, else it would have beene thought by the wiser sort not a reproach to be without it, as the sonnes of Jacob said, vers. 14. but rather a reproach to receive it as a Sacrament; and being a great paine, not without some perill, especially to tender Infants; neither fathers, nor mothers, nor nurses, nor mid-wives, nor any that had power to refuse or resist, it, would have given way unto it; if Gods stampe had not beene upon it, though but meane metall in it selfe, to make it to passe for current Coine among men. Our entrance into Covenant with God by Baptisme by the sprinkling of water, not by the shedding of bloud, (as in the Sacrament of Circumcision) is an evidence of the Divine Indulgence to Christian Churches, and may be an inducement to a more generall Covenant with God, and a stronger obligation for lightsomenesse, and cheerfulnesse in his service under the Gospel, then that of the Jewes living under the Law.

two of the sonnes of Jacob] Viz. *Simeon* and *Levi*; these are mentioned as they that were most offended for the wrong done unto their sister, both by the fathers and the mothers side; but their other brethren mentioned without distinction, vers. 7.13. may well be thought to have had their parts in this bloody plot, yea and it is likely Jacobs servants also, and that in their Masters name, as is observed on vers. 17.

all the males] Because the wrong their sister suffered came from the male kind; and though in respect of man, it was not just to slay the innocent with the wicked in this case; yet all being guilty of sinne and of death before God, he might justly permit this rage to the ruine of that people; and many times he takes occasion upon the excesses or sinnes of Princes, to punish their subjects with them, and for their sakes, as well as for their owne. See 2 Chron. 32. 25. 2 Sam. 24. See Annot. on Chap. 20. v. 7.

V. 27. *The sonnes of Jacob*] In the twenty fifth verse the sonnes of Jacob are set downe by their number, *two*, and by their names, *Simeon* and *Levi*; here the sonnes of Jacob without distinction of names, or limitation of number, are mentioned: and indeed *Dinah* had foure more brethren, besides these *two*, both by the fathers and mothers side, who might be zealous to revenge the wrong as well as *Simeon* and *Levi*, though these two in degree of rage and resolution might be leaders to the rest: and because the execution of the slaughter seemes too much for two, it may be probable that others besides those that were named, vers. 25. were drawne into the same bloody combination; and it may be they are here named *the sonnes of Jacob* for aggravation of their guilt, in that having so good a father as Jacob, they were authours and actors of so great a crime, which that good man so much detested, vers. 30. of this Chapter. and Chap. 49. 5,6,7. As then as a good sonne shall not beare the iniquitie of a wicked father, Ezek. 18. so a good father should not beare the infamie of a wicked sonne, or sonnes.

came upon the slain] Either to take from them their apparel and other appurtenances worth the taking away, and to spoile them generally of their goods; or to execute the remainder of their rage, which would not be satisfied with death onely; such was that of the enemies of Cicero, (towards his dead body) when then cut off his head and hands, set them upon the pulpit of Orations, and Fulvia not content with the crueltie of men, took his head into her lappe, spit on his face, and pricked his tongue with pinnes, as in revenge upon the tongue that had uttered, and the hand that had written those eloquent and vehement Invectives called Philippicks, against Antonius. See Plut. life of Cicero, pag. 881,882. & Stat. in Flor. l. 4. cap. 5. The like barbarous inhumanity is recorded of the Antichristian, as well as of the heathen Romanes, as that which was practised upon the body of Pope *Formosus* by Pope *Stephen* his successour, who tooke him out of his grave, arraied him in his pontificall habit, cut off three of his fingers, and cast him into the River Tyber. Luit-Prand. hist. lib. 1. cap. 8. And upon the dead body of *Zuinglius*, Sleydan Com. lib. 8. fol. 123.

Cicero.

Formosy.

Zuinglius.

V. 29. *in the house*] That is, in every house; in this fact of Simeon, and Levi with their partakers, though as from God, the Shechemites were justly punished partly for actuall guilt, partly for approbation of the sinne of Shechem, and their profanation of Gods Sacrament to serve their owne turnes, and for a purpose to spoile Gods people of all their goods, vers. 23. and albeit the wrathfull vengeance of Simeon and Levi argued either a great deale of zeale against the sinne, or a great deale of pride against the shame of their sisters rape; yet it was a wicked conspiracie, and execution, as being done without the knowledge or consent of their father, and so beyond the measure of regular justice, both in the number of persons (for all were not in the fault that were in the punishment) and in degree of severitie, being both murder, and rapine; and that at such a time as the Shechemites should rather have beene pitied; and all this brought in with treachery against man, and impietie against God, in the abuse of the Sacrament; whereby the Booke of Judith is convicted of grosse errour, and so justly excluded out of the Canon of the Scripture, which approveth the slaughter of the Shechemites by Simeon and Levi, as done by the sword given them by God, and out of a divine zeale, vers. 2. 4. which their father accurseth as proceeding of a wicked, and cruell wrath, Gen. 49. 7.

Judith.

V. 30. *And Jacob said*] By this reproofe of Simeon and Levi, Jacob witnesseth his great dislike of their wickednesse; But he seemeth to take the matter upon himselfe, when he assigneth that which was gotten from the Shechemites to the power of his *sword and bow* for obtainment, and bequeatheth it for enjoyment unto Joseph, Gen. 49. 22. Which words of Jacob are taken by some Interpreters as a Prophesie fulfilled in the expulsion of the Canaanites by his posteritie, whose bow he calls *his bow*, because they were then in his loynes, and speaks of the conquest as already made, because of the undoubted assurance of it upon Gods promise; but most take the words in an historicall sense, and so some referre them to this exploit of his sonnes Simeon and Levi against the Shechemites, wherein he approves of the fact, but so farre onely as it was the execution of Gods Justice for the injury to his daughter, and as God confirmed that title of what was taken from them by casting an awe upon the neighbouring Canaanites, that they durst not offer either revenge, or rescue of the prey out of his possession; this was Gods Sword and Bow, and he may be said to call it *his* because of the late great league betwixt God and him, whereof, see Gen. 32. 28. & 33. 20. but it is rather meant of that parcell of ground which *Jacob* bought of *Hamor*, *Sheshems* father, who (Gen. 48. 22.) might be called an *Amorite*, though he were an *Hivite*, either because he might be an *Amorite* by parentage, an *Hivite* by possession, or dwelling place; or the Amorites mingled with the Hivites, and being of more note then they, might give the denomination for them both; and, (which is more then that) the Amorites were so famous among the Canaanites, as to give a name to all the people of the Land of Canaan, Gen. 15. 16. This Land being Jacobs by particular purchase, he bequeathed it with especiall favour as a Legacie to Joseph as *a portion above his brethren*, as he saith, Chap. 48. vers. 22. *Object.* But he bought this with his money or lambes, Chap. 33. vers. 19. How then did he take it with *his sword and his bow*? *Answ.* It is not unusuall in Metaphoricall phrase to call that by the name of a sword, and a bow, which in effect and use, is answerable to them: now, Money is (as Solomon saith) answerable to all things, Eccles. 10. 19. it is a defence, Eccles. 7. 12. and can do as much as the sword, and the bow; thence was the saying of a publique Warrier, that no City was so strongly walled, but an Asse, laden with gold, might make a breach into it; so may gold be called Artillerie, and great Ordnance, and silver may be called an hooke to take fish, and he that buyes it may be said (according to the proverbe) To catch it with a silver hooke; in like manner Jacobs silver wherewith he bought the ground, may be said to be taken with the sword, and bow; and he may use this phrase in this sense, with particular opposition to the bloody sword, and bow of his sonnes Simeon and Levi: Or that which Jacob thus purchased might be violently invaded by the Amorite when he departed thence towards *Hebron*, and might by force of Armes of Jacob his sonnes and servants be recovered againe, as some conceive, not without probabilitie; for though nothing of faith or life necessary to salvation, be left out of the Scriptures, yet many particular actions, and occurrences are omitted in the History of both Testaments; and in this particular story of the slaughter and spoile of the Shechemites, though it be not set downe what became of the captives of women and children, which were brought away by Simeon, and Levi, vers. 29. it is not unlike that many of them were by Jacob sent back to the Citie, (for he had not roome for them at home) with a proportion of the spoyle, for their necessary maintenance; keeping what he thought fit, to serve for a recompence of the wrong to his deflowred daughter.

ye have troubled me] A wicked man is a troublesome man, troublesome not onely to others, as *Achan*, Josh. 7. 25. *Ahab*,

V. 24. Every Male was circumcised]
Sichimita circumcidi voluerunt, quamvis
de Deo et ejus promissionibus nihil ac-
cepissent. Itaque ea res illis male cessit.
Deus enim profanationem suorum Sacra-
mentorum non relinquet inultam.
P. Martyr 1 Sam. 6. 19 — fol. 40. b.

35.4. hid] —— So Idols and all
sinfull Lusts; they should be look'd
on as Carrion, and Carkasses, de-
testable and defiling; loathsom to
GOD & man: Cast them away;
get them buried out of sight —
never to be minded, or meddled with
more! Much less should men
dig such things (superstitions &
Idols) out of their Graves again,
when they have been buried: That
will be loathsom to GOD, and a
thing He will not Endure.
Mitchel ~~offm~~ p. 104.
Sept.r 3. 1708. Scripsi.

1 King. 18.18. but to himselfe; and therefore he is compared to the *troubled Sea, when it cannot rest, whose waters cast up mire and dirt*, Isa. 57.20.

made me] Though with God, the soule of the sonne shall not beare the iniquitie of the father; nor the father, the iniquitie of the sonne, Ezek. 18.20. with men it is usually otherwise; for the miscarriage of the children is many times imputed to the reproach of the parents, though they deserve it no more then Jacob did here; the more must their care be, by good example, and education, and by constant prayer to God, for his blessing upon it; to doe their best to make them unblameable in their wayes, and free from all scandall in their lives, and conversation; this would be a comfort and credit to both sides; and the contrary a double discomfort and disgrace, to parents, and children.

stinke] (Exod. 5.21. 1 Chron. 19.6.) Crueltie and treacherie are odious, and abominable sinnes, both in the sight of God and men, good, and bad; in the sight of the good, by whomsoever they be committed; and in the sight of the bad, if committed by any, but by themselves: for this the Popish Religion is infamous, and the infamie of it should make us keepe aloofe from the ill sent of that abomination.

I being few] That is, I and my family consisting of a small number; The dwelling of a few faithfull among many Infidels is very dangerous; such is the condition of the Protestants with the Papists, who are many for one in the Kingdome of *Ireland*, who now have shewed themselves as treacherous, and cruell as Simeon and Levi; who not under the check of a good father Jacob, but spurred on rather by the spirit of Esau, a man of the sword, Gen. 27.40. shew no moderation, or mercy in persecution, and pursuit of those, over whom the confidence in their overmatching number makes them insult, and with more intolerable Tyrannie to oppresse them; which will no doubt be a warning to our brethren, if they recover peace in that land; to be more curious in their course of life, that they may rather sweeten their reputation with pious, modest, temperate, chast, kind, and humble behaviour; then by any contrary excesses give any just cause of scandall, to make them as it were to stinke and be abominable to those that live among or about them; It may be an admonition to *England* to use all good meanes to lessen the number of our English Papists, I meane not by putting them to the sword; for that is their way of advancing their Religion; but by driving out of Priests and Jesuits who seduce them; and by removall of the great scandals of lewd and unlearned Ministers; by setting up godly, able, and painfull Preachers, with especiall choice of them for their gifts and parts, for those places where Papists doe most abound; by taking the children of Papists, especially their heires, from the corrupt education of their owne parents, and placing them where they may be trained up in the truth of doctrine, and holynesse of life, and by other waies and meanes which the wisdome of the State conceiveth to be most meet to worke this effect.

Ireland.

Papists.

V. 31. *as with an harlot*] The answering their father by such a question, gives an echo or relish of their wrath against the *Shechemites*, and sheweth that they did not think themselves too rash, but mild towards them; as if they had beene more charie of their sisters chastitie, then her father; or had disliked the lewdnesse of Shechem more then he. Extremitie of passion takes notice of no meane betwixt carelesse connivence at sinne, and cruell violence against the sinner; this sheweth that yet their hearts were bloudy, though their hands were washed; and so in this passionate demand, they bewray further wickednesse, to wit, impenitence for their bloudy fact, impatience at the just rebuke of their good minded, and much grieved father.

CHAP. XXXV.

Vers. 1. *God said*] By immediate revelation of himselfe to Jacob, whether by vision, when he was awake, or by dreame, when asleepe, it is not set downe; but howsoever, hereby we see that God is ready at hand to succour his in their troubles.

Bethel] That is, *the house of God*, where, at his going to his Uncle Laban, when he fled for feare of the threatned revenge of his brother Esau, he made a vow to God to be confirmed upon his safe returne. See Gen. 28. from vers. 19. to the end of the Chapter.

An Altar unto God, that appeared] That is, to me who appeared unto thee, as Numb. 26. God speaks as if himself were a distinct Person from the God, to whom this Altar must be built; and thence some inferre, that God the Father commands an Altar to be built to God the Son; and it is true, he being God, is to be worshipped no lesse then God the Father; but though that be true, and it be a sign of a pious mind, to take all good occasions to intimate the doctrine of the Trinity, and the Deity of the Son of God; yet this phrase will not serve to beare up an argument against such as are opposite to that high and hard, though Orthodox or true doctrine; since that phrase, viz. of Gods speaking of himself, as in another person, is used else-where, whence no such observation can be deduced, as both in the third and fourth Commandements of the decalogue.

V. 2. *Jacob said*] It belongs to the head of the family to have care of those under his charge, that they serve God aright; See Gen. 18.19. Jos. 24.15.

to all] All must serve God in the like pure, and religious manner, therefore no toleration of any in an idolatrous religion; See Deut. 29. vers. 9, 10, 11.

with him] Besides his own household, he might have some of the captive Shechemites with him, Chap. 34.29. for some it is like, were sent back, his house not being of a sufficient receit for them all.

put away] (Josh. 24.23. Judg. 10.16. 1 Sam. 7.3.) Whether such as were stolne by Rachel from Laban, or any taken in the spoile of Shechem, it is uncertain; but there must be no mixture of a false religion with a true; when Gods Altar is to be erected, Idolatry is to be deposed. God is too great to be served by the halves, and mans heart too little, to entertain him, and Idols with him; whose rivall-ship in religion his jealousie cannot endure; therefore where his Arke was set up, Dagon was thrown down, 1 Sam. 5.4. 2 Cor. 6.16.

strange gods] Or *estranging, alienating gods*, because they draw the heart from the true God; or *strange*, because it is strange that men should be so simple as to take those for gods, which are made with hands, as Demetrius and the Idolaters of Ephesus did, Act. 19.24. such as the Psalmist and the Prophet Jeremy deride, Jer. 10.3, 4, 5. Psal. 115.5. or such as are the gods of a strange people, with whom the Israelites must not hold communion, especially in marriage, or matters of religion.

among you] Jacob had not all this while since his departure from Labans service (which was about ten years space) wittingly tolerated Idolatry in his household; for he was ignorant of Rachels stealing away her fathers false gods, and confident (upon Labans curious search, and finding nothing in all his Tents) that there was no such vanity in his family; but it is like now Rachels theft was brought to light, and it may be some new strange gods were brought into it by the Shechemite captives.

and be cleane] Outward washing is a sign of inward cleansing of the soule from the sin of Idolatry, Isa. 1.16. which is principally required; for the outward ceremony is nothing to the inward sincerity of sorrow for sin, Joel 2.13. This cleansing argueth the filthinesse of Idols, though made of silver and gold, and therefore they are to be *cast away as a menstruous cloth* with extreme detestation, saying, *Get you hence*, Esai. 30.22.

change your garments] They might be changed by washing them, as Exod. 19.10. or putting on other cloathes in stead of them. The cleansing by water, and changing of garments were both ceremonies; though yet the ceremoniall Law was not written, it was in part practised by the Patriarchs (who in many things were to be distinguished from the Heathens) and afterwards committed unto writing by the ministery of Moses.

V. 3. *In the day of my distresse*] That was at least 30. yeares before, for it was at his going to his uncle Laban; which must admonish us not to forget Gods mercy, when we are got out of misery.

V. 4. *ear-rings*] (Hos. 2.13.) Which either had been abused to the Idols of Shechem, or might be easily turned to occasion of superstition, as Tablets or Agnus Deies among the Papists; their readinesse to part with the memorials of idolatry, and superstition, though of some price; condemnes the superstitious disobedience of some, who though upon the command of Authority, will not part with superstitious pictures, albeit they be neither in price nor propriety to be compared with these ear-rings, or other pretious appurtenances of Idolatry, which are to be rejected with abhorring detestation, as Esai. 30.22.

hid them] It is like that he first melted them, or otherwise defaced them, lest they should be found, and again abused to idolatry, as Moses did, Exod. 32.20. and Hezekiah, 2 King. 18.4.

under an oake] Idolaters had a superstitious respect unto trees, thence it was that groves were to be destroyed as monuments of Idolatry; Exod. 34.13. Deut. 7.5. & 12.3. and among trees the oake was especially accompted of, as appeares, Esa. 1.29. The Idols there buryed were the more like to lie hid, because they were superstitiously preserved from cutting downe, or digging up.

V. 5. *terrour of God*] (Exod. 23.27. Josh. 2.9, 11. 1 Sam. 11.7. 2 Chron. 17.10.) Jacob was afraid of the Canaanites, that they being many, and his people few, they would destroy him, and his house, Chap. 34.30. God secures him from this danger by making them to feare, of whom he was afraid. So he exerciseth a power not onely over the hands, but over the hearts of men, to make them timorous who otherwise might be most confident; and on the contrary, to give them most courage who have most cause to feare.

V. 6. *Luz*] See Gen.28.19.

V. 7. *there an Altar, and called the place El-Bethel*] That is, the God of Bethel; and *Bethel* signifieth the *house of God*. Of this see Annot. on Chap.28.vers. 19. The building of an Altar here at his returne was the performance of his vow there made, as he went to his Uncle Laban, Chap.28.vers.22.

V. 8. *Rebekahs nurse*] Sent with her when she was sent with Abrahams servant to be married to Isaac, Gen. 24. 59. Her name is here called *Deborah*: whether she had given sucke to Rebekah or no, is uncertaine; yet it seemeth she had a motherly affection towards her, and not unlike she was a kinde, and carefull overseer of Jacob in his minoritie. *Object.* But how came she into Jacobs family in his returne from Mesopotamia, who was left with Rebekah in the Land of Canaan? *Answ.* Rebekah might be now dead, and Jacob now returned into Canaan; and having lived eight yeares in it, though at some distance from his parents dwelling, it is probable he might fetch (or some one for him) *Deborah* to his family, to comfort and cherish her, as a woman of much prudence, and experience, (being now above or about 100. yeares of age) and that she might be an assistant in the government of his family, especially to keepe peace betwixt his emulous wives, and their handmaids; or she hearing of his returne with wives and children, and store of cattell, might come to see him of her own accord. Some of the Hebrewes say she was sent by Rebekah to Haran, to call home Jacob, and that in their returne she died in the way.

the oake of weeping] For the death of Deborah; though neither Jacob nor his family got by her life, yet they make great lamentation for her death. The affections of good people are more moved with respect to goodnesse, then to gaine.

V. 9. *againe*] God revealed himselfe in speciall manner to him sixe times before this. The *first*, Gen. 28. 13. The *second*, Gen. 31. 11. The *third*, Gen. 31. 10. which two apparitions though they be reported together, were about sixe yeares distant the one from the other. See Annot. upon those two verses. The *fourth*, Gen. 32. 1, 2. The *fifth*, Gen. 32. 24. &c. The *sixth*, Vers. 1. of this Chapter, and the seventh is that in this ninth verse.

V. 10. *not any more Jacob*] See Annot. on Chap.32.28.

V. 11. *I am God Almightie*] See Annot. on Chap.17.1.

multiply] (Chap.8.17. & 9.1. & 28.3. & 48.4.) Multiplication is a blessing often promised by God in favour to man; it is an ungratefull part in many to murmure at his blessing; a wicked part, to prevent it by abortion, a devillish part to destroy the increase, and to make prodigall wast of mankinde, as ambitious warriers doe, who make no more scruple of slaying of a multitude of men, then a reaper to cut down a field of corne.

Kings shall come] In the promises of God touching the seed of Abraham, Isaac, and Jacob, we are to understand a spirituall posteritie, as well as a carnall; so those are Abrahams children that are true beleevers as he was, Gal. 3. 7. And godly livers doing such works as he did, Joh.8.39. and these, as sonnes of Abraham, shall be received into happy rest, and repose in Abrahams bosome, Luk.16. 22. Taking the Prophesie in this as well as in the other sense we may conceive it fulfilled *literally* and *spiritually*; *literally* in *David*, in *Solomon*, in *Rehoboam*, &c. who lineally descended from the loynes of *Jacob*; and *spiritually* in those Kings of the Gentiles, who first became beleeving sonnes of *Abraham*, *Isaac*, and *Jacob*, and then nursing fathers of the Christian Church, Isa. 49. 23.

V. 12. *to thee -- and to thy seed after thee*] So it was said to *Abraham*, Gen. 17. 8. yet he was not possest of a foot of it, Act. 7. 5. viz. as a chiefe owner, but as a sojourner, or not as taking possession of Gods promise, for that must needs be made to *Abrahams*, *Isaacs*, and *Jacobs* posteritie, by warre upon the *Canaanites*, and victory over them by Gods assistance: yet may the Land be said to be given to *Abraham*, and *Isaac*, and *Jacob*, becaus it was given (to those that did possesse it) for their sakes; so they that fed the hungry, gave drinke to the thirsty, cloathed the naked, and visited the sicke and imprisoned; are said to do all this to our Saviour (whom they never saw) because they did it to others for his sake, Mat.25.40. And as in the intention of the giver, *Abraham* was he in whose name the originall grant was made (so that whosoever was not of the seed of *Abraham* could have no right unto it, no nor all the seed of *Abraham*, for *Ismael* was excluded, as *Esau* of the seed of *Isaac*) so in the acceptation of the receiver, *Abraham*, *Isaac* and *Jacob* tooke that whereof their posterity was possessed, as if they had injoyed it themselves. Or if by the land of *Canaan* we understand the *Canaan* above, (as by the *seed of Abraham*, the *true beleever*, see Annot. on vers. 11.) we may say that to him, and his spirituall seed is that good Land given; and therefore they that are possessed of it are said to rest in the bosome of Abraham, Luke 16. 22.

V. 13. *God went up*] As God is said to *descend* when he sheweth some signe of his especiall presence below, as Chap. 11. 5. Exod. 3. 8. Numb. 11. 17. So he may be said to *ascend* when he withdraweth it againe, and the apparition is ended. See Chap.17.22. & Judg.13.20.

V. 14. *set up a pillar*] He set up one in that place about thirtie yeares before; but that was but an extemporary pile of stones, made by him alone, which by this time haply was demolished, or at least profaned; and therefore now he set up a new pillar.

V. 15. *Bethel*] Of Bethel, see Annot. on Chap. 28.19.

V. 16. *a little way to come*] (2 King.5.19.) That is, lesse then a mile from Bethlehem, as some say that have seene it.

Ephrath] *Ephrath* is derived of the word *Pharah* signifying *he hath made fruitfull*, or (as some conjecture) from *Ephrath* the wife of *Caleb*, 1 Chron. 2. 19. and *Bethlehem* signifieth the *house of bread*; the Prophet *Micah* joynes both names together, Micah 5. 2. There was another *Bethlehem* in Galilee in the portion of the Tribe of Zebulun, for distinction from which, this is called *Bethlehem of Judea*, because it was in the portion of the Tribe of Judah; and in this *Bethlehem* was our Saviour borne, Matth. 2. 1. And he was (as some observe (as by way of fit correspondence betwixt the person and the place) the bread that came down from heaven, Joh.6.33.

V. 18. *as her soule was in departing*] The beginning of life is when the soule is united to the body upon the configuration of the parts fit for reception of it, and operation by it; and the end of it is when there is a parting of them by the soules departing from the body, which liveth while the soule is in it, 2 Sam. 1. 9. where the English hath *my life*, the Hebrew *Naphshi, my soul*, and dyeth when the soule departeth as here; and restitution to life is the returne of the soule unto that body from whence it was departed, 1 King.17.21,22.

for she dyed] Rachel called to her husband for children with such passionate importunitie, as if she should die of griefe, if she had them not; and now she hath her desire, and dies by that meanes. How fond are many in their affections, who think there is no contentment without satisfaction to them, when it may be their greatest affliction, to have them take effect? It is good to be so moderate in our wishes of all temporall comforts, as to crave them onely with condition of Gods good will and pleasure, and that with such indifferencie, as to be pleased without them, if he please not to bestow them.

Benjamin] *Rachel* gave unto her sonne a name of sorrow, *Jacob* liked not that because it would be too constant a motive of mourning in remembrance of the losse of his best beloved *Rachel*, therefore (though he permitted much to his wives in this kinde) he used his own authoritie for the change of that name, and choice of a better, which is, *Benjamin*; whereby burying the intimation of griefe, he would beare in minde a memento of love, and professe by that name, that *Benjamin* for his mothers sake should be as neere and deare unto him as his right hand. See Psal.80.17.

V. 19. *buried in the way*] It is not materiall where one dyeth, or where he is buryed; the body is not curious in what bed of dust it sleepeth; and the soule finds as well a way to heaven, or hell, from one place as another.

V. 20. *pillar*] Monuments and memorials of the dead are not unlawfull, but may be usefull to minde such as survive, of the vertues of the deceased, for their imitation, and of the hope of their happy resurrection to eternall life; But they must not be set up with too much pompe, nor out of superstition or immoderate affection, which sometimes produce each other; and it is not improbable that Idolatry had its beginning from memorials of the dead made for consolation of the living. See the booke of Wisdome, Chap.14. from vers. 12. to the 23. A cleare conviction of the Papists, who allow that Apocryphall booke the credit and authoritie of Canonicall Scripture.

unto this day] That is the day of Moses writing this Story, which continued many yeares after this, for there is mention made of Rachels sepulcher, 1 Sam. 10. 2. which could not so well be kept in memory, if the pillar remained not: the Papists take upon them to tell that this monument was made up of twelve stones in remembrance of Jacobs twelve sonnes, with a pillar like a pyramis set upon them all under the shadow of an oake; and this Adrich. delivereth upon the report of Bredenbachius who said he saw it: and others tell the like story upon the relation of pilgrims; So Adrich. Delph. Theatr. p. 19. in Tribe Benjam. & Salian. Annal. An. mund.2306. p.340. col.1. But it is like these narrations are either fained to foment superstitious pilgrimages, or that additionall structures were made of later times to revive and refresh the memory of Rachel, and of the deare love of Jacob towards her, both alive and dead.

V. 21. *tower of Edar*] That is, a thousand paces from Jerusalem, where the Angel appeared to the Shepherds and brought the glad tidings of the birth of our Saviour, Luk.2.8,&c.

V. 22. *his fathers concubine*] It was a great griefe to *Jacob* that *Dinah* was ravished, yet so much the lesse as she was more innocent, being, as it is like, abused by force; but this Act of *Reuben* and *Bilhah* was a sinne of greater guilt in them, becaus willing

willing (it is like) on both sides, of greater griefe to him, and of greater shame to the whole family; yet it is set downe with the silence of *Jacob*, or *Israel* (though as a father to the one, and as an husband to the other, the wrong touched him in the neerest degree) and without censure of the writer: which may teach us to take notice of the faults of religious families, rather with silent sorrow, then with clamorous reproach, if such scandalous sinnes be committed among Christians, that Religion should not suffer for it; the Religion may be good, though some that professe it, may sometimes doe such wickednesse as is not to be named, 1 Cor. 5. 1. And this fact of *Reuben* teacheth that the Patriarchs were not chosen for their merits; but by Gods mercies, whose election, by their faults was not changed. After this incest of his sonne, Jacob abstained no doubt from *Bilhah*, as David did from his defiled concubines, 2 Sam. 16. 22.

Twelve] With *Dinah* the children of Jacob were thirteen, but women come not into the account of the Tribes; and without her the Tribes (taking the two sonnes of Joseph, Ephraim and Manasseh for severall Tribes) were thirteene; but usually they are reckoned but for twelve, because those two were not the sonnes of *Jacob* by immediate descent, as Joseph their father, and all his brethren were; and now the number of Jacobs sonnes is made up; for after the death of Rachel he had no more.

V. 26. *borne — in Padan-Aram*] Not all of them, for in this Chap. it is plain that *Benjamin* was born where his mother died, that is, hard by *Bethlehem* in the Land of *Canaan*, where Jacob had continued for the space of eight yeares: So that we must understand these words for the greater part of *Jacobs* children, and indeed for all but one; See Annot. on Chap. 15. 13. And for that there needed no particular exception to be made, since that is done already by relation of the story of *Benjamins* birth and *Rachels* death, in this Chapter; so that no Reader can be mistaken for want of an expresse exception of *Benjamin* in this verse.

V. *Jacob came unto Isaac*] That is, with his wives and children, family, and furniture, wherewith God had blessed him; for it is not probable that having lived many yeares in *Canaan*, and not very farre distant from him, but he visited him divers times at Hebron, before he finally removed himselfe from his former habitation.

V. 28. *an hundred and fourescore yeares*] A longer life then any of the fathers enjoyed after him; with which, *Moses* willing here to close up the story of *Isaac* by a figure called Prolepsis, or ancicipation, brings in his full age 180. yeares, with his death, and buriall, and after makes report of things concerning his posteritie unto the 41. Chapter, which fell out when *Isaac* was alive, for he lived twelve yeares after his grand-child *Joseph* was sold into Egypt.

V. 29. *gathered to his people*] See Annot. on Chap. 25. verse. 8.

CHAP. XXXVI.

Vers. 1. *The generations*] This genealogie declareth that Esau was blessed temporally, and that his fathers blessing, Chap. 27. 39. tooke place in temporall things. The ambiguities and seeming repugnancies in this genealogie may be briefly reconciled by these rules. *First*, some persons have many names, as *Esau* is called also *Edom*, in the first verse; *Jacob* also is called *Israel*, Gen. 32. 28. & 35. 21, 22. So one of Esaus wives the daughter of Ishmael is called *Mahalath*, Gen. 28. 9. and *Bashemath*, Gen. 36. 3. and Sarah is called Isca, Chap. 11. 29. And this not onely in proper names, as in the instances forementioned, but in names Nationall, as the same person is called sometimes an *Hittite*, Chap. 26. 34. sometimes an *Hivite*, vers. 20. of this Chapter; because the *Hivites* were the greater Nation, and comprehended also the *Hittites*; and sometimes an *Horite*, vers. 24. of this Chapter: and the rather because the one might in habitation be mingled with the other. *Secondly*, sometime the same name is given to severall persons, as there were two called *Anah*, two called *Corah*, three called *Dishon*, or *Dishan*, in this Chapter. *Thirdly*, the grand-father is called also a father, and the grand-child (whether Nephew or Neece) a sonne or a daughter unto him, 2 King. 8. 18. 26. *Fourthly*, some are called sonnes of others who were not their naturall issue, but adopted children; as *Amalek*, whose mother was *Timnah*, yet is he called the sonne of *Adah*, vers. 12. to the one he was a naturall sonne, to the other a sonne adopted. *Fifthly*, some men had the names of women given unto them, as *Timnah*, and *Aholibamah*, mentioned vers. 40. 41. were called by the names of the first mothers of their nation.

V. 5. *And Aholibamah*] The wives of Esau are not ranked in the order of their marriage (for the daughter of *Ishmael* was married to Esau after *Aholibamah*) it being fittest to name her first of whom he had least to say, and her last who gave occasion by her fruitfulnesse to say the more.

V. 6. *went into the countrey*] That is, to another Countrey then that of *Canaan*, where he had dwelt; and herein appeareth Gods providence which causeth the wicked to give place to the godly, Esau removes thence to Mount Seir, that Jacob might enjoy Canaan according to Gods promise.

from the face] This removall of *Esau* from *Canaan*, is taken to be after he had dwelt in *Seir*, and had come thence to solemnize his fathers funerall, Chap. 35. vers. 29. after which time Jacob and he being upon good termes, are thought to have dwelled together, untill their riches (increasing as Abrahams and Lots, Chap. 13. 6.) gave occasion of their parting; Or, it may be thus understood, that after *Jacob* was gone to *Padan-Aram*, or *Mesopotamia*, *Esau* after a time, being increased in estate, and finding his father, but especially his mother, so affectionate to his brother *Jacob*, that he had no hope of any joy of living there, when he returned, removed himselfe, with his wives, children, and estate (which he had gotten in *Canaan*) to dwell in mount Seir, vers. 8. a place which haply pleased him better for commodiousnesse of hunting, to which he was very much addicted, and where he might make himselfe more roome, then as a sojourner with his father in Canaan, could be allowed him.

V. 7. *For their riches*] Esau being commodiously seated, and increased in riches, resolved not to remaine where he was, conceiving his brothers estate and his would be too much for such a portion of *Canaan* as in the way of sojourning would be allotted to them; such thoughts as these he might have before Jacob returned, and therein might be confirmed when he saw his increase, and was reconciled unto him; and therein the affections, and intentions of Esau, (though he minded onely his own commoditie) conduced to the accomplishment of the Divine providence, which had designed *Canaan* for the inheritance of the posteritie of *Jacob*, not of *him*.

could not beare them] Not but that the Land of Canaan was both spatious and fruitfull enough to support, and sustain them; but they not possest of it as in their owne right; but sojourning in it, could not be supplied with scope, and compasse enough for all their cattell.

V. 9. *father of*] To all that descend from another in a right line he is a father, though a grand-father never so remote; and to such a one the descendents in what degree soever are children; so our Saviour Christ is called *the sonne of David*, *the sonne of Abraham*, Matth. 1. vers. 1.

V. 15. *Dukes*] Are *leaders*, or chiefe Governours, or Heads of some eminent families or kindred; who joyning together made an Aristocraticall forme of Government, that is, a Government of divers choyce and chiefe men, a governing among themselves in an equall tenour of authoritie, without any King ruling over them by any absolute power, though for order sake some one might have the preeminence, as *the Duke* of Venice hath; such a government the Edomites had at the first, after that Kings, from them they came back to Dukes againe, all being elective, and not by succession. If God dignifie them so much who are not of his houshold, how much will he honour and exalt those that are?

V. 20. *which inhabited the land*] That is, before Esau did there inhabit; whose posteritie by their sword made themselves roome in the Countrey, by expelling the old inhabitants thence, Deut 2. 12. So verifying Jacobs prediction, Gen. 27. 40. to their gaine, and glory in the world; but withall it is to be noted, that Esau had married *Aholibamah* neece to *Zibeon* the third sonne of *Seir*, vers. 2. & 20. of this Chapter, yet for all this affinitie, Esaus posteritie expelled their kinsmen by marriage out of their possession: There is no trust then in the alliances of wicked men; though they make marriages with one another, they will violate all lawes of affinitie and friendship for their owne advantage. See Gen. 31. v. 23, 24, 29.

V. 24. *that found the mules*] The word *Jemim* in the Heb. (as Schindler observeth, and the best Interpreters agree with him) is here, and no where else found in the whole Scripture, which makes the signification of it the more uncertaine; the Vulgar Latine turnes it *Duthes*, or, *hot waters*: the most and best Divines take it for *Mules*, and that his finding them out was by an experiment of his owne, causing a mixture of an asse and a mare, whence mules are ingendred, who can ingender nothing; this did Anah, who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules, betweene the asse and the mare, which as an enormitie against nature, the Lord forbiddeth, not only in that, but in any other kind, Levit. 19. 19.

V. 31. *before there reigned any king*] The posteritie of Esau was advanced sooner to royall dignitie then the posteritie of Jacob, which in the Egyptian servitude were under a rod of Iron, while Esaus off-spring swaid a golden Scepter. The wicked rise up suddenly to honour, and perish as quickly; but the inheritance of the children of God continueth for ever, Psal. 102. 28. But how could Moses write this since the Israelites had

no

no Kings in his time; this he might write by the Spirit of Prophecie, for he prophecieth of the peoples desire of a King, and gives rules both concerning his choice, and his carriage, Deut. 17. 14,15.

V. 33. *Jobab*] Many of the Ancients hold this to be that Job of whose patience there is an history, but the words differ much in the Hebrew writing, for this *Jobab* beginneth with *Jod*, but *Job* of Whom the Book is written beginneth with *Aleph*, and is called *Job*, or *Jiob*, never *Jobab* in the Hebrew Text.

Bozra] A famous Citie of Idumea not farre distant from the Citie Teman. See Amos 1.12. which is brought in allegorically in the Prophecie of Christ by the Prophet Isaiah, Chap. 63. vers. 1.

V. 34. *the land of Temani*] Heb. *of the Temanite*. The whole South Countrey of Idumea, so called from the Citie *Teman* the Metropolis of Idumea, and the Princes Palace, situated on Mount Seir; which Citie might be so named from Teman the eldest sonne of Eliphaz, vers.11.15. and hence it is probable that Eliphaz one of Jobs visitants was called a *Temanite*, Job 2. vers. 11.

V. 37. *Rehoboth*] Which is a Citie situate by the River *Euphrates*, built by Nimrod, Gen.10.11. Some say this is another Rehoboth from that noted in the place forecited, and that it is distinguished from it by the mention of the River; but the matter is somewhat uncertaine, and of no great weight.

V. 40. *the names of the Dukes*] From Kings they come down to Dukes againe, God having a power to advance, and depose Principalities; to set up, and pull downe, and to change not onely the Governours, but the manner of government as he pleaseth; for whose succession two hundred years or thereabouts (the length of Edoms regiment limited with Moses death, as by some it is) will be found too little; but after the government of Dukes, Moses reckons eight Kings, and after them eleven Dukes again: See 1 Chron. 1.51. for the King of Edom (it may be) he was degraded to a Dukedome, because of his hard hearted usage of his brother Israel returning out of Egypt, Num. 20. 14. 20. To which the Answer may be, that though the Kings succeeded one another, the eleven Dukes might be contemporaries all at once; or if they be accounted in succession, Moses by the Spirit of Prophecie, as well foretels their names, and dignities which did succeed when he was dead; as reports precedent matters for many hundred yeares before his birth. To this may be added a third answer (which is yet not to be preferred before the former) *viz.* that this might be inserted by some such authour as made up the story of the book of Deuteronomie from the fifth verse to the end of the Chapter.

Deut.34.

V. 43. *father of the Edomites*] Or, *of Edom*, that is, of that race or off-spring, which hath its Originall from Esaus loines: for all the descendents beare the name of their principall progenitor, though many degrees distant from him; because that virtually they were contained in him, else they could not have been derived from him; so the Jews many hundred years after Jacobs decease, are called *Israel*, or *the children of Israel*; whereby we are directed from the condition of the one, to look both forward and backward, to the condition of the other, and to observe how Gods promises, or threats given out with reference to their mutuall relations, are made good upon them in succeeding ages: and withall the name of *Edom* (being given Esau by occasion of his parting with his birthright for a messe of red pottage, for which he is condemned as a profane person, and thrice repeated in this Chapter as an addition to the name of Esau) is to be taken as a brand of perpetuall reproch upon him; as *Jeroboam the sonne of Nebat* with this addition, *which made Israel to sinne*, 1 King.16.26. & Chap 22. vers.25. 2 King.3.3. and elsewhere.

V.1,8,19.

CHAP. XXXVII.

Vers.1. IN *the land*] The land named was *Canaan*, the place in particular not named was *Hebron*.

V. 2. *generations*] (Chap.5.1. & 36.1.) That is, the story of such things as came to him, and his family with reference unto the generation, or catalogue of his Issue set down before, Chap.35. with the interposition of the generations of Esau, Chap.36. to shew by way of comparison the different condition of Gods Church, and children, and of the families of the wicked.

seventeene yeares old] Some Popish Translators say, *sixteene yeares old*, a manifest swerving from the Hebrew Text, and with it fron the Greek Seventy; from which some eminent Papists pretend a secret instinct of the Spirit in the Authour of that Translatien, which is a glosse more corrupt then their Text; for if Joseph were seventeen, he was sixteen in *truth of story* though *not of interpretation*; but it can be no way true that Gods Spirit would correct in a Translation that which it had dictated in the Originall.

N.

with the sonnes of Bilhah, and] The sonnes of the handmaids, (it seemeth) were sorted together, and with them Joseph, because his mother Rachel was now dead, and he envyed perhaps by Leah, for his mothers sake; and by her sonnes, because he was the darling of his father; therefore Jacob for preservation of peace, divided (as it is probable) both his women, children, and cattell into two companies; in the one was Leah, her sixe children, and a great part of his flock with them; in the other, the handmaids, their children, and Joseph with them; where Jacob might expect more safetie, because there lesse envie would follow the love of his father, or the preeminence which that might produce on Josephs behalfe.

his fathers wives] Not properly so called, for Bilhah, Chap. 35. vers.22. is called a *concubine*; yet they above others might be called *wives*, because their sonnes shared in the inheritance in the Land of Canaan with the sonnes of *Rachel* and *Leah* who were wives in a proper sense. See the difference betwixt a wife and a concubine, in Annot. on Chap.22.vers.24.

their evill report] Which is thought to be some injurious usage or carriage towards Joseph; yet it may be besides that the sonnes of *Bilhah* and *Zilpah* mis-behaved themselves, and raised an ill report upon the family of Jacob, by their criminall conversation, which if it were such as some have imagined, was most abominable. Joseph observing it with dislike, acquaints his father with it, that by him they may be reclaimed from their evill courses; wherein he doth the office of a good sonne, and brother, to his father, and brethren; and acquitteth his own soule from all guilt that might have been contracted by his silence.

V. 3. *more then all*] That is, more then any of them all.

the sonne of his old age] (Gen. 44. 20.) He was 91. yeares old at the birth of Joseph; now that parents love their young children better then the elder, there may be many reasons; as *First*, to be parents in old age argueth the continuance of Gods blessing, and of their good and strong constitution, when it was most like to faile for ever. *Secondly*, they more value such an issue, because they expect no more of that kinde, and that makes it more deare because more rare. *Object.* But Benjamin was younger. *Sol.* First, this is to be understood in respect of his elder brethren; and for Benjamin, he was not yet come to any proofe to gaine so much of his fathers affection. *Thirdly*, in the youngest they looke that the memory should hold out longest, and naturall affection gaineth strength in its course, so that the further it goeth, the stronger it groweth. *Fourthly*, the young children are commonly more conversant with old men, since they keepe home, whereas the bigger children are much abroad. *Fifthly*, their innocency breeds acceptation without exception, whereas the elder children commit faults, it may be crimes, (as Reuben did, Gen. 35. 22.) to grieve the hearts of their parents, and shorten their lives. *Sixthly*, Old fathers decline towards the infirmitie of young children, (as the Proverbe hath it, *once a man, and twice a child*) and are commonly more tender, and kinde to those who are by their tenderneese more apt to be exposed to injuries by others. *Object.* But *Benjamin* he was younger then Joseph, and so was he also son of Jacobs elder age. *Answ.* True, there was somewhat there besides the reasons here alleadged which made *Joseph* so beloved of Jacob; as that he was the long desired issue of his beloved mother *Rachel*, and her first borne, that tooke away the great griefe of her former barrenneese, and left no matter of mis-hap behind to afflict the heart of the father, as the birth of *Benjamin*, with the death of his mother had done, and he was beautifull like her; and certainly, there appeared in young *Joseph* the presages of very vertuous acts, and employments of great importance.

a coat of many colours] (2 Sam. 13. 18.) Or, *pieces*; And it might be both, wherein both pieces and colours were so mingled, as might make most for delight and decencie in the eye: the Greek word *Poikilon*, used by the Lxx. and the other Greek word *Polymita*, by the Latines, sound both to the same sense, the one signifieth *varied*, the other *varied* in particular *by pieces* of severall colours. This coat is here mentioned both as an Argument of Jacobs love to Joseph, and as an occasion of his brothers hate, and a colour and cover for their bloody plot from the eyes of their father. Some curiously inquire concerning the *matter* of Josephs coat, whether it were silke, or of divers kinds of threads, (which afterward was forbidden by the Law to be made of linen and woollen, Levit.19. 19.) and concerning the *making* of it, whether it were long, or with sleeves or no; but as there is no need of such nicetie, so can there be no good satisfaction given unto it. It is of more use to note that as Jacob loved him better, so he shewed his love unto him by such outward signes, as set him out unto his brethren as an object of envie: it had been better Jacob had loved him more, and shewed it lesse; it is a part of prudence in parents, so to governe their affections, or themselves in the expression of them, that they give no cause of grudge, or malignant emulation among their children, Eph.6.4.

V. 4. *hated him*] Many things met together to make Joseph maligned

37.20. Scelus erat vel perditissimis latronibus abominandum. Calvin. Instit. Lib. 4. Cap. 1. §. 24. [vendiderunt] Haec quoque intolerabilis fuit Imanitas. ibid.

maligned of his brethren, as his fathers favour, which in his gay coate was an eye-sore to their envious lookes; his complaint of his brethren; and after this, his dream raised their hatred to a great height, vers. 5,8, &c.

could not speake peaceably] Wherein appeares the power of humane corruption, which is too stubborne to be held in by any bond, either of Religion, or nature; those that are very bad cannot so much overrule their naughty hearts, as to permit a good word to come out of their lips, Matth. 12.23. an evidence against the opinion of the power of free-will in matter of moralitie.

V. 5. *dreamed*] Of Dreames, see Annot. on Chap. 20.3. & on Chap. 31. vers. 24.

V. 7. *Obeisance to my sheafe*] This was but a dreame, the dreame of a child, but in the dreame was a mystery; and the meaning of it was that Josephs brethren should bow down to him, as their sheaves seemed to doe to his sheafe; if this had beene acted in the field it would have beene matter of amazement to them all; but then the providence of God in ordering the various affections, passions, and passages of his brethren towards him had not beene so manifest, nor his advancement so strange, and above their expectation; as when the presage was but a dreame, and that but Josephs owne dreame, related of and by himselfe.

V. 9. *Behold, the Sunne and Moone*] See Annot. on vers. 10.

did obeisance] It was twice revealed to him, how he should be honoured, but he hath no revelation how he should be humbled; for God meant to bring this about by waies unknowne both to Joseph, his father, and brethren; when God reveales himselfe to any, he doth it with stint and limitation; the light he giveth unto them being like that of a dark-lanterne, which may be shut, and opened by severall acts of illumination; so that neither the Prophets, nor Apostles knew any more of Gods secret counsel, then he was pleased by particular informations to impart unto them; for this purpose compare 2 King. 5. 26. with 2 King. 4. 27. And Act. 5. 3. with Act. 10. 17. 21.

V. 10. *his father rebuked him*] Partly in ignorance whence the dreame came, and how it was to be accomplished; and partly in wisdome, and good will to Joseph, whom he would not have by this meanes become more hated of his brethren.

shall I and thy mother, &c.] Jacob takes himselfe to be meant by the Sunne, his wife by the Moone, and his sonnes by the Starres, according to the promise made to his grandfather Abraham, Gen. 22. 27. wherein he takes notice of his owne preeminence above his wife in the comparison; But though Josephs brethren did most humble homage unto him, Gen. 42. 6. did his father doe so too? if he did, his mother could not, for she died before in travaile with Benjamin. *Answ.* First, for his father; though that be not expressly written of him, yet before he was made knowne unto him as his sonne, he had him in the estimation and honour of a Viceroy, or Deputie of a great King, and therefore did Josephs brethren call their father his *servant*, and with that word in their mouthes bowed their heads and made obeisance, Gen. 43. 28. And when Jacob came into Egypt, it is not to be doubted but he gave him respect according to the dignitie of his place; and if Rachel were dead at this time, (which some denie) the words of Joseph might as to her seeme to sound like an idle dreame: Or, the mother of the familie, who was unto Jacob as the Moone to the Sunne, might, when she came with Jacob her husband, doe homage unto him, albeit it be not expressed.

V. 11. *observed the saying*] (Luk. 2. 19.) He thought there was somewhat extraordinary in it, and though he knew not what it was, he set his mind to observe it.

V. 13. *I will send*] This was a good while after his brethren had expressed their envy against him, and by this time he hoped it was appeased.

V. 14. *whether it be well*] Heb. *peace*. Peace is a compendium of all prosperitie, even the prosperitie of Warre is called Peace, 2 Sam. 11. 7. Text and Margine; as on the contrarie Warre is the Master of all miseries. See Annot. on Chap. 29. vers. 6.

to Shechem] Which was from *Hebron* where his Father was, (as some compute the distance) sixtie English miles, (as others) eighteene leagues, which wants not much of that measure; those that were rich in cattell, to have them well pastured were faine to keepe them many times at great distance; when Laban by Gods blessing upon Jacobs faithfull service, was enriched, his flocks were sometimes fed at the distance of three dayes journey, Gen. 30. 36. *Quest.* But how durst Jacob trust his children, and his cattell in that place where his sonnes had committed such cruell revenge upon the *Shechemites*? and how durst he adventure his darling *Joseph* upon such a journey alone? *Answ.* For the first, though his sonnes had gotten them a title to *Shechem* by the sword, God gave Jacob a peaceable possession of it by an admirable over-awing of the people in those parts, for the terrour of God fell upon the Cities round about, Gen. 35. 5. and by that, or Gods protection otherwise, he hoped his Joseph would be safe, though sent alone, as himselfe had beene, when he travelled a single wayfaring man a farre longer journey, Gen. Chap. 28.

V. 17. *Dothan*] *Dothan* (as some write) is as farre distant from *Shechem*, as *Shechem* from *Hebron*; others reckon them to be about eight miles asunder, but if it were no more, yet added to the former journey, it was a great way, and Josephs readinesse to take the paines to doe more then his father did command him, following to the full rather what he meant, then what he bad him doe, is a commendable example of child-like obedience to his father, and might have beene an occasion of great benevolence from his brethren, if they had not beene prepapared with the prejudice of precedent envy, and malice, to requite his good with their evill. In this place (yet not a Citie) was afterwards a Citie built called by that name, 2 King. 6. 13.

V. 18. *conspired*] The Holy Ghost covereth not mens faults, as the vaine Writers which make vice vertue.

to slay him] To lay him in a dead sleepe, so that he should never dreame againe; In this was Joseph a Type of Christ conspired against by those, whom he came to visit, Luk. 20. vers. 14.

V. 19. *this dreamer*] Heb. *master of dreames*. See Annot. on Chap. 14. vers. 13. They give him this nickname in scorne, as the manner of ill minded men is to set termes of reproach upon the Religious; so Christ was called a *Galilean* in derision by *Julian*; the Apostle Paul a *Babler* by profane *Philosophers*, Act. 17. 18. This age abounds with such abusive appellations cast upon the best Christians, by such as are of an hereticall Religion, or of no Religion at all; the practice of this kind of contumelie is ancient, and the patience under it as ancient, which may make us both to looke for it, and make light of it.

V. 20. *pit*] The Hebrew word *Bor*, signifieth sometimes a cisterne, or any receptacle of water which hath no spring to feed it, and so is sometimes dry; the Hebrew Scholiast makes the difference betwixt *Beer* and *Bor*, the former, saith he, signifieth a Pit, or Well onely digged; the other the same when it is built up about with stones or other materials.

V. 20. *we will say some evill beast*] To unnaturall crueltie, they purpose to adde an act of inhumanitie, to kill him, for whose safetie they should hazard their own lives; and being killed, not to vouchsafe him a buriall; and to both these, a probable lye to cover the matter, they will impute their bloody fact to wild beasts; a lye like enough to be beleeved by that we read, 1 King. 13. & 2 King. 2. 24. they would doe a brutish act, but would not own it; How much better is it to be reputed a murderer, and to be none, as Paul was, Act. 28. 4. then to be one indeed, and lay the blame upon another, whether man, or beast, as these would doe?

V. 22. *to deliver him*] Reuben his halfe brother, the eldest sonne of Jacob by Leah, perswades them not to slay him, but to cast him into some dry pit; whence his meaning was to fetch him out, and to returne him safe unto his father; he made no scruple to pollute his fathers bed with incest, Gen. 35. 22. yet he makes a conscience of being defiled with his brothers blood: and it may be he is the more desirous to redeeme the guilt of his lust with a gratefull office to his father, and to regaine his love. How corrupt is this Church in the Patriarch Jacobs family, when most of his sonnes are tainted with the hainous sinnes of incest, or murder in intent, and indeavour, though not in deed? for they were innocent in fact, but against their wils.

V. 24. *into a pit*] Their hypocrisie appeared in this, that they feared man more then God; and thought it was not murder, if they shed not his blood, or cared not though it were, while they had an excuse to cover their fault.

V. 25. *sate down*] Here is not a word how Joseph tooke the matter at his brethrens hands, nor what he said to save himselfe; yet it is plaine by the confession of his brethren among themselves (when they saw themselves entangled by their own fault) that he besought them in the anguish of his soule, to spare him; but they would not heare, Chap. 42. 21. whence we may be directed to supply the sense of a doubtfull place with such additions as in probabilitie of reason are sutable to it.

to eat] They refreshed themselves, or it may be feasted, because now they were freed from their dreaming brother; their consciences were asleepe, as Jonah was in the side of the ship, Jonah 1. 5. so they make much of themselves, and little regard the afflictions of Joseph, Amos 6. 6.

to eat bread] An usuall phrase in Scripture for the sustenance of man, which is put many times for a full meale with varietie of meats, Exod. 18. 12.

Gilead] Which was the way from Arabia to Dothan, and Dothan the way thence into Egypt.

V. 26. *what profit*] It would be a strong bridle of restraint from sinne, if we would but pose our selves with the question of profit, What shallwe get to gaine the good will of men, and lose the love of God? what ease will it be to our minds to sacrifice innocent blood to our wrath, and when that is allayed, to raise a tempest of anguish, and feare, in our own consciences?

what

what profit to winne the whole world, and lose our own souls? Matth.16.26. see Rom.6.21.

and conceale his blood] Conceale it from men, when it will cry to God for vengeance against us, Gen.4.10. Job 16.18.

V. 27. *sell him*] Men, especially captives taken in warre, were in many countreys sold upon a price, as cattell were, and therefore the servant is called the masters *money*, Exod. 21. 21. and because he was his money, if he corrected him so cruelly that he dyed within a day or two after, his master was not to be punished for it. See the place forecited. In after-times such as were taken in warre, and might in warre have been killed, remained in the power of their Saviours (for so are men sometimes called, 2 King.13.5. Nehem.9.27.) for their lives, and for all hard usages on this side death; but against this tyranny, especially among Christians, there have been many both Ecclesiasticall, and secular prohibitions, as against a practice both irreligious, and inhumane. NB.

V. 28. *Ishmaelites*] It seemes uncertaine whether Joseph were sold to the *Ishmaelites*, or *Midianites*, for Vers.25.27. and in this verse, & Chap. 39. 1. the *Ishmaelites* are named for that purpose, and in this verse also, and vers. 36. the *Midianites*: the like change or confusion of the names of the *Ishmaelites*, and *Midianites* may be observed, Judg. 8. vers. 24. 26. 28. and the reason may be, because though they were a distinct people in their Originall, (for the *Ishmaelites* came of *Ishmael*, the sonne of *Abraham* by *Hagar*, Chap. 15. 6. The *Midianites* of *Midian* his sonne also, but by Keturah, Chap.25.vers.2.) yet they were a mixed people for a good part of them in their habitations (the *Midianites* living in the countrey of the *Ishmaelites*, and exercising the trade of Merchandise among them) and therefore the Chaldeans call them both together, *Arabians* (that is) *a mixed people*; coming of the Hebrew root *Ghnarab*, which signifieth *to be mixed*; and for the particular of selling of Joseph, we may conceive that the *Ishmaelites* bought him, and such Merchants as were (though by their dwelling and commerce mingled with the posteritie of *Ishmael*) by descent sprung from *Midian* the sonne of *Keturah*; and that here *Ishmaelites* and *Midianites* must be two names of the same persons is plaine by the comparison of this verse with the last of this Chapter, where it is said, the *Midianites* sold him to *Potiphar*, and in the first verse of 39. Chapter, it is said, that *Potiphar bought him of the hand of the Ishmaelites*, to which agreeth that which is said in this place.

twentie pieces of silver] In this againe was Joseph a type of Christ, Joseph is sold by those of the twelve, who should have been more affectionate and faithfull to him then any other; so Christ was sold by one of the twelve chosen for especiall service, and fidelitie; and as Joseph was passed over from hand to hand, from his brethren to the *Ishmaelites*, from them to *Potiphar*, so was Christ delivered over from hand to hand, Luk.23.7. *Joseph* was sold for twentie pieces of silver, & Christ but for ten more; and though there were no comparison betwixt the worth of the wares and the price; for *Christ* was infinitely more excellent then *Joseph*, (though of a meere man he was of great worth, and renowne) yet they that bought *Joseph* had the better bargaine, for they were preserved by their purchase, but they (at least some of them,) that bought Christ, bought a stumbling stone, or rocke of ruine to themselves; to whom may be applyed that speech of his; *Whosoever shall fall on this stone shall be broken, but on whom soever it shall fall it will grind him to powder*, Matth. 21. 44. and though Joseph were sold (in the intent of those that sold him) to save his life, and in the purpose of Gods providence to be a meanes to save others from famishing to death; and *Christ* were bought with a mind to murder him, yet he saved many more by his death (which was the ayme of the Divine decree for mans redemption) then *Joseph* by his life; and in this respect Gods providence might set the sale of the antitype *Christ* upon an higher price, then that of *Joseph* his type, or figure.

V. 29. *and he rent his cloathes*] Reuben having carefull thoughts to deliver Joseph out of danger, went some way about (to shun the suspition of his brethren) that he might take him out of the pit; before he came thither, sale and delivery was made of *Joseph* to the *Ishmaelites*; whereupon he returned with much anguish of heart, and extreamitie of passion, rent his cloathes, and often made the expression of a troubled spirit, and a signe and testimony of heartie sorrow: which manner was taken up, no doubt, at first by extreamitie of passion, without any regard to the decency of whole apparell, or damage by tearing them; and afterwards from the example of some eminent persons drawne into common practice; for so it seemes to be, Numb.14.6. 2 Sam.1.2. & Chap.13.19. 1 Kings 21.27.2 King. 6.30. & 19. 1. Ezra 9. 3. Job 1. 20. & 2.12. Esther 4. 1. Joel 2. 13. and from practice it was sometimes put into precept, as 2 Sam. 3. 31.

V. 30. *The child is not*] He cals him a *child* though seventeene yeeres of age, because himselfe was eldest of all, and Joseph the youngest but one: See Annot. on Chap.22. vers 5. and he saith, *he is not*, that is, *not there*, *viz.* in the Pit, or *not at all*; for that is the speech used for one that is dead, or so reputed, Gen.42.13.36. Jer.31.15. Matth.2.18. *Psal.39. vlt.*

and I, whither shall I goe?] He thought some mischiefe had befallen him, because he could not find him, and feared his father would most require account of him at his hands, because he was the eldest; and that he would take it the worse from him, as being prepared for a misconceit by reason of the offence at his former evill act with Bilhah his Concubine, Chap. 35. 22. thence is he in great perplexitie, as not knowing what to doe, or whither to goe.

V. 32. *and they brought it*] In the beginning of this verse it is said, the brethren of Joseph *sent his coat*, and presently after, *they brought it*; in the word *sent*, there is to be understood messengers, and those messengers are they that brought it.

V. 33. *an evill beast hath devoured him*] The bloody coat makes Jacob take the matter just as the conspirators had plotted it; but thereby both are deceived; they, who thought their bloudy hypocrisie was sufficiently covered with Josephs coat; and he, who thought his Joseph was unrecoverably lost.

V. 34. *rent his clothes*] See Annot. on vers.29.

put on sackcloth] This is here first mentioned; a ceremonie of sorrow (among the Eastern people) and used among the Religious also before the giving of the Ceremoniall Law; and was afterwards taken into ordinary practice (as the renting of the clothes before mentioned.) See 2 Sam.3.31. 1 King. 20.31. & 21.27. 2 King.19.1. Neh.9.1. Esth 4.2. Psal.30.11. & 35. 13. Lam.2.10. Joel 1.13. Jonah 3.5. Matth.11.21.

V. 34. *and mourned for his sonne*] There was more cause to mourne for the wickednesse of his sonnes, that were alive; if he had knowne what they had done, then for Joseph if he had beene dead; for if wild beasts had devoured his *body*, that is to the soule but as a garment to *it*; but with this difference, that though the garment may be cut, or pierced, or torne with the body; or the body may be wounded, the garment kept whole; yet the soule can never be harmed by any outward violence; for the wounds of the body are but out-lets of the soule of the just, to a state of libertie and safetie; so that they, that sorrow overmuch for the death of their holy friends, are as Jacob washing the bloudy coat of his sonne with his teares, when his body was rescued out of deadly danger.

V. 35. *And all his sonnes*] They that had their hearts and hands deepest in the plot that did so afflict their father, pretend a sympathie of sorrow with him, and a desire to minister comfort unto him; thus they increase their owne sin by hypocrisie, while they make offer of lessening his sorrow by compassion.

and all his daughters] That is, *Dinah* with his sonnes wives, for he had no daughters of his owne but *Dinah*; nor were his sonnes of age to have children (who being Jacobs grandchildren might be called his *daughters*, see Chap.31. vers. 43.) to comfort him; for his eldest sonne being not above twenty five yeares old, it was not like that any child of his, or any of the rest were now of sufficient age to be his comforters.

I will goe downe] Jacob was so passionately affected with the conceit of his sonnes untimely death, that by sorrow he is like to hasten his owne; and carried with the tyde of his distemper beyond himselfe, he both refuseth all comfort, and resolveth to carry his griefe to his grave. He was perhaps too fond in his love to *Joseph*, and now he smarts for it, as *David* did for doting upon *Absolom*: 2 Sam.18.v.33 The excesse of one affection (the case being changed) turneth to the excesse of another; in both, the best may offend, and therefore all must watch more carefully over their hearts, that their passions grow not too wild to be governed with grace, and reason.

grave] The word *Sheol* here used and Englished *the grave*, signifieth *generally* the state of the dead, without any reference to paine, or anguish, as Psal.30.3. Isa.38.18,19. and in many other places, especially in this place where Jacob, when he conceived that Joseph was killed, rent his clothes and refused comfort, saying, *I will goe downe into the grave unto my sonne mourning*; for by the *grave* he could not mean a place digged below in the earth; for he thought he was devoured and torn in pieces, by some evill beast, vers. 33. much lesse that he was gone to hell, the place of the damned, because he was a good child, and had evident signes of the favour of God towards him; and *particularly*, it is taken for a low place in the earth, and that either shallower, as the grave, Prov. 30. 16. or deeper, as that devouring gulfe which swallowed Core, and his company, Numb. 16. 33. or for the place and state of the damned, where they are shut up to suffer torment without mitigation or end. The Popish Divines in their annotations upon this place, find fault with our Translation for the word *grave*, and would faine have it be beleeved, that because Jacob thought his sonne went not into the grave, and meant not himselfe to goe to hell, that *Limbus* is the place meant by *Sheol*, a place bordering upon hell, where they must meet, and where there is no paine; and some of them deny the word *Sheol* to be any where in Scripture taken for *the grave*; but others of them confesse it is frequently so taken. We may take the word *Sheol* then here for the *grave*, or

state

40.15. I was stolen Thievishly stolen. Dutch. Omnino per plagium surreptus sum. Trans. Jun. —κλοπῇ ἐκλάπην 70.
The sin of those that stole away Joseph was so hainous, that it could not be expressed; it was of a Double Dye: They stole him from Himself, and from his Father. Unparalleled Robbery!

state of the dead, out of commerce with the living; and if the Papists will have the word *Sheol* to signifie either *hell*, or some state of the dead next above it, and neere unto it, as *Limbus Patrum*, or *Purgatorie*; what will they say of the sheep and oxen and tents which in the sixteenth of Numbers, vers. 33. went downe in the *pit*? in the Originall the word is *Sheol*; sure sheep and oxen, &c. went not to Hell, or Limbus.

N.

V. 36. *And the Midianites sold him*] See Annot. on v. 28.

an officer] The word in the Originall is an *Eunuch*, that is, a *gelled man*, Isa. 56. vers. 3,4. but it is not like that Potiphar was so, for he had a wife, Gen. 39.9. And some say a *daughter* also married to *Joseph*, but that is an errour: See Annot. on Chap. 41. vers. 45. And because Eunuches were Chamberlaines to the Kings women, Esth.2.3. and consequently Courtiers, and those Courtiers employed sometimes in other offices, the name *Eunuch* came to be a name of Court honour, or office, and so to be given to some who were perfect men and not gelded, as *Eunuches* were; such a one might Potiphar be in this place.

captaine of the guard] According to the Hebrew (as the Marginall reading hath it) it is *one who is chiefe of the slaughtermen*; and the word put for a *slaughter-man*, is sometimes taken for a *cook*, as 1 Sam.9.23. because the same man many times killed the meat he dressed, and in some places the Butchers office and the Cooks met in one, the slaughter-house being a neere neighbour to the kitchin; in this place it may be a Captain of the guard, or fence; the Greeke word *Magirenein*, which properly is *to play the Cooke*, is used for to *kill*, and from killing of beasts and fowles, &c. it is made a Military word and put for killing of men: in this place the words rendred *captaine of the guard*, may be a *Provost Marshall*, or, *chiefe Marshall*, so it is in the Marg. variat. in 2 King.25.8. or such a one as was of chief Authority over the custodie of malefactors, and was to see execution done upon them, when they were to be put to death, as a *Sheriffe* with us. He was fitly disposed of by the Divine providence, that of a sonne being made a slave by his brethren, he might by his Mistresses love, and hate (for he had both by turnes,) and by his Masters jealousie and authoritie be made a prisoner, and of a prisoner a Ruler; that the goodnesse of God might appeare more powerfull then the wickednesse of men; (whereof in Josephs case there is cleare evidence, for his honour was manyfold more then his humbling, for he was in a contemptible condition but thirteene yeares, and fourescore yeares in an honourable estate) and that his children might have faith for the fulfilling of his prophecies, and promises, not onely without the helpes of humane meanes, but against them.

CHAP. XXXVIII.

Vers.1. *AT that time*] Part of the story in this Chapter fell out after the selling of Joseph into Egypt, but that part concerning Judahs marriage was before; Some take the words [*at that time*] in respect of his taking of a wife, for the time betwixt Josephs selling into Egypt, and Jacobs sending for to sojourne there; (which was twenty three yeares (or as some reckon twentie two) as may be gathered by comparison of Chap.37.2. & 41.46.) and at the beginning of that account they conceive that Judah married the daughter of Shuah the Canaanite; for otherwise the story of Joseph may seeme abruptly to be left off, and that of Judah to be unseasonably brought in: and secondly, they say that at that time when Joseph was sold into Egypt, Judah dwelt in the presence of his brethren; and therefore it is likely that after this, he made his choice of a Canaanitish consort: but neither of these reasons are convincing, for Judahs story might be brought in in this place because of the dignitie of his Tribe by the descent of Christ from him, and Thamar, according to that which is here reported of them; and because the most of these matters concerning him and his sons, had their course in the time prefixed; and for that which is said of Judahs dwelling in the presence of his brethren, it will not inferre such a strict residence at home, but that he might make a visit to a friend else-where, and there might see, and like, and steale an unmeet match with the daughter of a Canaanite. Therefore this notwithstanding, the story of Judah may have its entrance before the selling of Joseph, and yet might be brought in here because the greater part of it followed after; and so *at that time* must be understood in some larger latitude, and be referred to the time of Jacobs continuance in Canaan, after his departure out of Mesopotamia; as it is set downe, Chap.37. vers.1. and accounting the time by the story of Joseph being seventeene yeares old when he was sold, and Judah being about twenty one yeares of age, seven yeares before that, that is, at fourteene yeares old he married, and in the three yeares next ensuing had three sonnes successively one after another, *viz.* *Er*, *Onan*, and *Shelah*; when *Er* his eldest sonne was about foureteene yeares of age he married him to *Thamar*, and *Er* for his wickednesse being smitten dead by God, he gives Thamar to his second sonne *Onan* to raise up seed unto his eldest brother, who doing as wickedly, God doth as justly by him, and so he cutteth off him also; she then expecting the third sonne, for the same reason that she had the second, and disappointed of her desire; in the disguise of an Harlot is used like an harlot by her father in law *Judah*, (who was now about thirtie yeares of age) by him she was mother of twinnes *Pharez*, and *Zarah*; Pharez being married at foureteene yeares old (as *Er* his elder brother, and father were) begat *Hezron* the same yeare, and the yeare after he begat *Hamul*, that yeare went Jacob into Egypt, and carried those two little ones with him in the fourtieth yeare of *Josephs* age; so that for the most of the story of this Chapter, we may take the words *at that time*, or, *in that time*, for the time after the selling of Joseph into Egypt, onely Judahs marriage (as the ground of the ensuing passages) is related here, though it fell out before, because it was fit to mention things so coherent, together; all the story besides happened after the selling of Joseph into Egypt, and so the whole is most fitly set downe as one continued story in this place. The marriage of *Judah*, *Er*, and *Pharez*, at foureteene yeares old, especially *Judah* his begetting of *Er*, and *Pharez* his begetting of *Hezron* and *Hamul* about that age (and so it must be by computation of time, else they could not have beene borne to be brought with Jacob into Egypt, as they were, Gen. 46.12.) may seeme somewhat strange; and so are many things in Scripture, yea in the narration of this Chapter; yet it is not improbable, because in very many of that age there is a naturall abilitie for that purpose, and there wants not instances of some who were fathers sooner then at foureteene, as *Ahaz* was when he begat *Hezekiah* which is plaine by comparison of 2 Kin. 16. 2. & 2 King. 18. 2. & 17.1. and Doctor Rivet in his exercitation on this place out of Scaliger, relates a story of one, who was under twelve yeares of age when he begat a child; but no doubt but there are divers instances of such early fruitfulnesse, as at fourteene; and might be more, if men were usually married at that age.

Judah went] Judah is singled out in this story from the rest of his brethren, and brought in with Thamar, because of these two (though wickedly made one) the holy Child Jesus was to be descended, according to his pedegree, Matth.1.

Adullamite] That is, one of the Citie of *Adullam*, called also *Odollam*, which in the division of Canaan fell to the Tribe of Judah: See Josh. 12. 15. & Chap.15.35. situate in a lower part of the Countrey, where his father dwelt, and therefore he is said to *goe downe* thither; David made an escape from *Achish* King of *Gath*, and betooke him to a Cave there, 1 Sam.22. vers. 1.

V. 2. *saw there a daughter of a certaine Canaanite*] He was but a raw youth about fourteene yeares old, and he tooke a wife by sense, not by reason, or religion; for both would have directed him to have made his choyce by his fathers advice, who would never have consented to match an *Israelite* with a *Canaanite*; such mixed marriages of the blessed and accursed seed being forbidden, first by his grandfather, Gen.24.3. and after by his father, Gen.28.1.

whose name was Shuah] This was not the name of Judahs wife, but of her father, as the Hebrew Text importeth by the Gender, and as it plainly appeareth, vers. 12.

V. 3. *and he called his name*] Of these three sonnes the first had his name given by his father, the two latter by their mother; the one it is like by licence, the other by the absence of her husband; for the authoritie of giving names, is principally the mans; and the time of imposition was most anciently at the birth, afterwards at the time of circumcision of the child, Chap. 21.3,4. & Luk.2.21.

V. 5. *he was at Chezib*] That is, *Judah* was at *Chezib*, another Citie of *Canaan*, (not farre from *Adullam*) which some conceive to be the same which is called *Achzib*, Josh.15.44.

V. 6. *Judah tooke a wife for*] Now Judah hath a sonne, he useth his owne right to dispose of him in marriage, and thereby sheweth the wrong he did unto his father, in marrying himselfe without his consent; children many times use their parents so, as they would not be used themselves by their children, when they have them; it would make them more apprehensive of their dutie, and better disposed to doe it; if they would thinke when they are children, what they would require of their owne, if God doe them the honour to make them parents.

Thamar] Some Jewish Doctors would have her to be the daughter of the High-priest *Melchisedech*, because Judah doomes her to that death, which in case of whoredome was to be inflicted on the Priests daughter, Levit.21.9. but the computation of time will not allow him at this time to have a daughter young enough to beare children; for he died one hundred and sixteene yeares before this foule fact; It is more like *Judah* chose for his sonne, as he did for himselfe, a Canaanite, who if she were willing to leave the Religion of her Countrey for that which Judah professed, might be a good woman. Some

doubt whether she were not rather a Philistine then a Canaanite, vers. 7.

wicked in the sight of] All wickednesse is in the sight of the Lord, but of some it may be said, rather then of others; as secret sinnes may be said to be *in his sight*, because no eye but his can see them; and great sinnes and sinners are said to sinne *in his sight*, or *before the Lord*, as was said of Nimrod, Gen. 10.9. and the men of Sodome, Gen.13.13. because they sinne with so much boldnesse as if they would professe impietie before his face; and he in justice sets an especiall eye, and observation upon them, to reward them according to their wickednesse: What wickednesse this was, is not set downe; it is thought by some to be the like that *Onans* was, vers.9. but not of envie, but to preserve the beautie of his wife, which by bearing of children and giving suck, would be impaired; but this was not like to be the consideration of one so young; some hainous and hatefull sinne certainly it was, both for kind and degree; and if it were of that kind, it is not unlike it would have beene mentioned, as well as the sinne of his other brother; and because the wisdome of God thought fit to conceale it, it is not fit to be inquisitive after it.

and the Lord slew him] By a wicked Angel, say some Popish Commentators, quoting for it Psal. 78.49. And some more particularly, that this wicked Angel was Asmodeus the slaughterer of the libidinous husbands of Sarah, Tob.3.7,8. but this is but their conceit; it was doubtlesse, whether immediately by the Lord, or by a good or bad Angel, such a stroke of divine vengeance as might be known to come from the hand of God. He was but young about fourteene yeares of age; (as hath beene noted in the first verse) at this age, and beyond, many make account they have a priviledge for youthfull prankes, though profane or impure; but they should *Remember their Creator in the dayes of their youth*, Eccles.12.1. lest they provoke him to be their destroyer, either in the midst of their dayes, Psal.55.23. or sooner, as he was to *Er* in this place, and to his brother *Onan*, vers. 10. and yet sooner, as he was to the little children who mocked the Prophet, 2 King.2.24.

V. 8. *raise up seed to thy brother*] This order was for preservation of the stocke, that the child begotten by the second brother should have the name, and inheritance of the first, which is in the New Testament abolished. This is the first example we finde of the marriage betwixt the widow of the dead, and the surviving brother; but when it was first ordained, we finde not, but no doubt it was at the first by revelation from God, but when, and to whom it was first prescribed, doth not appeare; but it is plaine that in Moses time it was made a written Law, Deut. 25. 5. And this was so to be understood, that if there were no naturall brother in the neerest degree of kindred to marry the widow, the next kinsman was to doe the office of an husband to her, Ruth 4. and this was to preserve the preeminence of the first borne, as a type of Christ, and for the distinction of the Tribes, that the Propheste of his descent, and pedëgree might more plainly appeare; otherwise the brothers marriage of his dead brothers widow, was forbidden, Levit.18. 16. And therefore before the ceremonies of the Jewish Church were abolished, Herod was reproved by John Baptist for marrying his brother Philips wife, doing it rather in wanton lust then of charitie or necessitie to raise up seed unto his brother, who died not childlesse, for he had a daughter; but in the Christian Church it is no way lawfull; it is therefore an evidence of Antichristian pride in the Pope (exalting himselfe above God) to dispense with incestuous marriages which God hath perpetually forbidden, as he taketh upon him to doe, and others to defend: he might as well discharge men from the Law of the sixt Commandement, because God in some cases alloweth killing, as in lawfull warres, and execution of justice; and of the eighth Commandement, because he allowed the Israelites to spoyle the Egyptians, as he doth in this case discharge men from the Law of the seventh Commandement, allowing such marriages unto Christians as were permitted onely by way of dispensation to Gods people in the Old Testament, upon especiall reasons, which being made for their peculiar state, with it are at an end. In comparison of such ordinances which seeme to be repugnant the one to the other, as in these forementioned, Deut.25.5. Lev. 18. 16. with others, we must learne to distinguish the constant and perpetuall precept, or prohibition, from the temporary exception; as in the second Commandement, the Law is negative against images for religious use, the exception is the making of the resemblance of *Cherubims*, Exod. 25. 18, 19,20. and withall remember, that it belongeth to him to make the exception, who makes the Law.

V. 9. *on the ground*] The lewdnesse of this fact was composed of lust, of envie, and murther; the first appeares, in that he went rashly upon it, it seemes he stayed not till night, for the time of privacie for such a purpose, else the bed might have been named, as well as the ground; the second is plaine by the Text, he envyed at the honour of his dead brother, and therefore would not be father of any child, that should be reputed his, and not his own; the third, in that there is a seminall vitall vertue which perisheth if the seed be spilt; and to doe this to hinder the begetting of a living child, is the first degree of murder, that can be committed, and the next unto it is the marring of conception, when it is made, and causing of abortion: now such acts are noted in the Scripture as horrible crimes, because otherwise many might commit them, and not know the evill of them; It is conceived that his brother Er before was his brother in evill thus farre, that both of them satisfied their sensualitie against the order of nature, and therefore the Lord cut them off both alike with sudden vengeance; which may be for terrour to those Popish *Onanites* who condemne marriage, and live in Sodomiticall impuritie, and to those, who in marriage care not for the increase of children (which is the principall use of the conjugall estate) but for the satisfying of their concupiscence.

V. 10. *slew him also*] See Annot. on vers.7.

V. 11. *a widow at thy fathers house*] By the same reason that *Onan* was to marry *Thamar*, the third sonne *Shelah* was to marry, her (*Onan* being dead) but Judah fearing the like mis-hap to him which befell his elder brethren, having perhaps a suspition of some fault in her, or that some unluckinesse followed her, had no meaning to make a third marriage with her; and for better prevention thereof, lest by being together she should intice his sonne *Shelah*, he appoints her to returne to her fathers house, and there to tarry (as he pretended) but untill *Shelah* were growne up.

V. 12. *to his sheep-shearers*] It was the manner of old (as appeareth by this place) and it continued many yeares after this (as we see by Nabals practise, 1 Sam. 25. 36) to make a feast at the shearing of sheepe, and it is continued to this day in many parts of this kingdome; at this feast the owners of the cattell had a double evidence of Gods bountie to them; for while some sheepe parted with their wooll to cloath them, others it is like were stripped of their skinnes having lost their lives to feed them.

friend] The same word here rendred *friend*, the pricks onely varyed, signifieth a *Pastour*, or *Shepherd*; both these acceptions happily met together in our blessed Saviour, who was both a good Shepherd to his sheepe, and a very good friend to them, laying down his life for them, Joh.10.11.

V. 14. *her widows garments*] The manner was (as by this it seemes) for widows to be distinguished by some grave, and mournfull habit, from wives who enjoyed the comfort of their husbands.

in an open place] Hebr. *the doore of Enajim*, a proper name of a place, or, *of the eyes*, that is, a place which affords an open prospect to the eyes; or a crosse-way where the eyes are put to it, to looke intentively what way to choose, and what to refuse; or, *the doore of two fountaines*, a way which is an open passage betwixt two fountaines. Such as are of that tempting profession though to secret sinne, haunt places which are open and obvious to common commerce and recourse; as the harlot by Solomon is set out; *Now she is without, now in the street, and lyeth in wait at every corner*, Pro.7.12. & Ch.9.14. See Jer.3.2. Eze.16.24,25.

Shelah--grown and--not given] It appeared now to Thamar, that Judah had no purpose to doe the right that belonged to her widowhood; so being hindred by him from being a lawfull wife, she takes thence occasion to make her selfe his bed-fellow by an unlawfull meanes; he being now a widower, as well as she a widow, she thought it more lawfull to be done, and Judah more likely to be drawn unto it.

V. 15. *because she had covered her face*] That he did not know her by her voyce, the reason might be, either for that she spake to him in a whispering noise, because it was a secret matter; or not suspecting his daughter in law in that place, he might thinke it another, though she spake like her; and his own inordinate passion might, by Gods judgement, be an occasion to blind his judgement; so that hearing he might heare, and not understand; and seeing he might see, and not perceive, Matth. 13. 14. See Annot. on Chap.29.vers.25.

V. 18. *and he gave it her*] That is, the pledge she demanded, to wit his signet, or seale, his bracelets, and staffe; lust whether for corporall, or spirituall whoredome; is a besotting evill, which makes a man part with his precious things to a pernicious purpose; so did the Israelites with their earerings, to make the golden Calfe, which they set up to their own ruine, Exod.32.

and he came in] Not by the high way, where she stood to tempt, but in some private place not farre off, more like to be chosen for such a sinfull secret. This fact of Judah is recorded for many reasons. First, to shew the impartialitie of Gods Spirit which indicted unto the Pen-men of the holy Scriptures, who useth no connivence to the offences of any; therefore Moses, though he were of the Tribe of Levi, tells his faults, Gen.34.25. & Chap.49.5,&c. as well as Judahs; and his own defects, Ch.38.15,16. Exod.4.13. and Gods displeasure towards himself as well as others, Exod.4.24. Numb.20.12. and *David*, howsoever he is highly magnified, hath his faults laid open,

though

38.18. Signet] If Judah's Ring that he left with Tamar, had not had an Inscription, it could not so certainly have deciphered his master.
Joseph Hall, Impre of God. p. 431.

V. 11. — lest peradventure he dye also] We should not suffer uncertain Fears and Suspitions, to hinder us from Right and Equity; but doe it, Whatever the Event be. Mitchel, p. 136.

V. 12. — He and his friend Hirah the Adullamite] If he go out upon a Journy of pleasure, he must have Hirah with him. Who but Hirah for his company! Judah goes from his Brethren; and becomes intimat with Hirah, the begining & inlet of all the evil yt follows in this Chapter. Mitchel, Obs. 3. p. 134.

All the natural progenitors of Chr in a right line (of wch Luke, 3.) are accounted to have been elect & saved persons, through whose loins the Promise ran. See Ainsworth, Gen. 38. 7. Mitchel ~~Anm~~ Obs. 5. p. 133.

V. 12–23. Obs. 1. We had need to keep a special Watch over our selves, when we go forth upon designs of Recreation, and Pleasure. — the spirit of man being in a frolick, lax, voluptuous temper, is ready to entertain any kind of Temptation to Voluptuousness. — Oh What a tame, wild, exorbitant thing is the Spirit of man; when not bridled by the Fear of GOD, nor under seriousness!

Obs. 2. Mournfull & meaner attire in times of Mourning & Affliction, is a meet & suitable thing; and that wch the light of Nature leads to. Fine & flanting Apparel, when under eminent Causes of Mourning & Humiliation; is very absurd, & inconvenious: Eccles. 9. 8, 9. Isa. 52. 1. — not only by an affected garb of Mourning; where the Fineness & Delicacy is Equal — Hence Bravery — much more on solemn days of Humiliation, is very preposterous & Evil, if the inside & under Sorrow & Abasement will not leave some proportionable impression on the outside too: If the Outside be light &

It's a Sign the heart is much more light. Mitchel, p. 136.

Obs. 3. ——— Never desire to get out of Affliction by the Back-Door of Sin: you will not lessen, but heighten, and double, treble your Affliction and Misery by that means.

Obs. 4. Horrible & dreadfull is the Sin and Snare that is in fleshly & Unclean Lusts! How they besot & stupify, yea, brutify the Spirit of man, is sadly evident in Judah — hung up in Chains for a fearfull example of Incontinency to the — Worlds End. ——— Oh Tremble at all the kinds and Ways of this Sin of Uncleanness; and at all the Snares thereunto; and most of all, at tempting others to it. Mitchel, p. 137. The loathsom Sin of Uncleanness is usually a punishment of other Sins. Rom. 1. 24, 26, 28. V. 24–26. Obs. 3. ——— Thō the matter be never so plain; yet always hear the party speak before yow condemn them: lest you be guilty of rash Judgment, Jn°. 7. 51. Mitchel, 138.

Obs. 5. Ingenuity in Confessing of Sin, with aggravation there of; and abstaining from after-comission of yt Sin; are good Tokens of Repentance. ——— Oh be not backward, double, Slight, & Subtil, but free and plain in Confession of Sin; when Conscience knows thou art guilty, Ps. 32. 5. Stand not denying, and defending, & Shifting ——— ibidem.

though done in secret, as well as others, 2 Sam. Chap. 11. & 12. & Chap. 24. and Jonah reports his own murmuring against God, and tooke a chiding for it, answering nothing in his own defence, and so his booke is ended. Secondly, That we should not make Idols of the Worthies of former Ages; but consider them as fraile men, though never so eminent. Thirdly, To shew them, that the favours they received from God, were not rewards of their works; but the exercises of mercy, whereof the best thought themselves most unworthy, Gen. 32. 10. Fourthly, To take away all boasting of a carnall birth, and therefore our Saviour himselfe though immediatly borne of a pure Virgin, was lineally descended from this *Judah*, and *Thamar*; that men might respect him for himselfe, not for the worth of his progenitors in the flesh; and so the vanitie of the Jewes brag is evident, who gloried that they were not borne of fornication, Joh. 8. 41. by Judah (for from him they are called *Judæi*, *Jews*) who here committed incest with the widow of his own sonnes. Fifthly, To comfort penitent sinners, though they have foully fallen into grosse offences, for though divers of the Patriarches were great sinners, as *Reuben*, *Simeon*, *Levi* and *Judah*, yet were their posteritie all sharers in the Land of Canaan, and all their names written in precious stones on Aarons breast-plate, Exod. 28. 21.

V. 20. *his friend the Adullamite*] (His name was *Hirah*, vers. 12.) but he had shewed himself a better friend if (when he went with Judah to his sheep-shearers, at which time the fact was committed) he had disswaded Judah from it; but it is like he had his part in consenting to the sinne, as well as in concealing of the shame; but friendship is not rightly understood, nor practised; the truest friendship is to save, or deliver a friend from the greatest evill; and the greatest evill is sinne; but to tempt any to that, or to tolerate him in it, is the part rather of an enemy then of a friend. See Annot. on Gen. 20. 9. see also, Lev. 19. 17.

V. 23. *lest we be ashamed*] Men are more afraid of shame, in respect of men, then of sinne, in respect of God; yet not so much afraid of shame as they should be, for they thinke not much of that, untill they have made way for it by their wickednesse; else if the importunitie of their carnall desires would give them leave, and leisure to consider what shame attendeth upon sinne, it might be a meanes to withhold them from it, Rom. 6. 21.

V. 24. *bring her forth*] From the house she dwelled in, to prison; that being first delivered of child, she may be afterward burned.

Let her be burnt] We see that the Law was written in mans heart, which taught them that adultery should be punished with death, albeit no Law as yet was given: of those Laws which were written by Moses, divers were in use, and practise before Moses time, as for *Altar*, *Sacrifices*, *Oblations*, *Tithes*, the *distinction of cleane, and uncleane creatures*, with others, and so adultery was punished with death; and it was taken for adultery if a betrothed Virgin plaid the harlot, for which both she and her carnall male were to be put to death, Deut. 22. 23, 24. and the death was stoning, as in the place fore-cited, except in a Priests daughter, and she if she offended in that kind was to be burnt, Levit. 21. 9. In regard that Judah made offer of his third sonne *Shelah* for an husband to *Thamar*, vers. 11. and she accepted of it, she was in the case of a betrothed woman, and so her fault was reputed as adultery, at least by the discipline of Jacob, and his sonnes. Now because Judah calls for her out to be burnt, it is probable either that he tooke her as one of his family in relation to his sonne (though dwelling for the present in her fathers house) and that so he had authoritie to Judge her as he thought meet; or that there was some either Law, or practise among the Canaanites to punish adultery with death, and that might sometimes be with fire; for some Heathens have had that sinne in such detestation, as to inflict that penaltie for that fault: See Jer. 29. vers. 22, 23. Or if there were no set Law, or Custome for such severitie against that sinne; it may be such as were of credit and accompt in the place, as Judah was, might propound, and perswade to such a punishment; howsoever Judah (in passion, and disdaine to have his family so disgraced, and with a desire to rid Thamar out of the way, because he was unwilling to match her with *Shelah*), might in his heat, and hate make such a motion upon the pregnant proofe of her conviction. But herein Judah is himselfe convicted of many faults; First, of his unjust dealing with *Thamar*, as the widow of his two dead sonnes. Secondly, his unchast medling with her in that habit of an harlot. Thirdly, his rash and cruell sentence against her before he had heard what she could say for her selfe; notwithstanding she was with child, which was in effect to slay the innocent with the wicked; for what fault could be laid to the charge of the child yet unborne, that it should be burnt before it came to light? the light of nature hath taught men to abhorre such cruell executions, unjust as well as unmercifull; God resolves against it, Ezek. 18. & Deut. 24. 16. And with all this severitie towards Thamar, there is joyned much partialitie to himself, who if he had not been too indulgent to himself, would not have been so severely bent as to desire she might be burnt. See 2 Sam. 12. 5. 7. and the Annot. before upon vers. 13.

V. 25. *when she was brought forth*] What ever authoritie Judah had, his words prevailed so farre with those to whom he spake, that she was brought forth as a capitall offender; but she escaped death by stopping the mouth of her accuser.

whose are these the signet, &c.] The pawnes left with her for performance of his promise to send her a Kid, she bringeth against him, as proofe of his partnership in the crime; she seales up her charge against him with his own signet, entangles him with his own bracelets, and beats him with his own staffe; and very good cause; for he is unexcusable, who is guiltie of the same fault for which he condemneth another, Rom. 2. 1.

V. 26. *Judah acknowledged them*] He might no doubt have made excuses against her accusation upon such arguments; and if he had not denyed the things to be his, he might have pretended that they were hers, or came unto her hands some honester way, then by an unchast contract with her by the high way; but now the consciousnesse of his own heart, and the force of truth extorts a confession from him, that these things were his, and that they were assured evidences of his offence.

more righteous then I] That is, she ought rather to accuse me then I her; he doth not onely confesse, but with words of aggravation against himselfe, *she is more righteous then I*; If we compare their faults, in some respects he was more faulty, and she in some others; he, in that he failed to performe what he had promised, not as matter of courtesie, but of right, and whereby her chastitie might have beene preserved, and in that he both perswaded her to the sinne, and covenanted to pay her for it; for though she came forth with an intent to tempt, and to be tempted; if he had not solicited the businesse, she would not have offered to perswade him unto it, and in this she was more righteous then he, because he in his familiaritie with her cared for nothing but his carnall pleasure; she minded more the propagation of mankind. Lastly, he intended to put her to a painfull and shamefull death without any compassion to the innocent within her; she had no such dangerous desire, or designe upon him. But in this he was more righteous then she, for she knew that she lay with her husbands father; he knew not that he lay with his sonnes wife; but his free confession makes him more capable of pardon in respect of God, and her in respect of men; for the cause was like to fall, when the prosecutor was changed from charging of her, to accusation of himselfe, wherein he further testified the truth of his repentance.

againe no more] This is the truest signe of the sinceritie of his confession, when he forbeares the sinne, and doth so no more; many confesse a fault, and soone fall to it againe; but the true contrition is, when a man takes such offence at his owne offending, that with an upright heart he can say, as in the Book of Job, *I will not offend any more. That which I see not teach thou me, if I have done iniquitie I will doe no more*, Job 34. 31, 32.

V. 27. *twinnes were*] Which a skilfull Midwife, when the mother was in labour, might perceive.

V. 28. *put out his hand*] The birth was very painfull, and perilous by the strife of the twinnes, as Chap. 25. 26. and by that God would chastise *Thamar* for her offence; and though she had all the paine, yet Judah was her partner in the shame, (as well as in the sinne) which was double, for two base begotten children would doe them twice as much disgrace, as one alone.

V. 29. *saying*] That is, the Midwife speaking in some passion, as fearing lest the manner of the birth would be perilous to the mother, or children, or to both.

this breach be upon thee] That is, imputed to thee. Sarah when she chargeth Abraham with the contumacie of the handmaid, saith, *My wrong be upon thee*, Gen. 16. 5. Or, *this breach be upon thee*, that is, the remembrance of it shall be set upon thy name, thou shalt be called *Pharez*, that is, *a breach*, because thou hast not put forth an hand as thy brother did, but hast broke through all impediments, and made him draw back his hand againe to give thee precedence, that thou maist be the first-borne; and accordingly is *Pharez* set before his brother *Zarah* in the Genealogie, Numb. 26. 20. 1 Chron. 2. 4, 5. and brought in by ~~Saint~~ *Matthew*, Chap. 1. 3. as a progenitor of Christ. In the birth of these two brothers, we may note the difference in the new birth, which should be whole, and intire as that of *Pharez*, not like that of *Zarah* who was borne but in part, with one hand thrust out, and presently drawne back againe; such is their regeneration, or new birth who are religious but in part, and soone depart from the profession they have begun; that birth, though it may make some shew for a time, as Zarahs hand tied about with a Scarlet thread, will not be sufficient for salvation, no more then one thread is enough to make a whole suit to cover the nakednesse of a sinner. Divers Divines of ancient, and late time apply these two brethren to the different state of the Jewish and Christian Church, understanding by *Zarah* who put forth the hand, the Church of the

Jewes, appearing with justification by workes, which are attributed to the hand, and drawing back by unbeliefe, and obstinate rebellion, Rom.10. last; and by *Phares* the Church of the *Gentiles* coming after him, yet being a more perfect birth, getting the primogeniture or birth-right from him; and then by *Zarahs* coming forth wholly after him, the new birth of the Jewes, called to the profession of the faith of Christ in the Evangelicall Church.

V. 30. *called Zarah*] From a word signifying to *arise* as the Sunne doth, or *to appeare*, because he appeared and in part came forth first, as the Midwife said, vers.29.

CHAP. XXXIX.

Vers.1. *And Joseph*] Moses returneth againe to the story of Joseph (whence he made some digression concerning Judah and Thamar) and goeth on with it to the end of the Chapter.

and Potiphar &c.] See Chap.37. vers.24.36. with the Annotations upon them.

V. 2. *a prosperous man*] The favour of God is the fountaine of all prosperitie, and therefore though God many times use secondarie means, as a mans owne diligence, and others benevolence, to make him prosper, we must direct our prayers onely to God, that we may doe so; and our praises to him, when it is so.

V. 3. *his master saw*] By the effects; for though he knew not the true God, he might know that some Divine power ruling over mens affaires, gave good successe to what he did and dealt in. See Annot. on Chap.30.v.27.

V. 4. *found grace in his sight*] Though he were hated of his brethren, he was favoured by a stranger; that was another effect of Gods favour, and therefore to be sought for at Gods hand, as Neh.2.4,5.

overseer] For this office was requisite some acquaintance with the Egyptian Tongue, to the learning whereof, no doubt, he had addicted himselfe; and he was very capable of that or any other skill; else he could not so soone have beene sufficient for such Offices as were put upon him; it is like at first he spake it imperfectly, but use in one so ingenious, would advance apace to proficiencie: Here we see an instance of the Divine providence, for Joseph was sold to be a servant, a slave, but God preferres him from a state of contempt to a place of Authoritie; his diligence and faithfulnesse made him well accepted of his Master, according to that of Solomon, *He that waiteth on his master shall be honoured*, Prov.27.18. Thus the prediction of his Dreame begins to worke, which by degrees (though with some interruptions) proceeded to an higher preeminence of honour, and power.

all that he had he put] Because God prospered him, Potiphar thus trusted him, and so he made Religion to serve his profit.

V. 5. *for Josephs sake*] The wicked doe foolishly in setting themselves against the godly, whom if they would respect, as they ought; they might enjoy as affectionate, and faithfull friends, and trusty servants, on whose fidelitie they might relye with much ease, and advantage to themselves. See Annot. on Chap. 30. vers.27.

V. 6. *ought he had, save the bread*] The words are taken to be a proverbiall speech, whereof the meaning is, that he was assured that all things should prosper wel, therefore he did eat and drinke, and tooke no care: by *bread* is meant in the phrase of Scripture, that which is necessary for a mans sustenance, especially his diet; of that he tooke more notice, because he would please his palate; or it may be Joseph had lesse to doe in that, then in other matters, because there was something peculiar in the diet of the Egyptians, whence it was that the Egyptians might not eat bread with the Hebrews: for it was *an abomination to the Egyptians*, Gen.43.32.

a goodly person, and well favoured] Sometimes God is pleased to joyne inward, and outward grace in the same person; that beautie may make grace more acceptable with carnall people; and grace may make beautie more safe from their solicitations, and from selfe-conceit, 1 Sam.16.12.

V. 7. *after these things*] After Joseph had served Potiphar first as a servant, then as a more especiall attendant on his person; lastly, as a chiefe Officer in his house, which might take up about nine or ten yeares time.

cast her eyes] Beautie is a dangerous object to a wanton eye, and a wicked heart; in which respect blemishes, and blindnesse may be born with more patience; since by the one we are not so apt to give, by the other, not so apt to take occasion of sinne.

Lie with me] In these words is declared the summe whereto all her flatteries did tend; for it is like her solicitations to lust (at least at the first) were not in the plaine expression here set downe; but her favourable, and familiar usage of him, liker a friend then a Mistresse, (though in the language of our time a Mistresse is but a she familiar) by wanton glances, and sometimes by words of immodest intimation, which in effect sorted to no other meaning then these words expresse.

V. 9. *how then can I*] The grace of God is a powerfull restraint against the provocation of sinne; so that the godly cannot consent unto it, 1 Joh.3.9. whereas the wicked on the contrary, cannot cease from it, 2 Pet.2.14.

this great wickednesse] Adulterie is a great wickednesse: first, because it is a theft of that which is most precious, and should be most peculiar to the owner, as in this verse is shewed; and therfore the suspition or jealousie of injurie in it raiseth the rage of a man to such an height, that it will not be allayed without revenge, Prov.6.34,35. And it stealeth sometimes an heire into a mans estate, or at least thrusteth in for a portion among the legitimate children, a stranger that hath no right to be a sharer with them. Secondly, marriage being not made without the bond of loyalty, the breach of that bond is treachery. Thirdly, in a religious and godly person it is sacriledge, for the body of such a one is *the Temple of the holy Ghost*, 1 Cor. 6. 19. and to turne the temple of God to the use of carnall pollution, is a profane sacriledge. Fourthly, besides all this, Joseph if he should yeeld to his lascivious Mistresse, should shew himselfe not onely ungratious towards God, but ungratefull unto a very kind, and respective Master: not without great cause then, he called Adultery *a great wickednesse*.

against God] The feare of God preserved him against her continuall temptations. See Chap.42.18. Neh.5.15. See Annot on Chap.20.vers.6.

V.10. *day by day*] Heb. *day day*. That is, daily: the word doubled imports continuance of time without *intermission*; so also Exod. 16.5. Or *omission*, Levit.6.12. Deut.14.22. Or progresse in place without diversion or digression, Deut.2.27. We see here how sinne abounded in the tempter; and in the tempted, how grace abounded much more, with whom such unceasant solicitations could not prevaile; which should be remembred as a patterne of perseverance in the resistance of sinne.

or to be with her] Occasions of evill, 1 Tim.5.14. yea and the appearances of it also, 1 Thes. 5. 22. are to be avoided, as well as the evill it selfe: The societie then of the wicked is to be shunned, Prov.1.15. especially of such as are tempters to sinne, Pro.5.8.

V. 11. *his businesse*] That is, the businesse that belonged to his office, and that being private (for privacie afforded her a fit opportunitie to tempt) it is like it was ordering the accounts, and reckonings of his charge.

none ---- there within] It is like Potiphar was abroad at some feast, or some publique occasion, and had most of his servants with him; his wife making her selfe an occasion to stay at home with a few of her family, whereof Joseph was one.

V. 12. *caught him by the garment*] How unruly a thing is lawlesse lust, which breakes through the bonds both of conscience, and of modestie; putting a woman (who by her sexe should be shamefast, and by her calling (as being the wife of a Governour a Mistresse) grave) into an impudent offer to commit a rape upon a man.

he left his garment] He stayes not to parley with her, no not so much as to plead with her against her lewd motion, having done that before; because the temptation came to such an height, it might be more safe to fly from it, then to fight with it; much lesse would he though strong enough (being an able young man) strive with her to recover his garment againe, for he liked it the worse for her sake, and feared he might be tainted with the touch of her.

V. 14. *she called to the men*] She went out and made a noise to those few that were in or about the house; see vers.11. Where we see the difference betwixt meere lust, and true love; that oft times turnes to hate, whether unsatisfied, as here, or satisfied, as 2 Sam.13.15. whereas true love is constant, and would not make a quarrell for such repulses of sinne, but would rather take them for occasion of thankes, as David did when he was kept by Abigail from his bloudy purpose against Nabal, 1 Sam.25.

to mock] That is, so to abuse one that others may mock, and contemne him; though ordinarily *to mock*, is to delude, disappoint ones expectation; so *Balaam* chargeth his asse with *mocking him*, Numb.22.29.

mock us] To make Joseph the more maligned, she intitles the offence in generall termes, as if it were a nationall wrong of an *Hebrew* against the *Egyptians*, who were forward enough to take offence under that title. See Gen.43.32.

he came --- to lie with] The manner of the wicked is to charge that upon the innocent, whereof themselves are most guilty; the blasphemous Jewes charge Christ with blasphemie, Matth. 26.65. And the hereticall Church of Antichrist cals the most Orthodoxe Christians by the name of *Heretiques*; and many account the best Christians troublers of the State, as Ahab did, 1 King.18.17. when not they, but themselves are those that trouble it.

V. 17. *which*

V. 17. *which thou hast brought*] She layeth a fault upon him, that to quit himselfe to her, he may lay more rigour upon Joseph.

V. 20. *into prison*] It was strange that Potiphar being a Military man, Master of the *slaughter men*, as is noted on Chap. 37. vers. 36. and so incensed against Joseph for a crime so capitall, brake not out into some mortall violence; this must be imputed to the power of Gods providence, who can bridle mens corruptions, or manacle their hands, as pleaseth himselfe; so he withheld Abimelech from Sarah, Gen. Chap. 20. vers. 6. and David from Nabal and his houthold, 1 Sam. 25. 32, 33. who stoppeth the Lions mouthes, Dan. 6. 22. setteth bounds to the swelling waves, Job 26. 10. and suspendeth the operations of the fire, that though it blaze it cannot burne, Dan. 3. 21, 22, &c. under whose favour, and power is sufficient securitie, against the anger, and terrour of the whole world.

prison] And in the Dungeon also, Chap. 40. vers. 15. his evill intreatment there may be gathered by Psal. 105. 18.

V. 21. *But the* LORD *was with Joseph*] He suffered not onely as an evill doer, though he were none; but for an evill doer; for if the truth had beene known, the wife of Potiphar had beene fitter to be put in prison then he; but howsoever he were misdeemed among the Egyptians, God knew his innocencie, and was with him in prison, as well as in the house of his Master. How good is it to have God for our friend, who will be with those he loves as well in their affliction, as in their prosperitie; and will shew them light in the place of darknesse, Psal. 112. 4. though it be the darknesse of a prison?

gave him favour] See Annot. on vers. 4.

V. 22. *he was the doer of it*] Not that he was as a common drudge to doe every ones worke, but that having the rule of the whole prison, all things were done either by him, or by his command, or direction.

V. 23. *looked not to any thing*] See Annot. on vers. 6.

the LORD *made it to prosper*] Psal. 1. vers. 3. See Annot. on vers. 2. & 3.

CHAP. XL.

Vers. 3. *He put them in ward*] In Josephs case (once a great favourite in the house of Potiphar, and afterwards with wrath, and reproach turned out of his house, and committed to prison) we may observe the fickleness of humane favour; and in these two Court Officers, the slippery condition of Courtiers; who either by their owne errours, or others malice, or the mutability of the minds of their great Masters, suffer many times a lamentable change of their estates; which yet is oftentimes not lamented, because their former elevation (haply abused by insolencie of carriage) hath made them observed with an envious as well as with a curious eye.

V. 4. *the captaine of the guard*] This may well be thought to be the same Potiphar who before committed Joseph to prison; for by this time, (the Lord being with him and shewing him mercy, Chap. 39. 21.) his innocencie might be made known unto him by meanes of the keeper of the prison, to whom it is like he told the true story of his Mistresses false and foul dealing towards his Master, and himselfe; though for his owne credit sake he might desire to bury that unhonest businesse in perpetuall silence.

V. 5. *And they dreamed*] See Annot. on Chap. 20. v. 3.

according to the interpretation] (Chap. 41. 11.) The interpretation should be according to the dreame, not the dreame according to the interpretation; The meaning is, that each had his dreame congruous to his condition, which was not idle, but such as did prelage somewhat to come to passe, requiring correspondent interpretation; and it was interpreted accordingly, vers. 12. 18.

V. 8. *We have dreamed a dreame*] Not both one dreame, but each of them a dreame, as vers. 5.

there is no interpreter] That is, for us to consult with, because being shut up in prison, we cannot have recourse to the Magicians of Egypt, with whom in such matters we should consult. See Gen. 41. vers. 8. & Dan. 4. 7.

Doe not interpretations] You are deceived, if you expect the interpretation of your dreame from such Wisards; the true interpretation of them belongeth to God, and to those to whom he is pleased to reveale them; so Chap. 41. 16.

tell me them] By this he taketh not upon himselfe to be God, for Chap. 41. 16. he saith, it is not in him to give answer to such doubts, as of himselfe; but addressing himselfe unto God, and receiving answer from him, he makes no doubt but he shall be able to tell them both, what is meant by their dreames. See Dan. 4. v. 8. & Chap. 5. 12.

V. 12. *are three dayes*] That is, signifie three dayes; so it is usually in the Scripture, where there is no Hebrew word to answer our English word *signifie*.

V. 13. *within three dayes*] That is, on the third day, vers. 20. which interpretation Joseph had not by conjecture from the three branches, vers. 10. (for branches have no reference unto dayes, and the three might have beene as many weekes, or moneths, or yeares) but by Divine revelation.

lift up thy head] This phrase is sometimes taken for *advancing*, as Jer. 52. 31. and sometimes it is used for *reckoning*, numbering, or summing up to an head; so it is used, Exod. 30. vers. 12. Numb. 1. 2. & Chap. 26. 2. In both these senses it may be taken in this place; for the Butler was to be lifted up againe to the office from whence he was deposed, and to be reckoned, and accounted in the number of his Court officers as before.

V. 14. *thinke on me*] Though Joseph could tell when the Butler should be released, and restored to his office; it seemes he knew not the time of his own deliverance, as the man of God that came out of Judah, who prophesied against the Altar set up by Jeroboam, knew not the calamitie which was to come upon himselfe, 1 King. 13. See Annot. on Chap. 46. vers. 27.

make mention of me] He refused not the meanes to be delivered which he thought God had appointed; we may trust in Gods providence, and yet use what meanes is in our power to bring his purpose to passe; without which though he can worke what he will; yet it being his revealed will to us, that we shall use the meanes, we must not divide them from the end. See Annot. on Chap. 7. vers. 1.

bring me out of] Servitude, or restraint, if God put it upon us, must be patiently borne; yet libertie is rather to be desired if it may be had, 1 Cor. 7. 21.

V. 15. *I was stollen*] There was a stealing of men forbidden upon paine of death, Exod. 21. 16. and men were stollen to be sold, as there it is said; now Joseph by the injustice of his brethren was stollen from their father, or, (which is all one) conveighed away from him without his knowledge, and sold to the Ishmaelites, Gen. 37. 28, &c.

the Land of the Hebrewes] That is, the Land of *Canaan*; so called, because the posteritie of Abraham the Hebrew, Gen. 14. 13. were the best of those that dwelled in it; and for that by especiall grant from God they were the true Lords and owners of it.

I have done nothing] Innocency is no protection against the power of malice; yet may it well be pleaded against the wicked, and thereby God may have the glory of the patient suffering of his people; and the wicked may have the shame of their unjust dealing with them. See Joh. 10. 32. Act. 24. 12, 13.

V. 16. *white baskets*] The word *Chor* rendred here *white*, is a substantive, though the sense be adjective; and it signifieth *whitenesse*, and so it is referred to the baskets made of white pilled twigs, or to the white bread in the baskets: and it signifieth also an *hole*, for such baskets might be wrought with holes, and the more loosely twigged to let in the aire; but of this we need not be very curiously inquisitive, since they were but baskets in a dreame, which doe not require a reall determination to passe upon them.

V. 17. *in the uppermost*] There were all manner of baked meats, so farre goeth the Text, no further; but some say that in the middlemost and lowermost there was bread and nothing else.

V. 19. *lift up thine head*] The same phrase that was used, vers. 13. and afterward, vers. 20. but in a contrary sense, as the words following [*from off thee*] shew, whereby may be meant that his head should first be stricken off and lifted up as the head of a traitor, and afterward his body hanged on a tree.

the birds shall eat] The Gentiles, it seemes, did not cut those down they hanged up, (as did the Jewes according to the Law ordained of God, Deut. 21. vers. 22, 23.) the same day of their execution; and herein Joseph doth freely and faithfully forewarne him of his danger, that he may prepare himselfe the better to undergoe it: It were to be wished that Physicians, and those that attend on sicke folke, would, if they see any signes, or presages of death, take occasion to warne them to make them ready for another world; the neglect of this dutie hath endangered many a soule, while the Physitian loath to affright his Patient, lest it should hinder the operation of his Physick; and the friends of the sicke, unwilling to speake an uncomfortable word; have suffered them to depart without due preparation for so great a change; and if they be unwilling to heare of death, they must heare it for all that, that they may be made willing, for none come to heaven against their will.

V. 20. *birth-day*] It is a practise of great antiquitie and of long continuance (for it is the practice of many people to this day) annually to celebrate the remembrance of their birth-day in particular, as God did the worlds birth-day in generall by a solemne and weekly Sabbath; whereof though we find but two examples in the Scripture, and those not of good men that did it, viz. *Pharaoh* in this place, and *Herod*, Matth. 14. 6. And two examples of good men who cursed the day of their birth, Job Chap. 3. 1. & Jeremy, Chap. 20. 14. yet the example of *Abraham* making a Feast at the weaning of *Isaac* comes somewhat neere it, for at the birth of the child the mother was too weake, (and

Sabbath.

some

sometimes the childs birth is the mothers death, as Benjamins was to his mother Rachel, Gen.35. 18.) to beare a part in such a solemnitie; at the circumcision the child was in too much paine for an occasion of her rejoycing; and the first fit opportunitie was, when the child giving over milke, was growne up in strength to feed on stronger meat: and if a birth-day be remembred with thanks-giving to God, as the Lord of life and death, the author of health and strength, the giver of children, Psal.127.3. and done without superstition, or vanitie, or excesse, or abuse of Gods creatures; learned and godly Divines give allowance to it; who teach also that it might be lawfull for Pharaoh and Herod to keepe their birth-day, and yet deny the Popish celebration of the Festivities of Peter, and Paul, and other holy men or women; for it is one thing for one to keepe a memoriall of his own, or anothers birth-day, while he is alive; another, to make a perpetuall practise of it, when he is dead; one thing to doe it onely by a way of thanksgiving to God, and for his honour onely; another, to performe Idolatrous devotions to the Saints, as the Papists doe.

V. 22. *he hanged the chiefe Baker*] His birth-day celebrated with mirth and magnificence gave him occasion to take notice of his chiefe officers, and to retaine, change or discharge, and deale with them as he saw cause; so came the *Butlers* and *Bakers* faults to his consideration, and censure; and in both, Joseph was approved a true Prophet.

V. 23. *but forgate him*] The ungratefulnesse for favours received, and unmindfulnesse of men in misery, is a grievous sinne; this was the Bakers fault towards Joseph, and that fault is complained of by the Prophet, Amos Chap.6.vers.6.

CHAP. XLI.

Vers.1. *AT the end of two full yeares*] That is, two yeares after the Butlers returne from prison, and restitution to his place, which might be the third yeare of Josephs imprisonment; for he had, before the Butlers and Bakers commitment, given some good evidence of his vertue, and fidelitie, which caused the Keeper to give him so much trust, as to commit them to his custody.

dreamed] This dreame was not so much for Pharaoh, as to be a meanes to deliver Joseph, and to provide for Gods Church.

behold, he stood] That is, he dreamed that he stood.

river] That is, the river *Nilus*, which watereth the plaines of Egypt, and so makes them fruitfull without raine.

V. 2. *out of the river*] That is, Nilus, whose inundation if it be deepe, promiseth plentie; if shallow, it threatneth famine; see in what degree of both the observation of Plinie, Annot. on vers.34. of this Chapter. Thence may both the fat kine signifying fruitfull yeares, and the leane signifying yeares of famine, be fitly said to come out of Nilus; and since the chiefe substance for mans sustenance consits in kine and corne, the yeares both of plentie and of famine are sutably set forth in both kinds.

V. 6. *the East wind*] Is a very strong and drying wind; by that the waters of the red Sea were divided, Exod. 14. 21. and by that tempests are raised, Job 27.21. Ezek. 27. 26. and ships ruined, Psal.48.7. fruits dryed up or blasted, Ezek. 19. 12. and by that, together with the heat of the Sunne, was Jonah made faint, Jon.4.8. And this wind is so much the worse for Egypt, as it cometh with more force and vehemence from the desert of Arabia.

his spirit was troubled] (Dan.2. vers. 1. 3.) How weake is the spirit of kings! how strong and powerfull is the King of kings, who in their sleep can make trouble ready for them against they be awake, and can make waking misery of a representation in a dreame! and more then that, even in dreames he can terrifie them, and make their time of repose, and rest, a time of tribulation: See Chap.40.6. & Matth.27.19. So it was with Job, (and it may be as ill with any whosoever) *When I say my bed shall comfort me, my couch shall ease my complaint, then* (saith he) *thou scarest me with dreames, and terrifiest me through visions*, Job 7. 17. There is good cause then to close up the day with supplication to God, that the words of *Solomon* may be made good unto us, *When thou lyest downe thou shalt not be afraid, yea thou shalt lye downe and thy sleepe shall be sweet*, Prov.3.24. and when day returnes (after a comfortable and quiet night) to make that mercy a part of our mornings praise, and thankesgiving to God, by whose onely favour we have enjoyed it.

Magicians] They are called also *Wisemen*, Exod.7.11. *Soothsayers*, Dan.5.7. *Sorcerers*, *Astrologers*, Dan.2.2. that is, such as professed a curious art of telling secrets, and of foretelling future things, which they did by observation of the Starres, and other superstitious wayes, wherein concurred the suggestion of Satan, either revealing the secret sought after, or craftily concealing his ignorance by giving answer in ambiguous, and doubtfull termes; yet so often did he discover secret matters by such instruments, that it was believed by the greatest kings, they could tell almost any thing: as when *Nebuchadnezzar* had dreamed, and forgotten his dreame, he called the Magicians, Sorcerers, and Astrologers, and Chaldeans, who were much exercised in such curious arts, and threatned them, that if they would not reveale his Dreame, both what it was, and what it meant, hee would *cut them in pieces, and make their houses become a dunghill*, Dan.2. vers.2.5. And though they would not take upon them to tell what was his dreame, they undertooke if he would tell it to interpret it, vers.7. a manifest evidence of the strong illusions of Satan, whence Atheists may be convicted: for if there be a devill, and devillish divination, there must needs be a God, and Divine revelation; and happy is the world by the coming of Christ, as in many other respects, so in this for one, that the Devil and his Chaplaines have not had that power to deceive, and mislead the world, as they had before his incarnation.

none that could interpret] The wisest of the world understand not Gods secrets; but to his servants they are revealed: See Gen.18.17. Psal.25.14. The Magicians at this time seeme to be astonished, or stupified, that they had nothing to say by way of probable conjecture, though the dreames afforded them ground, and scope enough for such a purpose; surely this silence of theirs was of God, as was Josephs speech, according to that of the Prophet Isaiah, *Surely the Princes of Zoan are fooles, the counsel of the wise counsellours of Pharaoh is become brutish*, Isa. 19. 11.

V. 9. *I doe remember my faults*] God gives the Butler occasion to call Joseph to mind, whom he had forgotten till now, at least had not made good his promise to remember him to Pharaoh; he beginneth with a confession of his fault, but so as meaning rather to please Pharaoh, then to performe his promise made unto Joseph, of whose condition he had no mind to thinke, or speake, because he had endured it as an aggrievance: and he was loath to remember Josephs state to the King, lest the remembrance of his owne fault (if he were guiltie) should be renewed, or the Kings wrong (if he were innocent); yet this forgetfulnesse was serviceable to the divine providence, for thereby Josephs knowledge of interpretation of dreames was reserved to the best occasion to make use of it, to the fittest season, when the Magicians consulted with (about Pharaohs dreames) could not say any thing for the interpretation thereof.

V. 11. *we dreamed a dreame*] See Annot. on Chap 40.8.

according to the interpretation] Heb. *according to the solution of his dreame*. See Annot. on Chap.40.vers.5.

V. 13. *me he restored*] If we referre the words to the person last spoken of, they may be meant of Joseph, *me he restored*, that is, Joseph restored, *viz.* by his interpretation he declared, I should be restored; or Pharaoh restored, &c.

V. 14 *called Joseph*] The wicked seek to the Prophets of God in their necessitie, whom in their prosperitie they abhorre: but thus God doth promote his owne purpose by wicked men, though they think not of it: and this was to make Josephs humiliation a ladder of promotion, to make his enemies his friends, as his brethren were his enemies; and by means of dreams, to enlarge, and advance him, who by occasion of his dreams was sold for a slave, and afterwards thrust down into the dungeon.

out of the dungeon] The word is taken usually for the lowest place in the prison; but Joseph at this time was not there; (being ruler over the prisoners) or there not as a prisoner himself, but as overseeing the rest in that place; it may (by a *Synecdoche* of the part for the whole) be taken for the prison it selfe, as many Interpreters render the word in this place.

he shaved himselfe, and changed &c.] Such as were in a condition of great distresse, did usually neglect the ornament of the haire, and therefore suffered it to grow wild without cutting or trimming; but their state being changed, especially when they were to appeare in the presence of Kings or very great persons, they put themselves into a forme of decency both for their haire and habit of attire; for true pietie and civill decencie well suit together. It is therefore a grosse errour of some Popish Monks, who thinke they cannot seeme holy enough, unlesse they shew themselves slovens in their persons and apparell.

V. 16. *It is not in me*] Joseph assumeth not unto himselfe so much wisdome, but ascribeth it to God, as though he would say, If I interpret the Dreame, it cometh of God, and not of me, So Dan.2.28.

an answer of peace] By *peace* is meant all manner of welfare, and so the words are an apprecation of all prosperitie to Pharaoh; or, by *an answer of peace* we may understand, such an answer as may quiet his troubled mind concerning his Dreame.

V. 17. *Pharaoh said unto Joseph*] Though Pharaoh were a great King, Joseph but young, by condition a *Prisoner*, by Nation an *Hebrew*, (and so an abomination to the Egyptians) yet he disdaineth not to propound his Dreame unto him, and to desire a resolution from him, touching the interpretation thereof; None should think himself too great, or too wise to learn of any one who can teach him any thing: See Eccles.9.15.

V. 21. *still*

V. 21. *still ill favoured*] What is shewed here in a dreame, is many times true in story; when those that have good things have not Gods blessing in their use, it is with them as though they had them not; and though they snatch on the right hand, and greedily devoure on the left, they are not satisfied, Isa.9.20. it is so with some wicked ones in the dayes of plentie, who are poore, not so much by their own portion, as by their unmeasurable desires, which admit of neither brim nor bottome; whereas it is said of the godly, that *in the dayes of famine they shall be satisfied*, Psal.37.19.

V. 25. *The dreame is one*] In signification; that is, both dreames signifie the same things.

V. 26. *seven good kine are*] That is, signifie, so vers. 27. A figurative speech, as when it is said (in the Sacrament) of the bread, *This is my body*, and of the wine, *This is my blood*, so the figure of a Calfe is called the *Calfe*, Exod.32.19,20.

V. 30. *shall be forgotten*] Because the grievousnesse of the famine shall fill their hearts, and minds, with matter of complaint for the present misery; so that by the importunitie of their famishing desires, they shall have no list, nor leisure to look back to what they have had; but forward, to what they may get to supply their necessitie.

V. 31. *shall not be known*] According to the meaning of the precedent verse; See the Annot. upon it.

V. 32. *dreame doubled*] Repetitions of things in the Scripture have their use, and the use is to make the deeper impression upon the minde, and to import assurance, and expedition in the act; so it is in this verse.

V. 33. *let Pharaoh looke out a man*] Comminations of misery doe not exclude mans carefull endeavours, either to avoyd, or qualifie it, that it may be more tolerable.

V. 34. *a fifth part*] Why not rather the halfe, since the eares of plentie and of famine were even. *Answ.* A fifth part might suffice; First, because it was fit that in the deare yeares, men should be more frugall in their diet, and content with lesse. Secondly, there was somewhat in stocke of former yeares, before the dreames of Pharaoh which foretold the famine. Thirdly, though Nilus did not overflow the fields in the deare yeares as at other times, and therefore tillage was laid down, Chap.45.6. yet this was not so universall, but that neere the bankes of Nilus, somewhat might be sowed and returned with increase. At other times the measure of increase in the Land of Egypt was commonly according to the proportion of Nilus over-flowing, if it overflowed but twelve cubits deepe, it was like to be a famine; if thirteene, a scarcitie; if fourteene, a competency; if fifteene, a securitie; if sixteene, a plentie: See Plin. Nat. Hist. lib.5. cap.9. Fourthly, as Pharaoh was according to Josephs advice to buy up such a proportion of corne, and lay it up in store under the custody of officers in every citie, so it is like (by his example) that other great men would be buyers and storers to the same purpose, according as in Josephs judgement would be convenient.

V. 36. *for store*] He foretells not onely the misery to come, but the meanes so to mitigate it, that it may be borne, by laying up provision against it come.

V. 38. *in whom the spirit of God is*] (Dan. 5. 11.) The godly are most worthy of offices of honour; it is the same Spirit which maketh holy, that maketh wise, 1 Cor. 12. 4, &c. and therefore for the Spirit sake holinesse should be as highly accompted of as knowledge, though of prophesie; yea and more, for with true prophetick knowledge men may goe to hell, Matth.7.22. but none that is truly holy shall come thither.

V. 39. *none so discreet*, &c.] Wisdome, and holinesse are meet qualifications for the same person; which discovereth a double folly of many, the one of those who thinke they shall not seeme wise enough, unlesse they be sometimes profane; the other of such as thinke they cannot but be wise enough, if they be zealous, though they be not discreet; and so on both sides, there is made a divorce betwixt those qualifications which Christ hath marryed together, Matth.10.16.

V. 40. *Thou shalt be*] Men should be preferred according to their parts; and none put into any office, who have not gifts and endowments to make him able to discharge it. See Numb. 11. 17. Act.6.3.

be ruled] Or, *armed*, or *at thy mouth shall all the people kisse*. For, so the words may be rendred from the Hebrew Text; the sense comes all to one, for this last phrase imports very submissive observance, as kissing the commands that come from his lips, not only assenting to them, but professing their assent with a kinde of delight; and though sometimes superiours did kisse their inferiours; yet was it many times an act of homage of the inferiours to their superiours, as 1 Sam. 10.1. Psal.2.12. Prov.24. 26 importing a submission, rather of affection, then of compulsion; of love, then of feare.

V. 42. *tooke off his ring*] The ring was an ensigne of honour, as we find it mentioned both in holy Scripture, as Esth. 8. 2. & Luk.15.22. and in divers humane Authours: but withall, this ring might be a signet of royall authoritie to seale and confirme such commands, orders, and decrees, as Joseph should signe for the peoples observance.

fine linen] (Exod.25.4. Revel.19.8.14.) According to the countrey, for Egypt was famous for fine linen, and broidered worke, Prov.7.16. Ezek.27.7. The word is taken also for *silke*, especially for *white silke*, in such were the noblemen arrayed, and were thereby distinguished from vulgar persons.

gold chaine] This likewise was an ornament of honour, Prov.1.9. Ezek.16.11. Dan.5. vers.7. 16.29. How lawfull it is for godly persons to weare such precious things, and with what conditions, see Annot. on Chap.24. vers.22.

V. 43. *the second chariot*] Which was for him who was next to the King, the second man in the Kingdome; all the precedent honour he might have within doores; and that his dignity without might be sutable to this, when he went abroad, as Mordecai was mounted on the Kings horse, Esth. 6. 8. so Joseph must ride in the Kings Chariot; but in the Throne the King reserved to himselfe a settled preeminence, vers. 40. and in the Chariot did he reserve to himselfe a movable preeminence, so that he would have the first place; Joseph shall have the second, and so shall be known to be the second man in the the Kingdome; which is more honour then Daniel had for his reading of the writing on the wall of Belshazzars palace; for he was made for it, not the *second*, but the *third* man in the Kingdome, Dan.5.5.29.

Bow the knee] The word is *Abrech*, which some expound *tender father*, or *father of a King*; for *Ab* is father in Hebrew, and *Rech* in the Syriack is sometimes used for a *King*; from whence perhaps the Latine word *Rex*, might have its derivation; and Joseph saith of himself that God made him father of the King, Chap.45. vers.8. Some derive the word from *Ab*, which is *father*, and *Rech*, which is *tender*, as meaning Joseph to be a father in prudence, though young and tender in yeares: howsoever, it is a title that cals for reverence, and that reverence may well be bowing of the knee; in which sense also the word is taken by many learned Divines.

V. 44. *I am Pharaoh*] The words may be taken by way of protestation, as if he had said, *As sure as I am Pharaoh*, &c. Of the name Pharaoh, see Annot. on Chap.12. vers.15. All the Kings of Egypt were called Pharaohs almost 1400. yeares from the first of that name.

hand or foote] A proverbiall Hyperbole, or figurative speech, whereby as much authoritie as may be, is signified; that lesse then is truth, may not be conceived; or it may be understood of the publique affairs in the government of the Kingdome, wherein nothing shall be done, no man shall use his hand to doe any thing in the affaires of State, his foot to goe on any publique message or ambassage without Josephs *advice*. By all this hath Joseph a temporall recompence of his wrongs; for his servitude, he hath a ring, an ensigne of libertie; for course raiment, such as was sutable to a servile condition, he hath a suit of silke or very fine linen; for the fetters of his feet, Psal.105.18. he hath a chaine of gold about his neck; and for a fixed prison, or dungeon, from whence he could not stirre, a movable Chariot (at his pleasure) to bring him abroad with honour; and for contumelious termes, and reproaches, such as his lewd Mistresse loaded him withall, loud acclamations of honour; as *Abrech*, *tender father of a King*, or *bow the knee*; last of all, for a full accumulation of comforts, he hath as ample recompence in proportion of time, as in the kind of his usages; for the yeares of his affliction, were but about thirteene; the yeares of his honourable preeminence or principalitie, fourescore: which may cheare up the hearts of the godly, though for a season they suffer under the prevailing power, and spight of the ungodly; for they may assure themselves that God (if they suffer not as evill doers) will doe them right, and make them a full amends for all their wrongs.

V. 45. *Zaphnath Paaneah*] Egyptian words, as the most of those who professe especiall skill in the Orientall Tongues take them; and some so leave them without any interpretation at all; the Vulgar Latine repeating them addeth [*in the Egyptian tongue*] but those words are not in the Hebrew Text: the former word *Zaphnah* some derive of the Egyptian word *Zephon*, signifying an Idol, whose name is given in honour to Joseph as the names of *Bel* and *Nebo*, Isa.46.1. to Belshazzar, Nebuchadnezzar; but as some expound the name, according to the Egyptian tongue it signifieth *the Saviour of the world*: because Joseph, by his storing up of provision against a generall famine, was a meanes to preserve them from perishing by famine. But they that reduce the former word to an Hebrew Originall render it [*a revealing of secrets*,] and that is more pertinent to this story, wherein the most memorable thing reported and most acceptable to Pharaoh is the interpretation of his dreame of the seven yeares of plentie, and famine; and his provision by the former, against the latter. This giving a new name, especially with such a signification, is an act of favour, with an intent of honour: See Gen.17.5. & Dan.1.7. The latter part of this Name is left by some learned Hebrewes as

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in explicable, though it be ſaid by an eminent Hebrician in his cenſure of the Vulgar Latine of the Pentateuch, that the Egyptian, Punick, Arabick, and other Eaſterne Tongues are Dialects of the Hebrew and of neere affinitie with it.

daughter of Potipherah] This is not the ſame man whom Joſeph firſt ſerved, when he came into Egypt, for there is difference betwixt the writing of the names, and the titles and offices of the men; nor is it like that in ſo ſhort a time (the time of Joſephs impriſonment) the Captaine of the Kings Guard or Provoſt Marſhall of Pharaoh, ſhould become either a *Prince*, or *Prieſt* of *On*; but moſt improbable that ſo good and chaſte a man as Joſeph was, would take to wife the daughter of ſuch a mother, as his wanton, and (many other waies) wicked Miſtreſſe was: the firſt Potiphar was of the Citie *Memphis*, this of *On*.

Prieſt] (Exod.18.1.) Or, *Prince*: the word is taken both wayes, becauſe anciently both offices met together in one man, who was both Prince in the Family, and Prieſt in the Church; and for that (as ſome obſerve) it was the manner of Egypt, out of *Philoſophers* to chooſe *Prieſts*, and out of *Prieſts*, *Princes*: but if this *Potipherah* were a Prieſt, he was an idolatrous Prieſt, and then Joſeph would not for Religions ſake, accept of his daughter for a wife, it might be a fitter match for him if he were rather a civill Prince, then a Prieſt, and yet being an Idolater, though not a Maſter of Idolatrous myſteries (as the Prieſt was) it is queſtionable whether it were well done of him or no. In the generall it is not good, nor ſafe to be unequally yoked in reſpect of religion, whether heatheniſh, or hereticall; 2 Cor.6.14. ſince there want not wofull inſtances in ſome who of the ſtronger ſex, and wiſer ſort have been drawn by the weaker, to ſide with the worſer part; and ſo, though with hope, and purpoſe haply to winne others, have loſt themſelves; if then it were not ſome onſet of unavoidable neceſſitie, or that Joſeph had not eſpeciall direction from God in his marriage (as in other things he had) the act was ill in him; and if the caſe were ſuch, that he could make no better a choyce, or were diſpenſed with for it by Divine inſtinct, the example as rare, or extraordinary, is not to be drawne into a rule, nor can be lawfull where the reaſons are not alike, becauſe of the expreſſe prohibition thereof, Exod. 34. 12. Deut. 7. verſ. 3, 4. 1 King. 11.1. Neh.13.26. Exod. 34.15,16. 2 Cor.6.14. and the great perill thereby, 1 King. 11.1. Neh.13.26. Exod.34.15,16.

of On] A Citie of Egypt (called alſo *Aven*, Ezek. Chap.30. verſ. 17.) in circuit about a hundred and fourtie furlongs, more uſually called by the Greek name, *Heliopolis*, (which by interpretation is the *Citie of the Sunne*) then *On*, or *Aven*; and in latter times the more common name is *Damiata*.

V. 46. *thirtie yeares old*] His age is mentioned to ſhew that his great prudence proceeded rather of revelation from God, then of experience in the world; and alſo to note that he ſuffered impriſonment, and exile twelve yeares and more, that is, foureteene at the moſt, if when he was ſold into Egypt at the ſeventeenth yeere of his age we reckon the ſeventeenth but current or new begun, and account this thirtieth not for new begun but for compleat, and ended. On the age of Joſeph divers obſerve that it is an age of ripeneſſe for publique imployment, for at that age David began his reigne, 2 Sam. 5.4. Ezekiel his Propheſie, Ezek.1.1. John Baptiſt and Chriſt their Evangelicall miniſtery, Luk. 3. 23. the Levites their ſervice in the Tabernacle, Numb.4.3. which ſhould admoniſh thoſe that are about that age, or above it, to extend their thoughts beyond their owne particular intereſts, and to ſet them on worke, ſome way to promote the publike good.

when he ſtood] By this phraſe in Scripture is underſtood a ſerviceable attendance, as Dan.1.19. 1 Sam.16.21. as to be ready at hand to receive commands, and to goe preſently to put them in execution.

V. 47. *by handfuls*] Or, *heapes*. *viz*. from one graine ſo many as would fill the hand, or make an heape; by which ſpeech is meant a very great increaſe.

V. 48. *gathered—the food*] That is, the corne principally, not other fruits in generall; for of many there was no great need, and many would not keepe.

V. 49. *untill he left numbring*] He laid up the proviſion by rule, and proportion, and reduced the Barnes, and Bayes of building to number, with the quantitie of corne contained in them; and when he had ſufficiently provided for the publique ſupply of Egypt, he laid up afterward without any ſuch exact account, as before he uſed.

V. 50. *Prieſt of On*] See Annot. on verſ.45.

V. 51. *hath made me forget*] It is thought by ſome, that notwithſtanding his fathers houſe was the true Church of God, yet the company of the wicked, or proſperitie, cauſed him to forget it. But that he did not altogether forget his fathers houſe is plaine, becauſe he maketh mention of it; this forgetfulneſſe then is to be referred to the toyle he endured (for that he expreſly ſpeaketh of) and to that which was offenſive to him in his fathers houſe; which yet he needed not to forget, but ſo farre as not to think of it by way of offence, (as God may be ſaid to forget or not to remember mans ſinne) or in a ſenſe of affliction as before is premiſed, Iſa.65.16. And whereas he continued divers yeares in Egypt, ſome principall part whereof (as the Citie of *Memphis*) was but about fiftie miles diſtant from *Hebron*, where was his fathers family, and his father heard not from him all the while, untill he ſent for him into Egypt, it may be thought he failed ſomewhat, if not in his faith, yet in his filiall affection; but though Joſeph made not himſelfe knowne unto them, he might ſend privately to them, and be informed of their welfare though they knew not from whom the inquirie came; and for concealement of himſelfe ſo long from them, he might doe it as foreſeeing a fitter opportunitie to reveale himſelfe unto them afterwards; but certainly Gods providence diſpoſed of his diſcovery ſo, as that it fell upon the fitteſt ſeaſon; and if Joſeph were ſomewhat faultie towards his beſt friends, it is no marvell, ſince he had his infirmities as a man, and might have the more failings as a Courtier, eſpecially his condition being ſo ſtrangely changed, and his favour, and honour, and power ſo great with a King, and people who had the Hebrews his naturall kindred, and Countrey-men, in extreme diſdaine.

V. 54. *And the ſeven yeares of dearth began*] The ſeven yeares of plenty were now fully ended, the ſeven yeares of famine preſently followed; which may warn us in times of plenty to think of want that may come after, and to take heed we doe not haſten it, by a wanton waſtfulneſſe of Gods good creatures, nor by unthankfulneſſe to him that giveth them.

as Joſeph had ſaid] Divine predictions never faile of full effect.

dearth was in all lands] That is, in all thoſe lands that were neere to Egypt, as *Phenice*, *Canaan*, *Syria*, and *Arabia*, which are next in ſituation to it, and border upon it, not in all without exception: as Cæſar is ſaid to taxe *all the world*, Luk. 2.1. which Taxe extended not beyond the bounds of the Romane Empire.

there was bread] That is, corne laid up in ſeverall Cities, ſo as with conveniencie to furniſh the whole Land.

V. 55. *famiſhed*] That is, vehemently hungred, the private ſtock of proviſion now being ſpent.

cried to Pharaoh] Though it were knowne to the people that Joſeph was appointed both to lay up, and lay out the proviſion made out of the ſeven years of plenty; yet many of them came unto the King; and it may be the more, becauſe Joſeph was a ſtranger borne, and of that Nation which the Egyptians had in great abomination; and becauſe Pharaoh was (as a common father) to ſee to the ſafetie and ſuccour of all his people; therefore in the famine of *Samaria*, a woman called upon the King for helpe, 2 King.6.26.

V. 56. *all the face of the earth*] Which words are to be limited, as verſ. 54. See the Annot. there.

V. 57. *all countreys*] See Annot. on verſ. 54.

all lands] See Annot. on verſ. 54.

CHAP. XLII.

Verſ. 1. *Jacob ſaw*] That is, *heard*, or *underſtood*, or as ſurely beleeved as if he had ſeen it, (though he had it but by report, verſ. 2.) becauſe the ſight gives beſt aſſurance (for one eye-witneſſe is of more credit then many eare-witneſſes) therefore it is many times uſed for the notice that is taken, or comes in by hearing; as the people are ſaid to ſee the *thunderings*, *and the noiſe* of the Trumpet, Exod.20.18. and ſometimes alſo for the knowledge of things by the other ſenſes, as, *ye have made our ſavour to be abhorred in the eyes of Pharaoh*, Exod. 5.21. Savour is apprehended by the *noſe* or *palate*, not by the *eies*. Yea, by reaſon alſo, or by faith; becauſe many things are apprehended as aſſuredly by the light of reaſon, and evidence of faith, as if they were ſet before our eyes.

corne] Heb. *breaking*. Why corne is called *breaking*, ſundry Writers give ſeverall reaſons; ſome ſuppoſe it is called *breaking* becauſe it breaketh hunger; ſome, for that it is broken, or taken off from the heape; ſome, becauſe it is broken by the mill; and ſome, for that it is broken into divers parts, and diſtributed when it is ſold; and ſo *Sheber* the Hebrew word here uſed (which ſome read *breaking*) ſignifieth *buying* and *ſelling*, Amos 8. 5. Or, generally any act whereby diſtribution is made.

Why doe ye look] Or, *gaze*: as men deſtitute of counſell, or ſo perplexed and amazed in mind, as not knowing what to doe to be furniſhed with food againſt the famine; a grievous, and terrible affliction, when the violence is ſometimes ſuch, as makes many like hungry dogs, to feed upon abominable meats, and to pay a deare rate for them; as in the famine of Samaria an Aſſes head was ſold for foureſcore pieces of ſilver, and a little Pigeons dung for five pieces of ſilver, 2 King.6.25. (the Pigeons dung (as Joſephus noteth) ſerved in ſtead of ſalt, Joſeph. Antiq. lib. 8. cap.2. pag. 227.) and ſometimes it is ſo fierce

that

42.7.—Strange—] I do not apprehend that Joseph is to be faulted for this kind of Carriage to his faulty Brethren; nay, it seems proper & Necessary; that so he might, in a little time, take them freely into his Embraces, without any after-Reckoning. Decr. 6. 1716. 'Tis a Stranger that frowns, and Chides, and Strikes: Joseph made known, is all upon the Embracing endearing Strain, and that perpetually, without any interruption, or Allay.

that it makes the mother to use her teeth, instead of her lips, to her owne child, to bite without pitie the infant which she was used to kisse, and instead of giving it suck, to let out the bloud of it, Deut 28. verf.57. which hath beene done in a famine, not onely by some hard hearted mothers, but by such as were of a kind, and tender nature, as the Prophet Jeremie sheweth, *The hands of the pitifull women have sodden their owne children, they were their meat in the destruction of the daughter of my people*, Lam.4.10. and they that have nothing besides themselves to offer up in sacrifice to this mercilesse tyrant famine, are made sometimes to be so fierce towards themselves, as to eat the flesh off their owne armes, Isa.9.20. The consideration hereof may be a motive of thankfulnesse to God, though but for scraps, or crums which fall from the Tables of the wealthy; and may be a Caveat against murmuring at ordinary wants, and against wanton abuse of Gods bounty, when he gives abundance: and *Jacob* and his family having their part in this common calamitie (which was also the lot of his father *Isaac*, and of his grandfather *Abraham*, Gen.26.1.) may be remembred, to warne even the best, and holiest, that they expect not a priviledge from the common crosses of this life, nor bee too much perplexed (as it seemes Jacobs sonnes were) when God giveth them occasion to exercise their faith, and patience in the like kind; for that which is famine to others, shall be but a fast or more moderate diet unto them; for God their Father will so provide for them (as in this case he did) that *in the dayes of famine they shall be satisfied*, Psal.37.19.

V. 2. *get you down*] Egypt lay lower then Canaan, and therefore when *Joseph* sends his brethren for his father to *Canaan*, he saith, *goe up*, Chap.45.ver.9. but when he bids them bring his father into Egypt, he saith, Bring him *downe hither*, verf.13. and Egypt lying lower was the fitter to be made fruitfull by the overflowing of Nilus. See Annot. on Chap.13.v.1. See also, Chap.46. verf.4.

live and not die] (Chap.43.8. Psal.118.17. Isa.38.1.) To live, and not die, is all one; yet the phrase is not idly, either varied, or doubled, but to expresse a strong affection in the speaker, and to imprint the like in the mind of the hearer; and sometimes the first imports a blessing of long life, the second a preservation from the second death, by which damnation is noted, Revel.20.6.14.

V. 4. *But Benjamin*] Jacob was very tender towards Benjamin, as Josephs brother by Rachel, whom he most dearly loved, and as the youngest of all his children. See Annot.on Chap.37. verf.3.

V. 6. *bowed*] (Chap.43.26.28. & 44.14. & 50.18) Doing this homage to Joseph, as Master of the corne, they make good, though unwittingly, his prophetick dreame of his brethrens sheaves doing obeisance to his sheafe, Chap.37. v.7.

V. 7. *he knew them, but they*] Some of them were at mans estate when they sold him, and by them he might guesse at the rest, especially hearing, and understanding their speech one to another; but he being then but seventeene yeares old, and now very neere fourtie, was so changed in countenance, and language, (speaking the Egyptian Tongue) in habit, and condition (being nobleman-like, which they little looked for, having sold him for a slave) that they could not know him.

made himselfe strange unto them] This dissembling was more sutable to the condition of an heathen Courtier, then to the qualification of *a true Israelite in whom is no guile*, Joh.1.47. and is therefore to be taken rather as an example of Caution, then of Imitation: But this strangenesse was kept with the better decorum, because he had so ordered the sale of corne, that whereas he imployed others to sell to the natives, he himselfe sold unto strangers; for which purpose he appointed a peculiar place to furnish them, and that was the chiefe Citie of the Kingdome.

spake roughly] They deserved no better entertainement at his hands, who dealt roughly with him, and had no pitie on the anguish of his soule when he besought them to spare him, v.21. but Joseph did not this by way of grudge, or revenge; but to make them the more sensible of their owne ill dealing with him, and of his kindnesse to them, when he discovered himselfe unto them.

V. 9. *to see the nakednesse*] (Exod. 32. 25.) That is, the weaknesse of the Land by want of wals, or other necessary safegard; for he that hath no armes or defence, may be said to be *naked*, as exposed to perill from the hands of enemies; as he that hath no cloathes, is exposed to the sharpenesse of the wind and weather.

V. 11. *all one mans sonnes*] That shews they were no Spies, for no man would send so many sonnes together for such a purpose: when Spies were sent by Moses to take a view, and to give information of the Land of Canaan, they were not sent many of one family, but one of a Tribe, Numb.13.2. and their direction was to see the Land what it was, and the people that dwelt therein, whether they were strong or weak, few or many, and what they dwelt in, whether in Tents, or in strong holds, and what the Land was, whether it were fat, or leane, whether there were wood therein or not, Numb.13.18,19,20.

V. 12. *Nay; but to see*] See the second Annot.on v.7.

V. 13. *one is not*] (Lam.5.7.) That is, not alive, Chap.44. verf. 20. See Annot. on Chap. 37. verf. 30. Or, not in this world, as was said of Enoch though he were not dead, but taken up alive, Gen.5.24. Heb.11.5.

V. 14. *This is it that I spake*] That is, you pretend you have another brother, and have not, and therefore being false in this, ye are Spies and no true men.

V. 15. *by the life of Pharaoh*] Some read, *Pharaoh liveth*, some, *let Pharaoh live*, or, (which is the meaning) *as Pharaoh liveth*; Hebr. *the lives of Pharaoh*; if the words be rendred, *Pharaoh liveth*, or, *let Pharaoh live*, or, (which is the same in effect) *as Pharaoh liveth*, the sense may be, *as truly as Pharaoh liveth ye shall not goe hence*, as Ezek. 33. 11. *As I live (saith the Lord)*][*I have no pleasure in the death of the wicked*] So also, 1 Sam.1.26.& Chap.17. verf.55. If [*the lives of Pharaoh*,] the meaning is, *by the life*, or, *lives of Pharaoh*, (of which expression in the plurall number, see Annot. on Chap.2.verf.7.) and so we may conceive Joseph had got a taint of the Courtiers language, which was to honour, and flatter the King, by taking his name into their attestations; so in after ages, it was the manner to sweare *by the life* or *genius of the Emperour*: a sinne which God hath forbidden, as a great dishonour to himselfe, Deut. 6. 13. compared with Matth. 4. 10. so great, as if it were uncapable of pardon, Jer.5. verf. 7.

ye shall not goe hence] That is, *ye shall not all goe hence*. Hebr. *if ye shall goe hence*; the words are suspensive, where the later part, which is implicitely a curse, is forborne; the sentence made out may be, *if ye goe hence, let me be punished*, or, *I will be punished for you*. See Annot. on Gen.14.23.

V. 16. *else by the life of Pharaoh*] He sweares againe *by the life of Pharaoh*; it is like that he had contracted a custome (by his ill company) so to sweare; which sheweth how dangerous it is to be familiarly conversant with the wicked.

ye are spies] Though he sweare he doth not forsweare, for he calls them *spies* but conditionally, if they brought not their younger brother to him; which condition they accepted of, and so were to be taken as spies, if they did not bring him.

V. 18. *I feare God*] (Nehem.5. 15.) And therefore will be true and just in my promise. See Annot. on Gen.20.11.

V. 21. *we are guiltie*] Affliction as a rack, inforceth the confession of those faults, which otherwise would not be acknowledged, and consequently not pardoned, Prov.28.verf.13. 1 Joh.1.9. Though then affliction be not pleasant, as a banquet; it is profitable, as a medicine, for the recovery of the soule from the sickenesse of sinne; though it have been of long continuance: for the guilt of their sinne was about twentie yeares old, though the smart and anguish of it was not felt untill now, affliction wakened their consciences which before were asleepe; their bonds, and imprisonment were a meanes of freedome to their soules from the bonds of wickednesse, according to the words of Elihu; *If they be bound in fetters, and holden in cords of affliction, then he sheweth them their worke, and their transgressions that they have exceeded; He openeth also their eare to discipline, and commandeth that they returne from iniquitie*, Job 36. 8,9,10. See Hos. 5. 15.

therefore is this distresse] Here they doe well to entitle their trouble to their sin; though they were no politique Spies, yet they deserved as much and more then they suffered; and herein their present state is answerable to their precedent fault; for they disdained that Joseph should have any preeminence above them, and now they are faine to doe humble homage unto him; they conspired against him, and he hath a plot to perplexe them; they bound him, and cast him into a pit; he commits them to close custody, whence they could not stirre; and binds the chiefe of their conspiracie before their faces; they would not heare him, when he begged to them for mercy, and he sheweth himselfe inexorable towards them; and so is Joseph a minister of divine justice upon them, for God hath said; *Who so stoppeth his eare at the cry of the poore, he also shall cry himselfe, and shall not be heard*, Prov.21.13. See Judg.1.7. Matth.7.2. Jam.2.13.

V. 24. *wept*] (Chap.43.30.) Joseph had acted the part of a severe Inquisitour towards his brethren untill now; and now he can hold out his hypocrisie no longer; nature puts forth eye-witnesses of good affection to them, while art pretends both cause and purpose, of rigorous dealing with them: which was an assured proofe that he troubled them to doe them good, and not because they did or meant him hurt: and here we see how naturall affections are too strong to be kept in by artificiall disguises. Joseph was wise, yet could he not so keepe on his dissimulation, but his kindnesse overcame his craft; hence it is that hypocrisie will not long be hid, and that *a lying tongue is but for a moment*, while *the lip of truth is established for ever*, Prov. 12. verf. 19.

bound him] Simeon had a chiefe hand in the massacre of the Shechemites, and it is like he shewed himselfe most harsh,

and hard hearted to his brother, for if he had been but as well inclined to him as Reuben and Judah were (he being the eldest sonne but one) they three by their senioritie might have prevailed much with the rest in their brothers behalfe, wherefore he had most need of humbling; and it may be Joseph feared his perverse disposition would disswade his father from sending Benjamin unto him, and hoped that Simeon being the worst of his brethren, the detaining of him would be the least affliction to his father; howsoever he being left in his hands, Joseph wanted neither meanes, nor mind to use him with more respect, when he saw a meet season for it.

V. 25. *provision for the way*] To serve both them and their cattell, that is, their asses, vers. 27. in the way, that they might bring home all they had bought without diminution.

V. 27. *as one of them opened*] That there was but one sacke opened in the Inne may seeme by this saying; which appeares the more probable, because when they came home and emptied their sackes before Jacob, they were all afraid to see every man his money restored againe, which had not so much affected and affrighted them, if they had all opened them before in the Inne; and though Judah say they opened their sacks in the Inne, Chap. 43. 21. They that hold there was but one single sacke opened, reply to that, that as Noah, in the five hundreth yeare of his age, is said to beget Shem, Ham, and Japhet, Gen. 5. 32. whereas he then began to beget them (and the same may be said of Terah, Gen. 11. 26.) so they were said to open when they did but begin to open their sackes in the Inne, and finished the discovery at their coming home: But it seemes not probable, that when one sacke was opened, and they so troubled, but that they would presently make triall of the rest; and it is enough that the rest are mentioned to have done the like, Chap. 43. 21. and though upon the opening of their sacks in the presence of Jacob they were affrighted againe, that might be, not as at a new thing, but upon some new reason of danger discovered by their father, which from his apprehension of perill might worke a stronger operation of feare in them then before they conceived; or it might have so much new force as to renue their former feare, for a time intermitted.

V. 28. *afraid*] Guiltie persons are very timerous, and easily take a fright, even at that which is done in favour, if it be strange and beyond expectation. See Levit. 26 36.

that God hath done unto us] Because their consciences accused them of sinne, they thought God would have brought them to trouble by this money; Though they were most of them very faultie towards Joseph, and otherwise wicked, yet they rightly apprehended that punishment was the reward of sinne, and God the author of that punishment, and the disposer of that matter by his providence, which reacheth even to the smallest matters, Matth. 10. 29.

V. 35. *they were afraid*] Sore afraid, for the Hebrew phrase is, *their heart went out of them*; upon the sight of their money, when they opened their sackes in the Inne, they were afraid that there was some subtle devise to ensnare them; See Annot. on vers. 27, 28. and now they open them at home, it is said *they were afraid*; it is like the first feare was sudden, and short, at least that it did not last untill they came home; yet with a second sight of the money their passion might returne upon them, especially their father being taken with it, and giving reasons for it, might easily receive the passionate apprehension of his sonnes, and so they were now (father and sonnes) afraid together: or, the sonnes would not acknowledge they had opened their sackes before, and found the money in them, lest their father should have chidden them, and so they faine a feare with him, as if now they had first taken notice of the matter.

V. 37. *Slay my two sonnes*] He had foure sonnes, Gen. 46. 9. therefore some read, for *slay my two sonnes, slay two of my sonnes*, or *two* which were then present, the other two at that time absent; but what securitie was this to Jacob, who would be more loath to slay two of his grand-children, then to send his sonne Benjamin? this was a passionate and inconsiderate speech of Reuben, yet so that Jacob might thinke that though his words were rash, there was some reason for his confident undertaking for Benjamins returne.

CHAP. XLIII.

Vers. 1. *THe famine was sore*] The longer it continued in time, the more it increased in degree; this was a great temptation to Jacob, to suffer so great a want where the Lord had promised to blesse him with abundance; see Gen. 28. 13. This was the second yeare of that great famine.

V. 2. *eaten up the corne*] That is, when there was very little left, and after a while like to be none, without a new supply.

buy us a little food] To serve us in the famine of this present yeare, for Jacob knew not that five yeares famine were yet to come; he had a great family of sons, daughters, grand-children, and servants, which by conjecture might amount to two or three hundred, so that a *great deale* of corne might be held but *a little* in respect of so great a company; but by calling it *a little*, he might meane in regard of the spare diet which men were to be tied unto in hard times, so that now they were to spend lesse in provision, then when the Lord sent it in a greater proportion.

V. 3. *not see my face*] With favour or safetie to your selves, for I will apprehend you and punish you as spies, except your brother be with you.

V. 4. *buy thee food*] They were to buy for themselves as well as for him, and he was but one, they many; yet he saith to his father we will buy it *for thee*, because they went at his command, and for that the care of the whole family belonged to the father of the family.

V. 5. *we will not goe*] Because it will be in vaine, for otherwise we shall get no corne, and not without danger; for we are threatned if we come againe, and Benjamin be not with us.

V. 8. *And Iudah said*] *Reuben* had spoken rashly without heed, and his speech was as little heeded by Jacob, as by himselfe, and so he prevailed nothing with him; *Simeon*, the next in age to *Reuben*, was kept prisoner in Egypt; *Levi* next to him in birth and too neere him in the blood of the *Shechemites*, having for that fact little acceptation with his father, either wanted heart to speake, or hope to speed; especially seeing Reubens motion was refused; *Judah* the next in senioritie speaking more wisely at a better opportunitie, (for now the necessitie of supply made Jacob the more willing to yeeld, what before he had denyed) obtained his consent to bring his brother Benjamin into Egypt; The way then to prevaile with an unwilling mind is to use a mediatour, who hath some gracefull acceptance with the partie to be moved, and for such a one to use prudent perswasion, and to watch the advantage of the best opportunitie, to make the motion successefull.

the lad] He was now about twentie foure yeares of age, and a father of divers children, Chap. 46. 21. yet he calls him but *a lad*, because he was the youngest, and in his fathers affection as deare and tenderly beloved and cared for, as if he were but a boy. See Annot. on Chap. 37. vers. 30. and on Chap. 22. vers. 5.

V. 10. *this second time*] That is, if we had not been delayed, we might have made a second returne with corne by this time, that is, if thou hadst not stayed us in retaining Benjamin, we might, &c.

V. 11. *If it must be so*] There is no wisdome in striving with necessitie; when we cannot frame our condition to our wils, we must bring downe our wils to our condition; and it was better that one should be adventured upon some uncertaine danger, then that all the family should be left to the certaine danger of famine.

best fruits] In Hebrew, *take of the melodie, musick, or singing of the earth*. That is, excellent fruits, which are received with praise, and used with delight.

a present] Jacob resolving to referre the matter concerning himselfe, and his sonnes to Gods providence, doth yet use his owne prudence to speed his purpose; and therefore to ingratiate them in the favour of that great Lord in Egypt (whom he knew not to be his good sonne Joseph) he sends a present, which (as Solomon sheweth) is a meanes to pacifie anger, and to obtaine favour, Prov. 21. 14. & 18. 16. & 17. 8.

a little balme, and a little honey, &c.] Balme was very precious, and therefore a little of that might be a competent present, and a little honey, though Canaan were said to be a *Land flowing with milke, and honey*, Levit. 20. 24. and in many other places, yet in a time of so great dearth, honey being of use for humane sustenance, a little of it with other things might be accepted.

spices] The Hebrew word is *Nechoth*, which some render by *the gumme of the Balme tree*; some, *Waxe*; some, *aromatick*, or *oderiferous spices*: others more generally, *defireable things*; some (as the Vulgar Latine in this place) expresse it by the word *Storax*, which signifieth a kind of tree, and the teare, or gum which issueth out of it, of which Diascorides writeth, lib. 1. cap. 78. & Plin. lib. 12. cap. 25.

nuts] Or, *Terebinth nuts*; or, *nuts of the Turpentine tree*; the originall word is not (as some observe) found any where, but here, in the holy Scripture.

V. 12. *double money*] This *double money* may have a double meaning; one is, that they took their money back which was found in their sacks mouthes, and money for more corne to be bought in Egypt; the other that (besides the restitution money) they tooke the price they formerly paid, and made an augmentation above that they paid before; either because the price of the corne, by the continuance of famine, was increased; or the proportion was to be doubled.

carry it againe] Restore the money which you brought back unawares, for you cannot have a right both to the money, and the corne.

peradventure it was an oversight] The men, that should have received,

received and kept the money, being busily employed with many at once, might bee mistaken, and so might you be some way or other; howsoever misreckoning is no payment, the corne being ours, the money is theirs that sold it, therefore take it with you, and restore it. Jacobs justice in bargaine condemnes the ill dealing of many, who make no conscience upon how cheape termes they get another mans goods; *It is naught, it is naught, (saith the buyer) but when he is gone away then he boasteth*, Prov.20.14. When by displaying the ware he hath pulled downe the price, he makes brags of his bargaine, and the seller saith as fast, *It is good, it is good*; and if he can screw up the buyer to an unconscionable rate, he is as ready to boast of his gaines; but if either be mistaken to his prejudice, no restoring will be made: and yet the saying is most true, without restitution (either indeed, or in desire) there is no remission.

V. 14. *God Almightie give*] Our chiefe trust ought to be in God, and not in worldly meanes; the hearts of men are in his hands, Prov.21.1. And though it be a point of prudence to doe what we can to winne them, yet it is a part of piety to repose our confidence in Gods mercy to us, and in the mercies of men, but as by his meanes.

If I be bereaved] He speaketh these words not so much in despaire, as to make his sonnes more carefull to bring againe their brother; and withall to expresse his resolution to referre the matter to Gods providence, whatsoever became of him, or his; as Esther did, when, purposing to put her selfe upon the Kings displeasure for her peoples safetie, she said, *If I perish, I perish*, Esther 4.16.

V. 18 *were afraid*] See Annot. on Chap.42.v.28.

that he may seeke an occasion] Guilty persons are very suspicious, and are as injurious many times to well meaning minds, by their mistrusts, as by their injurious dealing. See 1 Sam.17. vers.28.

V. 21. *every ones money was*] See Annot. on Chap.42. vers.27.

full weight] See Annot. on Chap.23.v.16.

V. 23. *your God, and the God*] This being the speech of Josephs Steward, it appeareth that notwithstanding the corruption of Egypt, yet Joseph taught his family to feare God.

hath given you treasure] The good we receive from men is to be ascribed to the goodnesse of God.

I had your money] I acknowledge the receit of it, there was no theft nor fault in you.

V. 24. *washed their feet*] See Annot. on Chap.18.v.4.

V. 29. *saw--- Benjamin*] He saw him before, but he would not seem to take any especiall notice of him; now he professedly set his eyes upon him, speaking both of him, and to him, in an affectionate manner.

to thee my sonne] *Joseph* called *Benjamin* his *sonne* as he was a father in the Civill state, Chap.45.vers.8. So are they that are Governours in the Common-wealth, to whom honour is due under the title of *fathers*, under the fifth Commandement.

V. 30. *his bowels did yerne*] (1 King.3.26) The worthiest persons are most tender-hearted, as being likest unto God. See Jer.31.20.

V. 32. *for him by himselfe*] There were three tables at least in the roome, one and the chiefe for Joseph as Viceroy to Pharaoh; another for his eleven brethren; and a third for the Nobles of Egypt invited by Joseph to the feast; so that they dined together in respect of the roome, not together in respect of the tables.

eate bread] *Bread* is put for all things that are served in at a meale, or feast: See Annot. on Chap. 31.54. It might seeme strange for so great a man as Joseph to entertaine strangers of no higher ranke then his brethren seemed to be, in that manner; but Josephs wisdome was such, and so well knowne, that most would conceive he had some good reason for it, though they knew it not.

abomination unto the Egyptians] Not onely because they were shepherds, as Chap. 46. 34. (for the Egyptians had flocks of sheepe, Gen. 47. Exod. 9. 3. 17. whose milke they did eate, and weare their wooll, which might be as the Livery of servants; for they worshipped such cattell) But because they did feed upon such cattell as the Egyptians did worship; and though the Egyptians did feed on *Buls* and *Oxen*, they did not eat *Kine*; for they worshipped the females in honour of *Isis*, who the Poets faine was turned into a Cow, and afterwards returned againe to the forme she had before; but above all things the head of any beast was an abomination unto them, because upon the head they used to poure out all their imprecations, therefore that, as most execrable, was most abhorred by them; hence it is that they cannot indure to have sheepe, or kine to be killed, though by way of sacrifice, and therefore such sacrifices were an abomination unto them, Exod.8.26. and so were such as either did feed upon such creatures as they did honour, or on such, either in whole, or in part (especially the head) as they did abhorre. Besides it is the nature of the superstitious to condemne all others in respect of themselves, and to contemne them too, (so did the Egyptians other Nations) as uncleane in respect of themselves.

V. 33. *and the youngest according*] Though *Benjamin* were the sonne of *Rachel*, the mother of *Joseph*, yet are the sonnes of the hand-maids *Bilhah* and *Zilpah* set above him; so much is senioritie, or prioritie of time to be accounted of? and in many cases precedence is best swayed by that consideration, since it is neither subject to doubt nor envie.

and the men marvelled] Who? and at what? if by *the men* be meant the brethren of Joseph, some thinke it was matter of marvell to them, how he, being an Egyptian, (as they thought him) knew how to ranke them according to their seniorities; but it seemeth rather that they placed themselves; and then their marvell was at somewhat of the Egyptian fashion, contrary to that of their owne Countrey; or that Joseph sat neither with the Egyptians nor with the Hebrewes; yet that would be no matter of marvell, since he was a Prince, and so it was a Princely prerogative to sit alone; or that themselves were so honourably entertained in the Kings Court, being at home but Countrey Shepherds, and that their brother *Benjamins messe was five times so much as any of theirs*: and these two might be causes of marvell, not only to them, but to the Egyptians also.

V. 34. *sent messes to them*] Heb. *he elevated elevations from his faces unto them.* The meaning is, that the meat was set before Joseph and he distributed what he thought good unto the Guests; the Hebrews call the messes *elevations*, because they were carried up on high for honour sake; and *from his faces*; that is, of the meats that were set before his face, the plurall number put for the singular.

Benjamins messe] The manner of those times and Countreys was not, as with us, to serve in dishes, as in common, whereof those that sat at Table might indifferently partake; but every one had his portion distributed to him by himselfe: some take this not for the whole meale, but that towards the end of it, some parcels of banquetting-stuffe were distributed to Josephs brethren, and that in them *Benjamin* had five times as much as the rest.

five times so much] In Hebrew it is *five hands*, for *five parts*: for gifts or parts are called *hands*, or *handfuls*, because they are given and taken with the hand. He sheweth so much more respect to *Benjamin* then any of the rest, because he onely was his brother both by the fathers, and mothers side; so did *Elkanah* by a better portion to *Hannah*, shew that he preferred her before *Peninnah*, 1 Sam. 1. 4, 5.

dranke, and were merry] Sometimes the word here used signifieth *to be drunken*, but here it is meant but of a free use of drinke; for chearfulnesse, not for excesse, as Cant. 5. 1. So is the Greek word, Joh. 2.10.

CHAP. XLIIII.

Vers.2. *Put my cup*] We may not by this example use any unlawfull practises, seeing God hath commanded us to walke in simplicitie, 2 Cor.1.12. & Chap.11.3. Joseph did this haply to try their affections to their brother Benjamin, whether they were well affected to him, or envious at him, for the extraordinary favour he had shewed unto him.

V. 4. *follow after*] Pursue them with a convenient number of horse, that you may overtake them, and bring Benjamin from them, though they would offer to rescue him.

V. 5. *whereby he divineth*] It was the manner of the heathens, (and it is like among them, of the Egyptians) in the Ceremonies of Divination, sometimes to use a *Cup*, sometimes a *Bason*; and Joseph bearing himselfe as an Egyptian, and supposed by the people to be such a Diviner, and to use such Ceremonies, he taketh the matter upon him; or his Steward in his name speaketh as if he divined by that Cup: Or the words may be, not *in which*, or *by which he divineth*; but *of which*, that is, *he can divine*, that is, tell where it is, and who hath taken it away, or by this Cup discover your dealing in this businesse, though it were done in secret: Or the word in the Originall may signifie a prudent presaging or insight by conjecturall tryall; so there is no need to conceive that Joseph played the Soothsayer, after the Egyptian manner; which no doubt he detested, having a divination, or revelation from God of an higher, and holyer kind then this; yet in that he was content to be taken for an Egyptian Diviner, or fained that he consulted with Soothsayers, his simulation was his sinne, as his swearing before; for he was but a man, though of the best sort, and as a man no doubt had his faylings, as others of the Patriarchs: his example then is no patterne for any ones profession, or practise of such superstitious discoveries.

V. 8. *we brought againe*] This is brought in as an argument of their true dealing, who were so ready to restore, not charged, or perhaps not chargeable by any with any wrong.

V. 9. *let him die*] This was a speech both too generall, and too severe, like that of Jacobs their father, Chap.31.32. but in

this the more inconsiderate, because they should have remembred, how their money was put into their sacks before, without their knowledge, and have thought that the like might be done concerning the Cup; yet such a confident asseveration was an argument of innocencie in those that made it.

V. 10. *shall be my servant*] The servant of Joseph speakes thus, as in his Masters name, and right; for Joseph himselfe came not out after them; for at his brethrens returne to the Citie, he was yet in his house, vers. 14.

V. 13 *rent their clothes*] To signifie how greatly the thing displeased them, and how sorry they were for it: see Annot. on Chap. 37. vers. 29. This was very hard usage by Joseph, but it was of good use for triall and exercise of humilitie and patience, and it lasted but a while, and at last was recompensed with comfort.

V. 15. *can certainly divine*] See Annot. on vers. 5.

V. 16. *What shall we speake*] Their consciences were cleare, and their conviction seemed as cleare, so that for the present they knew not what they should say by way of apologie for themselves.

God hath found out] Here is nothing said nor pretended by way of excuse, or defence, but rather a confession, as though they were guiltie of the fact, when they were all free; for Judah speaking first, (and it may be in some haste, as more engaged in the matter then the rest, because of his undertaking for the returne of Benjamin, Chap. 43. vers. 9.) might upon the sudden misdoubt there was some fault in some of his brethren, or if not concerning the Cup, he might recall to mind the conspiracie against his brother Joseph, and thinke that God was meet with them for that, as Chap. 42. vers. 21. Howsoever, if we see no evident cause of our affliction, let us looke to the secret counsell of God, who punisheth us justly for our sinnes.

we are my Lords servants] Judah first gives up their libertie lost, who was the first mover for the selling of his brother Joseph for a servant, Gen. 37. vers. 26, 27. The law concerning theft was in Moses time, that restitution should be made in some cases double, in some foure-fold; and he that could not make such a recompence, was to be sold, and become his slave, to whom he was a thiefe, Exod. 22. vers. 3. but in this case their owne words exposed them to a greater perill, even to the losse of their lives, vers. 9. and though therein they spake not wisely, here they answer honestly, and professe themselves (at least Judah for himselfe and the rest, and none of them spake a word to the contrary) ready to make good, what they had said though they die for it; which may be justly applied to the reproofe of those, who will stand to nothing they say, if it make against themselves; and so for their advantage, or to avoid damage, make no scruple to break their words, and sometimes also their solemne oathes.

V. 18. *in my Lords eares*] Judah coming neere, and desirous to speake in Josephs eare, seemeth to be repugnant to that, Chap. 42. vers. 23. where it is said, that Joseph spake unto his brethren by an Interpreter, or (as in the marginall variation according to the Hebrew) an Interpreter was between them; because the Hebrews understood not the Egyptian tongue, nor would Joseph bearing himselfe as an Egyptian, seeme to understand the Hebrew tongue; why then did Judah draw neere, and desire to speake in his eare, as by way of secret whispering? *Answ.* First, for his *drawing neere*, it was convenient for him that spake, to advance a little before the rest of his brethren, towards him, who was to be spoken to. Secondly, for that he saith of speaking *in his eare*, it doth not necessarily imply any whispering speech to be heard by one alone, as may appeare by the like phrase, Gen. 50. vers. 4. Exod. 11. 2. Deut. 5. 1. and in divers other places. Thirdly, if Judah did come neere, and desire to speake to him privately without an Interpreter, it were not repugnant to that, Chap. 42. vers. 23. for in Egypt Joseph was generally knowne to be an Hebrew, for he was accused under that name, Chap. 39. vers. 14. 17. and so committed to prison, and in prison he was taken for an Hebrew, Chap. 41. 12. and under that title sent for to the Court in great haste, vers. 14. And so being famous by his divine wisdome, interpretation of dreames, and by his great change from a poore prisoner, to a prime Courtier, it might easily be known to his brethren, (especially now at their second coming, having beene so entertained by him, as no strangers were but they) that he was an Hebrew, though they knew not of what particular Family he was, nor durst presume to take further notice of him then he was pleased to allow of.

even as Pharaoh] That is, having his royall power for a great part of it, in thy administration, and though not in equall authoritie with him, yet next unto him.

V. 19. *Have ye a father*] This passed betwixt Joseph and his brethren at a former conference, but is not set downe untill now, when Judah tooke occasion to relate what had passed.

V. 20. *child*] The word *Jeled*, in the Originall properly signifieth a child newly borne, as Exod. 1. 17. & Chap. 2. vers. 7, 8. Or a child not yet weaned, Gen. 21. vers. 8. and the same word was applied to Joseph when he was seventeene yeares of age, Gen. 37. vers. 30. And this extenuating terme is given either out of compassion, importing tendernesse, such a tendernesse as one would use to a little child, as in that case of Joseph; or it is taken by way of excuse, as an officious lie, as in this place, to keepe Benjamin at home with his father, as if he were so little and so tender, that he were unfit and unable to take, or to be brought so long a journey.

a little one] That is, the least in yeares, though by this time the father of divers children, (for at his coming into Egypt with Jacob he was the father of ten, Chap. 46. vers. 21.) and then (as some account his age) he was thirty years old, at the least foure or five and twenty.

V. 26. *We cannot goe downe*] In the 43. Chap. vers. 5. Judahs words are *we will not goe downe*, but here rehearsing them to Joseph he saith, *we cannot goe downe*; this repeating is a kind of repenting, or correcting of his phrase: *we will not*, hath a savour of contumacie in it, *we cannot*, may agree with filiall duty; the former was said to Jacob on a sudden, the latter upon better advice, as under the awe of a superiour power, of which he was to expect rather justice then favour. So we see second considerations are wiser then the first, and that feare will amend the faults which familiarity commits.

V. 27. *my wife bare me*] He saith not his wife *Rachel* by way of distinction from *Leah*, but calleth her his wife by way of eminence, as being first in his choyce, and deerest in his love, in comparison of whom the other was no wife, and had beene none, if there had not beene more fraud in her father, then there was love in him towards her.

V. 30. *bound up in the lads life*] If he came not backe he would thinke some deadly mischiefe had befallen him; as he did of *Joseph*; and such was the tendernesse of Jacobs heart, that if *Benjamin* should die, he could not live; this strength of affection was the weaknesse of that good man; yet commonly the parents are more kind to their children, then their children to them: and so there is not ofter an errour of excesse on the one side, then of defect on the other. But in this pathetick supplication and pleading, Judah sheweth more love to his father, and his brother, then to himselfe; offering himselfe a prisoner, that Benjamin may goe free, and so his father may have none occasion of such griefe, as may hasten his death. A good example for sonnes, that they shew themselves carefull of their parents content, and that they doe not (as many doe) either by their wickednesse, disobedience, or dissoluteness, grieve their hearts, and bring their heads before, or when they be gray, with sorrow to their graves.

V. 31. *to the grave*] See Annot. on Chap. 37. v. 35.

V. 34. *how shall I goe*] Meaning he had rather remaine there prisoner, then returne and see his father in heavinesse: yea to see him die for griefe of that ill tydings which he should bring, if he came backe without his brother Benjamin.

CHAP. XLV.

Vers. 1. *Could not refraine*] That is, from teares.

goe out from me] Not that he was ashamed of his brethren, (for he did owne both them, and his father, as is plainly shewed afterward) but that he would cover his brethrens fault, which he did it seemes not onely from the Egyptians, but from his father also; for otherwise, it is probably conceived, that if Jacob had knowne it, he would have made an *Item* upon it among his farewell speeches concerning his sonnes, as he did of the fact of *Simeon* and *Levi*, Chap. 49. Besides, it was not suitable to the person of a man in place so great, and reputed so wise, to weepe before others, according to his naturall loudnesse, which was very great.

V. 2. *wept aloud*] As he shewed great wisdome in keeping in so great affection, without discovery untill now; so now he expressed a most kind and compassionate disposition to his brethren, notwithstanding their wicked and cruell usage of him in former times; an excellent patterne of a placable heart, estranged from revenge, though both their dealing deserved it, and he had power, and opportunitie to pay them to the full.

the house of Pharaoh heard] Some Egyptians were neer and heard immediately, but the house of Pharaoh had it by report, as vers. 16.

V. 3. *troubled at his presence*] The sense of guilt, and feare of punishment, put them into a silent amazement.

V. 4. *Come neere*] It is like Joseph as a great Lord sate in some state, and his brethren kept a reverend distance from him; now he calls them neere, that they might take better notice of him, and he might speake more privately to them, that which was not fit for any other to heare, but themselves.

V. 5. *Be not grieved*] This example teacheth, that we must by all meanes comfort them which are truly humbled, and wounded for their sinnes; lest they should be swallowed up of too much sorrow, 2 Cor. 2. 7.

for

for God did send] See Annot. on vers. 8. & Psal. 105. vers. 16, 17.

V. 6. *Earing nor harvest*] That is, no tillage, no seed sowen, no harvest to be reaped, (except in the places neere the bankes of Nilus, see Annot. on Chap. 41. vers. 34.) because they had not store, and stocke enough to serve for bread, and seed; and it was to no purpose to sow, when Joseph by revelation knew there would be no returne to recompence the cost; the earth being by barrennesse unable to pay not the use but the principall also; God revealing this unto Joseph, made him a meanes of much mercy to thousands of people, who (but for his providence and provision) might have perished by famine.

V. 8. *But God*] Albeit God detesteth sinne, he turneth mans wickednesse to serve to his glory; as Joseph saith unto his brethren; *Ye thought evill against me, but God meant it unto good to bring to passe (as at this day) to save much people alive,* Chap. 50. vers. 20. So that Joseph in this speech doth not meane to cleare his brethren from all fault, but to cheere them up in contemplation of Gods providence, who turned their malice, and his misery into a meanes of great mercy; And indeed God is so good, that out of the worst conspiracies, and deeds of the wicked, he can worke the greatest welfare; as from the bloody counsels of *Herod*, and *Pilate*, and many others against our Saviour, Act. 4. 27. the salvation of the elect, Ephes. 1. 7. This may minister comfort, and confidence against the plots, and attempts of the wicked; wherein though they meane nothing but mischiefe, God can by his omnipotent providence bring forth quite contrary effects to that they intend; and as he brings light out of darknesse, 2 Cor. 4. 6. so he can bring peace out of warre, quiet and orderly government out of confused rebellion; and the ruine of Antichrist by that way, whereby he hopes to reigne with glory, and securitie: and this may likewise moderate our minds towards the wicked (as we see in Joseph toward his brethren) that we neither malice their persons, nor breake out into any unwarrantable dealing towards them.

a father to Pharaoh] That is, a counsellour or teacher; for such a one is called a *father*, Judg. 17. 10, 11. For he that counselleth, and teacheth another, doth (if the one be wise, the other tractable) rule and governe him, as if he had the authoritie of a father over him; so was it betwixt Joseph, and Pharaoh; Joseph advised, and Pharaoh assented; and so much regarded his judgement, that in the publique affaires, none might move a hand, or foot against his mind, Chap. 41. vers. 44.

V. 10. *Goshen*] Goshen was a Province in Egypt situate betwixt the river Nilus, and the red Sea, bordering upon the Land of Canaan, it was a fruitfull soyle, fit for the breeding, and increase of cattell; where Jacob, and his sonnes might commodiously keepe their flockes of sheepe, with lesse offence to the Egyptians, then any where else, Shepherds being generally an abomination to the Egyptians, Gen. 46. 34. and this promise Joseph maketh to his father either after particular conference with, and licence from Pharaoh to that purpose, or out of confidence of his favourable assent, whensoever the motion was made unto him, as appeareth, Chap. 47. vers. 4. 6.

thou shalt be neere] For the Citie of *On* where Joseph had his chiefe habitation, was neere to *Goshen*.

V. 12. *that it is my mouth*] Your eyes and eares may both be witnesses, that I your brother Joseph spake unto you, by mine own mouth, without an interpreter, whom before I used, Chap. 42. 23. and in Hebrew, our native tongue, have I told you such things, as, were I not your brother, I could not tell you.

V. 15. *kissed also his brethren*] See Annot. on Chap. 29. vers. 11. & on Chap. 31. 55.

and wept upon them] See Annot. on vers. 2. of this Chapter.

V. 16. *it pleased Pharaoh*] It was more easie for Pharaoh to be well pleased with the coming of Josephs kindred, because he was too high to envie him or any of them; but it was much that Courtiers were so farre from envie, as to rejoyce in so much grace conferred on a stranger favourite, which yet might be but a dissembled content; and while they seemed to honour Joseph, they might but humour the King.

V. 17. *And Pharaoh said*] Pharaoh for Josephs sake sheweth himselfe very kinde to Josephs kindred; A good man in honour and favour in the Court, may be a meanes of much good to many in the countrey.

V. 18. *the good of the land*] That is, the chiefest fruits, and commodities.

the fat of the land] The Hebrewes call that by the name of *fat* in many things, which is the best of that kinde. See Gen. 27. vers. 28.

V. 20. *regard not your stuffe*] That is, what you cannot conveniently carry with you, doe not care to leave it behind you; for you shall be furnished here with what you shall have need of.

V. 22. *changes of raiment*] That is, (as some conceive) a course garment for private use within the house, and a more precious suit to weare abroad; Or change of garments, is such precious garments as will move a man to change those he had before, to put the old off, and put on these, 2 King. 5. 22. Zach. 3. 4. Or, *changes of raiment* might be of upper garments, which were not made for any body in particular, but might indifferently be worne by any; such garments they put on often; and it may be they had more need of change, because they used in passionate griefe to teare their cloathes, especially those which covered all the rest, as Chap. 37. 29. 34. & Chap. 44. 13. and many other places. Hence it was that change of garments were not onely given in testimony of honour, or favour; but as wagers upon contestation, or triall of any matter in doubt, as Judg. 14. 12.

but to Benjamin] He sheweth more kindnesse to Benjamin then to any of the rest, as appeareth not onely here, but Chap. 43. 34. and vers. 14. of this Chapter, because he was his brother by both parents; which sheweth that the greatest measure of naturall affection belongeth to the neerest degree of naturall kindred.

V. 23. *after this manner*] That is, (as some conceive) both money and changes of raiment, in proportion to that he gave unto his brethren, and according to the respect he bare unto him; but it is more probable that *after this manner* should be referred to what followeth, then to the particulars fore-mentioned.

V. 24. *fall not out by the way*] Of this caution there was some need, because it was like one would lay the blame on another, and by excusing on one side, and aggravating on another, they might make a quarrell about him, who had remitted all the wrongs, and was now reconciled to them all.

V. 26. *Jacobs heart fainted*] The conflict betwixt hope, and doubt; joy, and feare, but especially feare prevailing put Jacob into a swooning or fainting fit.

he beleeved them not] Vehement passions whether of joy, as Luk. 24. 41. or of feare, are great impediments to faith; and there was the lesse beliefe given unto them, because they had told a lye of Joseph to make Jacob beleeve that Joseph was dead; A just reward for a Lier, that when he telleth truth, he should not be beleeved.

V. 27. *revived*] It is said, *his spirit revived, when he saw the wagons*, but if he were as dead in a swoone before, (and if he were not, how was he revived?) he could not see them. *Answ.* His fainting, or fayling of spirit might not be so much as to take away his senses; or if it were, they might return before he recovered the livelinesse of his spirit; and then seeing what was sent from Egypt, and thereby assured against all doubting, he was cheered up with the beliefe of Josephs safetie and honour, as they had reported it.

V. 28. *It is enough*] Enough content for me, that Joseph lives; and enough for life, if I may be so happy as to see him once before I die, Gen. 46. 30.

CHAP. XLVI.

Vers. 1. *Beersheba*] A place distant from Hebron (where Jacob now dwelt) about eight Germane miles: that is, of our English miles thirtie two: it was the ready way from Egypt to Canaan, and the utmost part of the Land of Canaan Southward toward Egypt. The word *Beersheba*, signifieth *the well of the oath*, or *swearing*: whereof see Annot. on Chap. 21. vers. 31. Here Abraham and Isaac had dwelled a long time, where they had built Altars, and offered sacrifices to God many times; and here doth Jacob offer sacrifice unto him, by way of thankfulnesse for former mercies, and of supplication for further favour in his journey. It is good to have recourse unto God, which way soever we take our course in the world.

the God of his father Isaac] Whereby he signified that he worshipped the true God, and also that he kept in his heart the possession of the Land, from whence present necessitie drove him; and he calleth him *the God of his father Isaac*, rather then of *Abraham*, (though he were his God also) because he learned to know him, and serve him by his father, and not by his grandfather. See Annot. on Chap. 31. vers. 42.

V. 2. *in the visions of the night*] God watcheth in the night over the welfare of those that sincerely serve him in the day. What this vision was, and in what manner it was, the Scripture is silent, and it becometh not us to be curiously inquisitive after it; but the apparition was no dumbe ceremonie, for the word of God was joyned with it. Of visions see Annot. on Chap. 15. vers. 1.

Jacob, Jacob,] Moses calleth him *Israel*, and God calleth him *Jacob*, and that twice together; so in the fifth verse he is called once *Israel*, and *Jacob* twice; therefore when the name *Israel* was imposed, and the name *Jacob* forbidden, the prohibition was not absolute, but comparative: See Annot. on Chap. 32. vers. 28. The doubling of the name was to raise up Jacobs attention, as Chap. 22. vers. 11. & 1 Sam. 3. 10. and for assured confirmation, for there is that use of doubling of words, as there is of doubling of dreames, Chap. 41. vers. 32.

V. 3. *feare not*] Though Jacob had good cause to hope well both

both of his warrant for this journey into Egypt, of his welcome thither, and welfare there; yet his thoughts by the way might suggest unto him causes of feare of many kinds: First, concerning *himselfe*, he might feare, whether he might lawfully goe downe into Egypt, though for reliefe against the famine, because Isaac his father was forbidden to goe thither upon the like occasion, Gen.26. 2 He might feare that being old and feeble, he might dye by the way: 2.ly. concerning *his posteritie* he might apprehend perill both to their *soules*, and to their *bodies*; to their *soules by idolatry*, because the Egyptians were much addicted to it, (and indeed afterwards it appeared the Israelites were infected with it, who learned to worship a Calfe of them who worshipped a Cow) and *by dissoluteness*, because it was a pleasant, and plentifull Countrey, and the people were given to ease, and delicacie; which corrupt the manners, and incline the mind to sensuall pleasures: and for *their bodies*, knowing the prediction of their servitude in that Countrey, Chap 15.13. he might feare that now to come downe into Eygpt, was to make haste to that miserable condition, which but too soone would come upon them: And thirdly, concerning *both*; he might haply feare, that going thither his eies might see that which would not so afflict him if he kept him thence; and that he and his posteritie going thither, might seeme to forsake the Land of Promise, the pledge of the heavenly Canaan.

there make of thee a great nation] God promiseth there a great multiplication of his off-spring, where he most feared their suppression; and he made good his word to the full, for they went into Egypt but seventy soules; Exod.1.5. and there came out of Egypt of those that came out of Jacobs loines (notwithstanding the Egyptians did what they could to diminish their number) about sixe hundred thousand men, besides children, Exod.12 37 which was a miraculous increase; especially if we consider that it was brought forth in the space of two hundred and fifteene yeares: whereas in two hundred and fifteene yeares (next before Jacobs descending into Egypt,) the posteritie of Abraham by Isaac and Jacob, was increased but to seventie persons: See Deut.10.22.

V. 4. *I will goe downe with thee*] Conducting and defending thee by my power, and disposing of thy condition, and those that are thine, by my providence; so that though I be every where, I will be with thee there in especiall favour, to blesse thee, and those thou bringest with thee.

bring thee up againe] That is, in thy posteritie; for the Progenitors live in their posteritie who descend from them, and are a part of them, especially when God doth good unto them, in the name of their forefathers, and for their sakes; which is the case betwixt Israel, and his seed, who are therefore (though many descents removed from him) called by his name, not onely *the children of Israel*, but *Israel*, in many places of the Scripture, both of the Old and New Testament. Besides, when Jacob was dead, he was brought back, and buried in the Land of Canaan, Chap.50.13. to take possession of the promise.

his hands upon thine eyes] Shall shut thine eyes, when thou diest; which appertained to him, who was the chiefe and most dearely beloved of the kindred; thus God incourageth Jacob against all his feares, and indeed it had beene enough (if he had said no more) to cheere him up, and to secure him against all discomforts that he said, he would *goe downe with him*; but out of the abundance of his goodnesse, besides that most gracious, though generall, promise, he tels him that he will bring him (*viz.* in his posteritie) up againe, and that Joseph shall there close up his eyes.

V. 6. *gotten in the land of Canaan*] Jacob had gotten much riches in *Mesopotamia*, but that is not reckoned of in comparison of his increase *in the Land of Canaan*: besides, his children now had stocks gotten there, who were not of age to get riches in the Countrey from whence he came into that Land; here is no mention of servants, yet having servants (as so great an estate could not well be without them) it is not like they left them behind them.

V. 7. *his daughters*] He had but one daughter of his owne, which was *Dinah*, and but one of his sonnes had a child of that sexe (it was *Asher*) and he had but one daughter, to wit, *Serah*, vers. 17. so that here we must take the word *daughters* (by *enallage*, a figure putting one number for another) for *daughter*, as *sonnes* for *sonne*, vers.23. of this Chapter, which is often used in the Hebrew Tongue. See Chap.21.7. & 50.v.23. Numb.26.8. 1 Chron.2.8.31.

V. 8. *these are the names*] A register of their names, and the number of their persons is here brought in at their entrance into Egypt, that it may appeare how strangely they were multiplied at their going out of Egypt. See Deut.10.22.

V. 12. *Hezron and Hamul*] These were borne afterward in Egypt, yet they are said here to come with Jacob into Egypt, because they came in the loines of their father *Pharez*, in which they lay hid.

V. 15. *thirtie and three*] Making Jacob himselfe one in this account; as vers.8.

V. 20. *Priest of On*] See Annot. on Chap.41. vers.45.

V. 21. *The sonnes of Benjamin*] Of which are reckoned ten, where may be said of some of them as of *Hezron* and *Hamul*, for he was but twenty foure yeares old when he came into Egypt.

V. 26. *soules*] That is, persons, by a Synecdoche familiar and frequent in Scripture, whereby the soule, the better part, is put for the whole man: for the soule it selfe cometh not from the loines of the fathers of our flesh, but from God *the Father of Spirits*, Heb.12 9. Eccles 12.7.

loines] Or, *thigh*. This is put, in modestie, for the part betwixt the thighs; and the rather because (as Anatomists write) there bee veines in the thigh, which rising from the veines of the loines, goe along to that part, and carry in the matter for the seed of generation. Of the modest expressions of the Scripture, see Annot. on Gen. 4. 1. and the fourth Annot. on Chap.49.10.

threescore and sixe] Not reckoning in this number either Jacob or Joseph, or his two sonnes, who were in Egypt already.

V. 27. *threescore and ten*] (Exod.1.5. & Deut.10 22.) This is made the totall summe of all the house of Jacob which came into Egypt; and to make up that number, Jacob, as head of the family, is one, and Joseph, (though he were in Egypt before) is another, and Josephs two sonnes born in Egypt are reckoned with them, and all foure added to the number of sixty sixe (noted, vers. 26) are just seventy: so that this number consists wholly of Jacob, and his off-spring, whereof all but three came with Jacob into Egypt; of those three, one was Joseph who came before, and two came not at all, being borne there; yet they that came with him, are said to be seventy, the totall taking its denomination from the greater part; but without any appearance of errour or fraud, in that the story setteth downe plainly, not onely who came with Jacob, but who came not, v.12. and in this vers. In this place there were no great difficultie, but that Act.7.14. Stephen addeth five more to these seventie, saying, *Then sent Joseph and called his father Jacob unto him, and all his kindred, threescore and fifteene soules:* The Seventie Interpreters, though they keepe the just number of seventie in their Translation of Deut. 10.22. yet in this verse, and Exod. 1.5. they make the number to be seventie five, which five are *Machir* the sonne, and *Gilead* his sonne, and nephew, or grandchild of *Manasses*, and *Sutalam* and *Taham* two sonnes of Ephraim, and *Edom* his grandchild by *Sutalam*; which they seeme to have taken as a supplement out of 1 Chron.7.14.20. though neither the names nor number well agree; and to the five forenamed, they adde two more, vers.29. So that by their account, if they reckon right, they should give in for the full number not seventy five, but seventy seven. But for that Translation of the Septuagint, which was not free from errour, when it was at the best, but now is much more corrupt then it was at first, there needs no more adoe, but to correct it by the Hebrew text in this vers. which must be the Standard to all Translations, and Testimonies. For this matter that which is more considerable, and questionable is, how it cometh to passe that Stephen speaking of the number, and ~~Saint~~ Luke writing of it, both set down no fewer then seventy five, Act.7.14. The Doway Translators (in *Augustines* name) making the doubt insoluble, give it up as a mystery to meere silence; and this the rather, because they would have the Scripture conceived to be so hard, that it is not fit to be read by Lay people: and they that answer the Objection, either endevour to cleare the greater number from errour, or else confesse it with Caution against inconveniencies, that may ensue upon it: For the *first*, the reconcilement is endevoured by some, by saying, that to make up that number, there is use of the figure called *Anticipation*, whereby they are put in, as then brought into Egypt, who were not borne untill afterwards; who yet might be said to come in with Jacob, because they were once in his loines who came thither, though not then when he came in, their father being both borne, and in Egypt also before the time of Jacobs removall; so *Levi* is said to pay tithes to *Melchisedec* in *Abraham*, Heb.7.9. though Levi were not till at least an hundred and fiftie yeares after their time; as *Leah* is said to beare unto Jacob 33. sonnes, and daughters, vers.15. of this Chapter, and *Zilpah* to beare unto Jacob sixteene soules, vers. 18. whereas they were not all their immediate children, but many of them grandchildren, for which they never groaned, for they had other mothers, both to conceive and beare them; and of those who are reckoned for the children of *Benjamin*, who are of the number of them that make up the seventie that came with Jacob into Egypt, *Naaman* and *Ard*, named, vers.21. were grandchildren to *Benjamin*, the sonnes of *Bela*, Numb.26.40. which were borne after Jacobs coming into Egypt, for *Benjamin* was then too young to be a grandfather, when Jacob came thither; and there is this relation betwixt the progenitors, and their off-spring; that as the children are included in their parents, so the parents are sometimes included in their children; as where God cheering up Jacob concerning his journey, telleth him not onely that he will goe downe with him into Egypt, but that he

70.

he will bring him up againe into Canaan, verſ. 4. which is principally to be underſtood of his poſteritie: See Annot. on verſ. 4. *Object.* But if theſe five be added, becauſe they were virtually in the loines of Jacob, there might be added as well five thouſand, yea ſixe hundred thouſand, to which the Iſraelites increaſed, as hath beene noted on verſ. 3. for all theſe are virtually included in Jacobs loines. *Anſw.* That will not follow: Firſt, becauſe the ſcope of this genealogie was to diſtinguiſh the Tribes, and to ſhew from how ſmall a number they increaſed to ſo great a multitude. Secondly, that being the purpoſe it muſt be confined to a certaine number, and that number made up of ſuch as either were, or might be, of one family; as the father, ſonne, and grandchild, and great grandchild, which Jacob might ſee before he died. And of theſe the moſt being ſuch as he brought with him out of *Canaan*, they might all in reference to Jacob, be ſorted to his company. Some conceive that beſides Jacob, and thoſe that are reckoned as deſcended from him, there might be added five women of his company, who were wives. If this doe not ſatisfie, the other anſwer is the confeſſion of errour, and that is diverſly applied. Firſt, to the Seventie Interpreters. Secondly, to thoſe that copied out the Scripture at the firſt. Thirdly, to Stephen. Fourthly, to Luke. Firſt, for the Seventie Interpreters of the Old Teſtament, though divers Popiſh Doctors hold they were inſpired by the Holy Ghoſt (and ſo make it of unqueſtionable authoritie) yet it is, eſpecially as now it is extant, very erroneous, and in this point in queſtion contradictory to it ſelfe; for in Deut. 10. 22. and this place it tranſlateth (but according to the Hebrew Originall) threeſcore and tenne, or ſeventie; and Exod. 1. 5. it addeth five more. Secondly, for thoſe that copied out the Scripture in the New Teſtament (being ignorant in the Hebrew) they might either corrupt the Greeke Originall, by conforming it to the Text of the Septuagint, which was in much uſe and account in the Primitive Church, even in the time of our Saviour; or might miſtake the word *Pente*, five, for *Pantes*, all; and this if it were their errour, was very ancient, elſe it could never have beene ſo generall; nor would the Syriack Tranſlation have ſeventie five; (as the Septuagint Greek hath) and that for the New Teſtament, is ſo ancient, that in time it came very neere the Originall, and is thought by ſome to have beene made in the time of the firſt Antiochian Chriſtians. Thirdly, for Saint Stephen, ſome conceive he related the ſtory of Jacobs coming into Egypt, according to the Edition of the Seventie Interpreters, which was in much uſe and eſtimation in his time, and which brings in the number with variation, for it twice reckons ſeventie five, and but once ſeventie; which whether it may be imputed to his ignorance of the Hebrew, as ſome ſay, or (confeſſing that he underſtood and ſpake Hebrew at that time, as others, both by conjecture onely) to his unwillingneſſe to contradict a Tranſlation ſo accounted of by the beleeving Greeks, or to ſuch a meaning of the words of addition, as hath beene formerly ſet downe, is not eaſie to reſolve; and in caſe he ſhould miſtake the Tranſlation for the Originall Text, and ſo be in an errour (which is the worſt that can be made of the colliſion, or oppoſition betwixt this place, and Act. 7. 14.) the matter is not ſo dangerous, as ſome conceive it; for though Stephen were ſaid to be *a man full of the Holy Ghoſt*, Act. 6. 5. & Chap. 7. 55. yet that is no more then was required for qualification of all the ſeven Deacons, Act. 6. 3. Nor was he an inſpired Penman of the Scripture, more then any of the reſt of that rank; nor were the Apoſtles alwaies, and equally inlightned by the Holy Ghoſt, though the ſame phraſe be uſed of them, which was applied to Stephen (as of Peter, Act. 4. 8. and of Paul, Act 9. 17.) and that in a ſenſe importing more infallible aſſiſtance; for Peter who could tell by the Holy Ghoſt, that Ananias, and Sapphira told a lye, Act. 5. 3. was not told by the Holy Ghoſt, what buſineſſe the men had with him that came from Cornelius, Act. 10. 21. Nor did he know the meaning of the viſion of the veſſell like unto a ſheete, when it was ſhewed unto him, verſ. 17. and when God ſpake to him to kill, and eat of that which was preſented to him, he anſwered (not by the inſtinct of the Holy Ghoſt, but rather as reſiſting it) *not ſo Lord*, verſ. 14. Nor was he ſo guided by the Spirit as Paul was, when he deſerved ſuch a ſharpe rebuke, as Paul gave him to his face, Gal. 2. from verſ. 11. to the 15. Nor was Paul alwaies in the ſame ſort aſſiſted by the Holy Ghoſt, and therefore he diſtinguiſheth betwixt direction given by himſelfe, and that which cometh by inſpiration from the Lord, 1 Cor. 7. verſ. 10. 12. See Annot. on Chap. 40. verſ. 14. It is not neceſſary then to beleeve that Stephen was infallibly aſſiſted in all hee ſaid in his Apologie to the Councell; and if he did either not know the Originall Hebrew, which ſaith *ſeventy ſoules*; or cited the erroneous Greeke of the Septuagint not knowing it to be erroneous in a matter of ſo ſmall moment as this (which in effect is of no great weight for faith, or manners) ſince he was neither an Amanuenſis, or Scribe to the Holy Ghoſt; nor delivered that number of ſeventie five, as a Dictate of the Holy Ghoſt; the miſpriſion is no prejudice at all to the truth of Religion, or to the Authoritie of the holy Text, on which we are bound to ground our beliefe. Fourthly, and laſtly, for Luke, (though ſome think him as ignorant of the Hebrew Text in this Chapter, and Exod. 1. 5. & Deut. 10. 22. Or as complying with the times, wherein the Greeke Edition of the Seventie was in great reputation) I doubt not but without any ſuch excuſe as binds to the impeachment of his authoritie, (as this doth) we may ſay, that though Stephen were miſtaken, he was not; for as an Hiſtorian, he was bound to make the report according to Stephens ſpeech; which be it good, or bad, true, or falſe, muſt in hiſtoricall truth be related, as it was; and ſo we need not conceive there was any corruption of the Sacred Text, whereof we ought to be more chary then of Stephens credit, when it is no more concerned, or impeached, then in the premiſes hath beene ſhewed; for to ſay that it is erroneous, generally erroneous in all, or in moſt of the Copies in this place, is to bring the whole Bible under doubt, and ſuſpition of errour, and ſo to ſhake the foundation of our faith; and if the tranſcribers of the New Teſtament might juſtly here be ſuſpected, ſo generally to have miſ-written this Text, Act. 7. 14. it had beene requiſite by the Hebrew Originall in this place to have corrected it how ancient ſoever had been the errour, whether of the Syriack, or any other Language whatſoever. But ſuppoſing Stephen to have ſpoken (as hath beene noted) and Luke to have truly written what he ſpake, there can be none inference made from that, which we may not ſafely acknowledge without diminution of due reſpect to, and with reſervation of infallible aſſiſtance in the holy Scripture. *Object.* If it be ſaid, that God promiſed ſuch aſſiſtance of his Spirit to thoſe, that ſhould be called in queſtion for his Cauſe, (as Stephen was) that they ſhould not need to take any thought for what they ſhould ſay, Luk. 12. 11. And ſo what they ſaid muſt be taken not for an humane, but for a Divine anſwer; and conſequently muſt of neceſſitie be free from errour. *Anſw.* Thoſe words are no generall promiſe to every one that is drawn to the Barre of an unchriſtian Tribunall, but to the Apoſtles, as is plaine by Matth. 10. 19. And though God might, and doubtleſſe did, many times inſpire apologies into the hearts of other holy witneſſes of his truth; yet this promiſe in regard of perſons, and of perpetuitie, was the peculiar priviledge of the Apoſtles.

V. 28. *to direct his face*] That is, to meet him at Goſhen, and to appoint a convenient place for that purpoſe.

V. 29. *he fell on his neck*] That is, Jacob fell on Joſephs neck; for Joſeph, notwithſtanding his greatneſſe in Egypt, no doubt came downe to performe the offices belonging to the affections of a ſonne; and ſo in that poſture Jacob fell on his neck, and wept over him with teares of exceeding great joy. See Chap. 45. 1.

V. 30. *let me die*] See Annot. on Chap. 45. verſ. 28.

V. 31. *unto him, My brethren*] He was not aſhamed of his kindred, though they were of mean condition in the opinion of the Egyptians: See Chap. 47. 7. In this Joſeph was a Type of our Saviours humilitie, who though he were Lord, not of Egypt, but of all Lands, and of heaven as well as of earth; was not aſhamed to call the meaneſt of the godly, *brethren*, Heb. 2. 11.

V. 34. *in the land of Goſhen*] Herein Joſeph ſheweth his modeſtie, prudence, and goodneſſe, in that he would not place them in the Court, where they might be corrupted with ill manners.

abomination] God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him: and they were an abomination becauſe they did kill and eate thoſe creatures which the Egyptians did adore as Gods: See Exod. 8. 26. Yet the Egyptians nouriſhed ſuch cattell, though not for meat, or ſacrifice, yet for delight and profit by their milke and wooll, and manuring of the ground, and by paſſing them by bargaine and commerce. See Annot. on Chap. 43. v. 32.

CHAP. XLVII.

Verſ. 1. *My father and my brethren*] See Annot. on Chap. 46. verſ. 31.

in the land of Goſhen] Pharaoh made a franke offer of all the Land of Egypt for their choice, and uſe, Gen. 45. verſ. 18. 20. and it ſeemeth Goſhen was moſt commodious for them, both as neereſt unto Canaan, and freeſt from offence to the Egyptians; to whom ſhepherds (and ſuch were Jacob and his children) were an abomination, Chap. 46. verſ. 34. and here they were placed at firſt by vertue of that generall power which Joſeph had in all the Land of Egypt, or by Pharaoh his profeſſed favour, Gen. 45. verſ. 18. 20. but afterward this Land, upon the requeſt of Joſephs brethren, was by particular allowance, the place of their abode. See Annot. on Chap. 45. verſ. 10.

V. 2. *Some of his brethren*] Hebr. *Of the extremity of his brethren*, five in number; which five they were, is not ſet downe; though ſome Jewes take upon them to tell them by name, as the Papiſts do by the Wiſe-men that came by the guidance of a Starre

Starre to worship our Saviour. Some think because of the word *Extremity*, or the last, or outside of his brethren, that he took five of the eldest, or five of the youngest, which were the extreames, and left the middlemost; others conceive he made no choyce at all, but took such as came first, or were readiest when he required their presence before Pharaoh; others think he made choyce of the worst, such as might be least like to be taken for his servants, or to be made Courtiers, whereof he was unwilling, because he was loath to adventure them upon the corruption of the Court; others that he made choice of such as were most gracefull, and least lyable to scorn, or contempt of curious or envious Courtiers: But he made choyce of such as himself best liked, and were fittest to be brought into the presence of the King; and this he did that the King might be assured they were come, and might see what manner of men they were.

V. 3. *What is your Occupation?*] A meet question for a Magistrate to aske, to which they that cannot give a reasonable answer are to be suspected to be idle, and ill conditioned persons; for he that hath no lawfull calling to follow, is loose and at leisure to be taken into the Devils service; the ground that is not tilled, will bring forth noysome weeds; and the standing Poole (not the running River) will soone stinke; and if the Sea did not work, and were not in continuall motion to purge it self; it would corrupt the ayre; and the ayre (but that winds do fan and purifie it, by moving it to and fro) would be infectious: So it is with those that are idle, they are most commonly vicious in themselves, and the causes of corruption unto others; therefore have the wisest States made the strictest Lawes against idle persons, whose severity is vertually approved by the Apostle, condemning idlenesse as a capitall crime, to the pain of death, yea, to one of the worst of deaths, famine; enacting, as the fundamentall law of a Bride-well, *He that will not labour let him not eat*, 2 *Thess.*3. 10.

Shepherds] Hebr. *A shepherd* in the singular number, that is, *every one of us is a shepherd*; the like *Enallage*, or joyning the singular number with the plurall, see *Gen.*27.29.

V. 4. *No pasture*] In Canaan there was a failing of the pasture sooner then in Egypt, because that is an higher ground then Egypt; and Goshen is the lower part of it, and so better stored with water, both in the ground it self, and with ditches and gutturs deriving water from Nilus.

Let thy servants dwell] This request of Josephs brethren was made no doubt, by his direction; wherein his modesty appeareth, in that hee would not take upon him to settle them there without the Kings allowance. See *Annot.* on *vers.*1.

V. 6. *Is before thee*] That is, open to thee for thy free choice; and since they desire to dwell in the Land of Goshen, let them dwell there.

Of activity] Pharaoh would not set over his cattell any one that was not meetly qualified for the sufficient oversight of them; much more curious choyce should be made of those who must have the oversight of the flock of Gods pasture, who are men, *Ezek.*34.31. then of flocks of sheep or heards of cattell.

V. 7. *Brought in Jacob his father*] See Annot. Chap. 46. vers.31.

Jacob blessed Pharaoh] That is, prayed for him; as *Numb.*6. 23, 24. *Rom.* 12. 14. and gave thankes to him for his great favour to Joseph, and to himselfe, and the rest of his sonnes, praising him for his beneficence to them; for the word *Blessing* is used in that sense, *Ephes.*1.3. *James* 3.9. and in many other places.

V. 9. *Of my pilgrimage*] That is, variable abode, or sojourning; such is the life and condition of all the faithfull in this world, who account themselves as Pilgrims, and strangers here, 1 *Chro.* 29. 15. *Psal.*39.12. and 119. 19. *Hebr.* 11. 13. and heaven to be their home, (which is meant by the Apostle, *Hebr.*13.14.) to which they are travelling every day: yet *Jacobs* condition was a pilgrimage in respect of frequent changing of his dwelling, as from *Canaan* to *Mesopotamia*, Chap.28. 5. from *Mesopotamia* to *Canaan* againe, Chap.31. vers.17,18. and in *Canaan* from *Succoth* to *Sechem*, Chap.33.18. from *Sechem* to *Bethel*, Chap.35.6. from *Bethel* to *Ephrath*, vers.16. from *Ephrath* to *Hebron*, vers.27. from *Hebron* to *Egypt*, Chap.46. which must be remembred by such as by crosses are occasioned to shift from place to place, wherein they may take comfort, if their affections be as like unto the Patriarch Jacobs, as their condition; since God dealeth none otherwise with them, then with such as he dearly loveth.

An hundred and thirty yeares] By a Chronologicall comparing of places, not onely the age of Jacob in some remarkable passages of his life is to be observed, but the ages likewise of his children; Jacob when he was brought before Pharaoh was an hundred and thirty yeares old, that being the third year (though not compleat) of the famine, Cha.45.6. Joseph was then betwixt thirty nine, and forty yeares old, for seven yeares before the famine began, he was thirty yeares old, *Gen.* 41. 46. so that he was borne the 91. yeare of Jacobs age, and the fourteenth yeare of his service under Laban, which began in the seventy seventh yeare of his age, and Jacob now being an hundred and thirty yeares old, Joseph about nine and thirty, Reuben was about six and forty, &c.

few and evill] (Job 14.1.) *Few*, in comparison of many of his fore-fathers; *evill* in respect of his manifold crosses, which some reckon to seven, some to ten.

years of the life of my fathers] For his father *Isaac* lived to an hundred eightie yeares of age, Chap. 35. 28. his grandfather Abraham to one hundred seventy five, Chap.25.7.

V. 10. *blessed Pharaoh*] It is like that as his first salutation was with a blessing, so was his farewell. See Annot.on vers.7.

V. 11. *the land of Rameses*] That is not a Towne or a City, (though there were a Citie of that name built a good while after this by the Israelites, Exod.1.11.) but a speciall part of the Province of Goshen, (as an Hundred within a Countie) where Jacob and his sonnes were first placed by themselves, but afterward multiplying into a great number, they spread further, and had Egyptian families neere unto them, and among them; whence it was that the Angels distinguished their doores by the sprinkling of blood, Exod.12. vers.7.23. and that the Israelites departing, borrowed jewels of their neighbours the Egyptians, Exod. Chap.12. vers.35.37.

V. 12. *according to their families*] Or, *as a little child is nourished*. Heb. *even to the mouth of the little one*. That is, from the greatest to the least; or with such tendernesse as that wherewith a Nurse feedeth her little one; or with as little care, or paines to Jacob and his off-spring, as children use in providing for themselves: a figurative speech, importing Josephs great care for them, and their secure confidence for provision by his meanes; and an evident proofe of Gods gracious providence, in sustaining his Church with fulnesse among strangers, and, by their Religion, enemies unto it; when they themselves were scanted in allowance.

V. 13. *the land ---- fainted*] That is, the people of the Land.

V. 14. *all the money*] He went not into Canaan to gather money, but that which was brought out of Canaan to buy corne withall, and the money wherewith the Egyptians bought their provision, he brought unto Pharaoh; wherein he declareth his fidelitie toward the King, and his mind free from covetousnesse.

V. 18. *the second yeare*] Not the second yeare of the famine, (for it was the sixth yeare) but the second of those extreme hard yeares, wherein they were put to the greatest straits to procure provision, not having any money after the ordinary manner of commerce to buy it; the first yeare of such straits was the fifth yeare, when the people (all their money being spent) bought bread with flesh, giving their flocks, and heards in exchange for corne; this is reckoned for the first yeare of their extremitie; and this yeare ended, they came the next yeare after, (which is reckoned the second yeare) and set themselves, and their lands to sale for bread.

V. 19. *we and our land*] The Land cannot properly be said to die; but as death is the destruction of man for this life, so the destruction and desolation of the Land is a kind of death to it; and it may be said to be desolate, when either it wants seed to be sowen upon it, or men to dwell in it; as when men have eaten up the corne that came of it, and the ground hath eaten up the men that dwelt upon it; and as trees while they beare fruit are said to live, so may the ground; and fruitlesnesse and barrennesse is a kind of death to both.

V. 19. *give us seed*] That, as to the most, might be corne for bread, (for that which is for seed will serve for bread) but to some who had ground upon the bankes of Nilus, it might be in use to sow for increase; for there onely was hope, though none abundance to be expected.

V. 20. *Joseph bought all*] How excellent are those creatures in their want, which when they abound, are esteemed as base, and wasted in abuse? now the famine is grievous, corne is precious, and worthy to be bought with money, goods, lands, liberties, and all; for without it men cannot live, and what service can all these things doe a man when he is dead? God doth both wisely, and justly, when by such restraint he makes men know the worth of what they had, by the want thereof.

V. 21. *from one end of the borders*] Having gotten their lands for corne, he made them change their habitations, that they might not plead an ancient possession, and might with more chearefulnesse pay their rent, which they would more willingly doe in those places, where they were but new comers, then in those whereof they had beene ancient owners. It may seeme strange that so many being pinched with famine, would have the patience to part first with their money, then with their cattell; lastly with their lands, and liberties; and that they did not mutinously meet, and violently breake open the Barnes, or storehouses where the corne was kept; this was the effect of Josephs prudence, but especially of Gods power, and providence, *which stilleth the noise of the sea, and the tumult of the people*, Psal.65.7. *Quest.* But did not Joseph deale injuriously, or uncharitably with them, by such advantages of their necessities to ingrosse all their goods, and to inthrall all their persons?

To

47-21-Quest. vide Ferum, Villetum, Rivetum.

V. 24. Fifth-] He might have required Half; or allowed them but the fifth part. Here then He deals not with them injuriously, or uncharitably, making his best advantage of their Necessity: But mercifully as themselves confess V. 25. and yet faithfully, as

Starre to worship our Saviour. Some think because of the word *Extremity*, or the last, or outside of his brethren, that he took five of the eldest, or five of the youngest, which were the extreames, and left the middlemost; others conceive he made no choyce at all, but took such as came first, or were readiest when he required their presence before Pharaoh; others think he made choyce of the worst, such as might be least like to be taken for his servants, or to be made Courtiers, whereof he was unwilling; because he was loath to adventure them upon the corruption of the Court; others that he made choice of such as were most gracefull, and least lyable to scorn, or contempt of curious or envious Courtiers: But he made choyce of such as himself best liked, and were fittest to be brought into the presence of the King; and this he did that the King might be assured they were come, and might see what manner of men they were.

V. 3. *What is your Occupation?*] A meet question for a Magistrate to aske, to which they that cannot give a reasonable answer are to be suspected to be idle, and ill conditioned persons; for he that hath no lawfull calling to follow, is loose and at leisure to be taken into the Devils service; the ground that is not tilled, will bring forth noysome weeds; and the standing Poole (not the running River) will soone stinke; and if the Sea did not work, and were not in continuall motion to purge it self; it would corrupt the ayre; and the ayre (but that winds do fan and purifie it, by moving it to and fro) would be infectious: So it is with those that are idle, they are most commonly vicious in themselves, and the causes of corruption unto others; therefore have the wisest States made the strictest Lawes against idle persons, whose severity is vertually approved by the Apostle, condemning idlenesse as a capitall crime, to the pain of death, yea, to one of the worst of deaths, famine; enacting, as the fundamentall law of a Bride-well, *He that will not labour let him not eat*, 2 *Thess.* 3. 10.

Shepherds] Hebr. *A shepherd* in the singular number, that is, *every one of us is a shepherd*; the like *Enallage*, or joyning the singular number with the plurall, see *Gen.* 27. 29.

V. 4. *No pasture*] In Canaan there was a failing of the pasture sooner then in Egypt, because that is an higher ground then Egypt; and Goshen is the lower part of it, and so better stored with water, both in the ground it self, and with ditches and gutturs deriving water from Nilus.

Let thy servants dwell] This request of Josephs brethren was made no doubt, by his direction; wherein his modesty appeareth, in that hee would not take upon him to settle them there without the Kings allowance. See *Annot.* on *vers.* 1.

V. 6. *Is before thee*] That is, open to thee for thy free choice; and since they desire to dwell in the Land of Goshen, let them dwell there.

Of activity] Pharaoh would not set over his cattell any one that was not meetly qualified for the sufficient oversight of them; much more curious choyce should be made of those who must have the oversight of the flock of Gods pasture, who are men, *Ezek.* 34. 31. then of flocks of sheep or heards of cattell.

V. 7. *Brought in Jacob his father*] See Annot. Chap. 46. vers. 31.

Jacob blessed Pharaoh] That is, prayed for him; as *Numb.* 6. 23, 24. *Rom.* 12. 14. and gave thankes to him for his great favour to Joseph, and to himselfe, and the rest of his sonnes, praising him for his beneficence to them; for the word *Blessing* is used in that sense, *Ephes.* 1. 3. *James* 3. 9. and in many other places.

V. 9. *Of my pilgrimage*] That is, variable abode, or sojourning; such is the life and condition of all the faithfull in this world, who account themselves as Pilgrims, and strangers here, 1 *Chro.* 29. 15. *Psal.* 39. 12. and 119. 19. *Hebr.* 11. 13. and heaven to be their home, (which is meant by the Apostle, *Hebr.* 13. 14.) to which they are travelling every day: yet *Jacobs* condition was a pilgrimage in respect of frequent changing of his dwelling, as from *Canaan* to *Mesopotamia*, Chap. 28. 5. from *Mesopotamia* to *Canaan* againe, Chap. 31. vers. 17, 18. and in *Canaan* from *Succoth* to *Sechem*, Chap. 33. 18. from *Sechem* to *Bethel*, Chap. 35. 6. from *Bethel* to *Ephrath*, vers. 16. from *Ephrath* to *Hebron*, vers. 27. from *Hebron* to *Egypt*, Chap. 46. which must be remembred by such as by crosses are occasioned to shift from place to place, wherein they may take comfort, if their affections be as like unto the Patriarch Jacobs, as their condition; since God dealeth none otherwise with them, then with such as he dearly loveth.

An hundred and thirty yeares] By a Chronologicall comparing of places, not onely the age of Jacob in some remarkable passages of his life is to be observed, but the ages likewise of his children; Jacob when he was brought before Pharaoh was an hundred and thirty yeares old, that being the third year (though not compleat) of the famine, Cha. 45. 6. Joseph was then betwixt thirty nine, and forty yeares old, for seven yeares before the famine began, he was thirty yeares old, *Gen.* 41. 46. so that he was borne the 91. yeare of Jacobs age, and the fourteenth yeare of his service under Laban, which began in the seventy seventh yeare of his age, and Jacob now being an hundred and thirty yeares old, Joseph about nine and thirty, Reuben was about six and forty, &c.

few and evill] (Job 14. 1.) *Few*, in comparison of many of his fore-fathers; *evill* in respect of his manifold crosses, which some reckon to seven, some to ten.

years of the life of my fathers] For his father *Isaac* lived to an hundred eightie yeares of age, Chap. 35. 28. his grandfather Abraham to one hundred seventy five, Chap. 25. 7.

V. 10. *blessed Pharaoh*] It is like that as his first salutation was with a blessing, so was his farewell. See Annot. on vers. 7.

V. 11. *the land of Rameses*] That is not a Towne or a City, (though there were a Citie of that name built a good while after this by the Israelites, Exod. 1. 11.) but a speciall part of the Province of Goshen, (as an Hundred within a Countie) where Jacob and his sonnes were first placed by themselves, but afterward multiplying into a great number, they spread further, and had Egyptian families neere unto them, and among them; whence it was that the Angels distinguished their doores by the sprinkling of blood, Exod. 12. vers. 7. 23. and that the Israelites departing, borrowed jewels of their neighbours the Egyptians, Exod. Chap. 12. vers. 35. 37.

V. 12. *according to their families*] Or, *as a little child is nourished*. Heb. *even to the mouth of the little one*. That is, from the greatest to the least; or with such tendernesse as that wherewith a Nurse feedeth her little one; or with as little care, or paines to Jacob and his off-spring, as children use in providing for themselves: a figurative speech, importing Josephs great care for them, and their secure confidence for provision by his meanes; and an evident proofe of Gods gracious providence, in sustaining his Church with fulnesse among strangers, and, by their Religion, enemies unto it; when they themselves were scanted in allowance.

V. 13. *the land —— fainted*] That is, the people of the Land.

V. 14. *all the money*] He went not into Canaan to gather money, but that which was brought out of Canaan to buy corne withall, and the money wherewith the Egyptians bought their provision, he brought unto Pharaoh; wherein he declareth his fidelitie toward the King, and his mind free from covetousnesse.

V. 18. *the second yeare*] Not the second yeare of the famine, (for it was the sixth yeare) but the second of those extreme hard yeares, wherein they were put to the greatest straits to procure provision, not having any money after the ordinary manner of commerce to buy it; the first yeare of such straits was the fifth yeare, when the people (all their money being spent) bought bread with flesh, giving their flocks, and heards in exchange for corne; this is reckoned for the first yeare of their extremitie; and this yeare ended, they came the next yeare after, (which is reckoned the second yeare) and set themselves, and their lands to sale for bread.

V. 19. *we and our land*] The Land cannot properly be said to die; but as death is the destruction of man for this life, so the destruction and desolation of the Land is a kind of death to it; and it may be said to be desolate, when either it wants seed to be sowen upon it, or men to dwell in it; as when men have eaten up the corne that came of it, and the ground hath eaten up the men that dwelt upon it; and as trees while they beare fruit are said to live, so may the ground; and fruitlesnesse and barrennesse is a kind of death to both.

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V. 25. and yet faithfully, as

As became the Steward of Pharaoh, whose Corn they sold. This fifth part was no more than was laid up in ye years of plenty. Chap. 41. 34.

Dr. John Richardson.

Care being taken of Jacob and his family, the preservation of which was especially designd by Providence in Joseph's Advancement, now an act is given of Saving the Kingdom of Egypt too

Mr. Matthew Henry.

See the Whole.

V. 5–7. Think it not needless to recall and renew Repentance for old Sins. This was comitted about 42 years before; yet now the Lord will have the wound bleed afresh: We should, at times, bleed out our Confessions and Repentances, even for old Sins. These two were rugged pieces needing many knocks.

Mitchel ~~Mitch~~ p. 213.

Obs. 5. Those Evils that the Lord inflicts upon his people, and that for Sin; He can, and does, upon their Repentance, turn them to great Good: tho this is not seen presently. This Dispersation in Scattering the Levites all Israel over — was after turned into great good; both to themselves, and unto Israel; when upon their zeal for God against Idolaters, they were consecrated to be Teachers in Israel (Jewish writers say, the men of Simeon's Tribe became Scribes, and Teachers of Schools: but that is uncertain) See Exod. 32. 26–29. Deut. 33. 8, 9, 10, 11. ——— Thus in many Sufferings of the martyrs, they have seen them to be just upon them for their Sin: and God hath it may be secretly, but swiftly chastised some Sin of theirs therein: but yet He hath turned them properly into another Channel, and made them to be to them a Crown of Honor. ——— Mitchel, p. 214.

To that it may be answered; First, that Joseph was the means under God to save their lives, (as themselves acknowledged, vers. 25.) from an horrible death, and therefore by him they received more good, then hurt. Secondly, the corne he sold was the Kings, at least the most part of it; and Joseph was, in fidelitie to him, to take a valuable recompence for it. Thirdly, he did this with favour, for though they sold themselves for corne, he restored their libertie. Fourthly, whereas he might have taken halfe, or foure parts, and left them but the other halfe, or one of five; he allowed them foure parts, and conditioned but for a fifth unto the King, vers. 24. which was no more then was laid up in the yeares of plenty, Chap. 41. vers. 34.

V. 22. *Onely the land of the Priests*] This proceeded not of Josephs care (for he would not be so respective of Idolatrous Priests) but of Pharaohs, and yet the lands of the Priests might the rather be kept from alienation, because Potipherah, Josephs father in law, was Priest of *On*; for whose sake he is supposed by some to have favoured all the Priests; but in this Indulgence, though Joseph had an hand, he had no heart; but as an Officer of Pharaoh, made an order, or drew up a sentence, for reservation of the rights and revenues of the Priests, which had beene anciently allowed them by the good liking of Prince and people, throughout the whole land: the case is much alike among the reformed Christians in France, who pay their tithes to the Idolatrous Priests of the Romish Religion, because they are not left at liberty to withhold them from their hands: this (though it make not for the Popish opinion of exemption of the Clergie from the Secular power, (for which they plead by this example) yet it condemnes the irreligion of many Christians, who shew little reverence or respect, if not much uncharitableneſse, or contempt toward the Ministers of the Gospel; against whom the men of Egypt in the Day of Judgement shal rise up, and condemne them, as the men of Nineveh, against those that regarded not the preaching of our Saviour, Mat. 12. 41.

V. 23. *seed---- and you shall sow*] This was the last of the seven yeares famine, and the next was to beginne with the returne of former fruitfulneſse.

V. 25. *Pharaohs servants*] Tilling the land as his farmers and tenants, and not making claime to any as of their proper right, according to their title and possession in former times.

V. 29. *thy hand under my thigh*] See Annot. on Chap. 24. vers. 2.

V. 30. *But I will lie*] Heb. *I will sleepe.* Which may be meant with reference to the resurrection of the dead; which some Papists (with the Sadduces) say, it cannot be proved by the Books of Moses; but here sleeping implieth a waking again, and death is the sleepe, resurrection an awaking from that sleepe.

with my fathers] Jacob had no mind of the company of Idolaters, neither living nor dead: See Annot. on Chap. 23. 9. And he desired to be buried with his fathers for many reasons; as first, because there was the true worship of God most to flourish: secondly, thither his posteritie were to direct their thoughts with expectation of returne out of Egypt: thirdly, there the Sepulchre of their worthy Progenitours might be an incitement to them to the imitation of their lives, and preparation for their ends: lastly, because Christ was in that Countrey to lead his life and to take his death, and thence to rise and raise himselfe to the highest heavens.

V. 31. *Sweare unto me*] By exacting an oath of Joseph, he doth not so much shew a mistrust of his simple promise if he had not sworne, as expresse his owne serious desire to be buried out of Egypt; and the rather, that Joseph might doe it with lesse offence to the Egyptians, who, though they would not like the carrying away of Jacobs corps, could not but allow of Josephs keeping of his oath.

bowed himselfe] Some conceive it was to turne himselfe towards the East, or toward Canaan; others, that he bowed towards Joseph as to a great Lord of the Land of Egypt: but first, whatsoever Joseph was in relation to Pharaoh, in which respect (according to his dreame) his father was to doe homage unto him; yet as Jacobs sonne, and in his fathers family, he was more ready to performe such an homage to him, (as appeareth, v. 12.) then to expect any from him: Secondly, Jacob being very devout, especially drawing neere his end, it is reasonable to take his bowing to be religious, since at this time chiefly he had (no doubt) many things in his mind, which might be matter both of prayer to God, and of prayses of God; and though he were aged and weake, he would not present his devotion to God without an outward expression of humilitie. See Annotat. on Chap. 17. vers. 3.

upon his beds head] (1 King. 1. 47.) Or, *on the top of his staffe*: So the Seventy Interpreters turne the Hebrew word; and the Apostle in the Epistle to the Hebrews followeth that Translation, Heb. 11. 21. It seemed the Seventie followed a Copie which had no points, for the same letters varied in one vowell stand for both; for *Mitteh*, is *a bed*, *Matteh*, *a staffe*; the former is preferred, and seemeth the rather to be the right, because the same word is used in the same sense againe, Chap. 48. vers. 2. This difference when it was debated by the Composers of the last Translation of our English Bibles, one of them would have had both readings joyned together thus: *Israel bowed himselfe upon his bed-staffe*; but that opinion prevailed not: while he thus bowed, it was not (for ought appeareth either in this Text, or any part of Jacobs story) with any respect to the East, or towards the Land of Canaan; but his outward gesture with his inward worship, were both immediately directed towards God.

CHAP. XLVIII.

Vers. 1. *With him his two sonnes*] To professe a dutifull respect unto their venerable grandfather, and to receive his blessing at his farewell from the world.

V. 2. *strengthened himselfe*] The approch of his most honoured and most beloved sonne Joseph, so affected his heart and quickened his spirits, that he could raise up himselfe from lying, to sitting, as if a new degree of strength had beene put into him.

V. 3. *at Luz*] See Annot. on Chap. 28. 19.

V. 4. *an everlasting possession*] Which may be understood *literally*, in respect of the carnall seed of Israel, and the *earthly Canaan*, but then it must be taken with condition of keeping Covenant with God; and *spiritually* in respect of the true Israelites (who are the faithfull onely) and the *heavenly Canaan*, which is indeed an everlasting possession in the most literall and strongest acception of the word *everlasting*; for both the place it selfe, *heaven*, is everlasting, and shall never either perish, or be impaired; and the possession is everlasting, to those that once make entrance into it, for once admitted thither, they shall never be excluded thence.

V. 5. *Ephraim and Manasseh*] Joseph names them otherwise, *Manasseh, and Ephraim*, according to their birth, (for Manasseh was the elder, vers 14) but Jacob putteth Ephraim first, according to the preeminence of his blessing: See vers. 19.

are mine: as Reuben and Simeon] That is, as if they were not my grandchildren, but immediate sonnes unto me, but two of mine eldest sons, as Reuben and Simeon are; and they shall be particular Tribes, Numb. 1. 32. as none of the children of mine other sonnes shall be, and shall have their distinct portion in the Land of Canaan: and so in them two, thou shalt have a double portion, and therewith the prerogative of the birthright, which Reuben by defiling his fathers bed, hath forfeited, 1 Chron. 5. 1. this double portion (as many other things forementioned) being in practice among the Patriarchs before Moses his time, was afterwards put into a law, Deut. 21. 17.

V. 6. *which thou begettest after them*] Joseph at that time had no more, but these two, *Manasseh*, and *Ephraim*; and whether he had any children afterward, it is uncertaine; the Scripture saith nothing of them, though Jacobs words imply, either that already he had, or in aftertimes was to have others. But we need not be inquisitive after them, since if he had any more, they were to be sorted (as his grandchildren were) to one of the two Tribes of his forementioned sonnes, and to be called after their names in their inheritance, either *Ephraimites*, or *Manassites*.

V. 7. *as for me*] The presence of *Joseph* put *Jacob* into a stronger apprehension of his most beloved mother *Rachel*, which affected him much, and moved him to say, *as for me*, making mention of her death, that lay close to his heart, and was remembred and loved as himselfe.

Rachel died by me] He maketh mention of her, not onely because his mind was so much set upon her, that he could not forget her, (though dead long before) but partly to intimate a reason in her name, why he bequeathed the birthright to Josephs children, which might be because Rachel in right was his first wife, and (had his father in law done him right,) Joseph had beene his first-borne; and partly to give a reason why loving her so well, he did not bury her there where his ancestors were buried, and where he meant to be laid himselfe; whereof the reason was the urgent necessitie of her buriall neere Bethlehem, who dying in child-bed by the way, could not well be kept unburied untill she could be brought (especially by the slow pace of the flocks) unto the Sepulchre of the Patriarchs.

in the way of Ephrath] This is remembred to make Joseph more willing to bury his father, with his fathers, in the peculiar buriall place separate from participation with Idolaters; for though it were but a little way to *Ephrath*, or *Bethlehem*, from the place where Rachel died, Jacob chose rather to bury her in the way, then to bring her body to be laid up among the Sepulchres of Idolaters. See Annot. on Chap. 23. vers. 9.

V. 8. *said, Who are these*] He had named them before, v. 5. but did either not see them, or not well discerne them, by rea-

son of the dimnesse of his sight, vers.10. they might be at this time about twenty yeares old.

V. 9. *God hath given*] The faithfull acknowledge that as the gift of God, which carnall men doe most account to come of themselves.

I will blesse them] The blessing of Jacob, as of Isaac, and Abraham, was more then a meere apprecation of prosperitie; for so may the lesser blesse the greater, and so any one may blesse another; but there was more in it then so, for it was guided with an especiall energie, or operation of Gods Spirit, and so ratified by God, as ordinary blessings were not. See Gen. 27.33.

V. 11. *I had not thought ---- and loe*] God crosseth the conceits of his children to their great comfort, and is good unto them farre beyond their expectation; Jacob thought never to have seene the face of Joseph, and now he seeth both him and his sonnes.

V. 12. *from betweene his knees*] Joseph sitting downe, his two sonnes kneeled before him betwixt his knees, whom Joseph thence brought neerer to his father, and set them in a convenient posture to receive the benediction of their grandfather, with imposition of his hands upon the: See the first Anon v.14.

he bowed himselfe] This bowing of Joseph might be ceremoniall to his father, and religious towards God, upon different grounds and motives; so the people bowed downe their heads and worshipped the Lord, and the King, 1 Chron.29.20.

V. 13. *toward Israels right hand*] The right hand hath the preeminence of the left, because it is stronger, and more active, (although with some people, as with the Turkes, the left be the better hand) especially among souldiers, because it giveth a man some power over his weapons, commonly worne on the left side; and lest Paul should be thought to have the preeminence of Peter, as being placed in a picture or tablet on Peters right hand, some Papists will have it, that in Ecclesiasticall matters the left hand is better, though in civill the dignitie belongeth to the right; but that is refuted by this instance of Jacob and Joseph, for blessing is an Ecclesiasticall, not a Civill thing.

V. 14. *Stretched out his right hand*] Here we find the first mention of imposition of hands, which was afterward often used; *First*, in benediction, as Matth.19. vers. 13. *Secondly*, in offerings, Levit. 1 4. *Thirdly*, in testification or witnesse-bearing, and assenting, Levit.24.14. Deut.17.7. *Fourthly*, in extraordinary collation, or bestowing of gifts, and graces, Act.8.17. *Fifthly*, in miraculous cures, Mark 6.5. Luke 4.40. Act.28.8. *Sixthly*, in admission, and ordination of Magistrates and Church-officers, Numb.8.10. Deut.34.9. Act.6.6. and 13.3. 1 Tim.4.14. which is used in the ordinary Ordination of Pastours of the Church, neither as implying a power to communicate the gifts of the Spirit, nor in any mysticall, or sacramentall signification in that ceremony, but as notifying the party ordained, to the eye by the hand, as well as to the eare by the tongue.

upon Ephraims head] Because from him were to descend the Kings of the ten Tribes. *Secondly*, this Tribe in glory and number was to be superiour to the Tribe of Manasseh, as Jacob foretold, v. 19. *Thirdly*, because of Ephraim was Joshua to spring, who was to conduct the people into Canaan, wherein he was a type of Christ.

Guiding his hands wittingly] Hebr. *Making his hands to understand*. Feeling with his hands which was the fuller, and bigger, he wittingly laid his right hand upon the head of Ephraim the younger, and so transferred the birth-right from the elder to the younger, as it was in the case of *Esau* and *Jacob*, Chap. 27. and therfore when the Tribes are numbred, *Ephraim* is mentioned by the name of *Joseph*, Num 1.32. and Manasseh by his own name, v.34. & Rev.7.6. so in the sealing of the tribes it is said, *Of the tribe*, not of *Ephraim*, but *of Joseph were sealed twelve thousand*, Revel.7.8. intimating that Josephs prerogative descended upon Ephraim, not upon Manasseh. The Doway Translators in their Annotations on this place would have it beleeved, that Jacob crossed his hands in blessing his grandchildren, to prefigure the forme of the Crosse, and Christ dying upon it; whereas it is plaine that Joseph having placed his sonnes so, that Ephraim was set next his left hand, and Manasseh next his right hand, Jacob meaning to bestow the blessing otherwise then Joseph conceived, and had plotted in the posture of them both, was occasioned to lay his armes acrosse, that he might put his right hand upon the head of *Ephraim*, and his left hand upon *Manasseh*.

V. 16. *The Angel*] The word *Angel* here, must be understood of Christ, (who is called an *Angel*, Mal.3.1. & Exod. 23. vers.20,21.) not of a created Angel; for a created Angel did not redeeme him from all evill, as he saith of him in this verse.

let my name be named] That is, Let them be named the sons, or seed of Jacob, or Israel. See Isa.14.1. Jer.14.9. Some Papists from hence would inferre the Invocation of the deceased Saints; and presenting prayers and supplications to them; but others more learned (though Papists also) acknowledge an Hebraisme in the phrase, and expound it in the sense forementioned.

multitude] *As fishes doe increase*, as the Hebrew phraseth it, for they multiply exceedingly, and so did these sonnes of Joseph, for of them in Moses his time were numbred eightie five thousand and two hundred men meet for warre, Numb.26. vers.34.37. which is above the increase of any of the Tribes, reckoning *Manasseh* and *Ephraim* as both reduced to Joseph, and descended from him, for none of his brethren in number of their issue were equall to his Tribe.

V. 17. *it displeased him*] Joseph failed in binding Gods grace to the order of nature: Joseph was for the eldest sonnes preeminence, but Gods blessings goe not by a carnall seniority, but by spirituall grace, and choyce; so *Abel*, *Sem*, *Abraham*, *Isaac*, *Jacob*, *Judah*, and *Joseph* being younger, were preferred in favour before *Cain*, *Japhet*, *Haran*, *Ishmael*, *Esau*, *Reuben*, *Simeon*, *Levi*, their elder brethren: in this difference betwixt Jacob and Joseph, we may note that betwixt the holiest and worthiest persons in neerest relations, as betwixt Jacob, and Joseph; there may be difference in opinion, affection, and endevour, for a time. See Gal.2.11. Act.15.39.

V. 19. *greater then he*] More in number; so in the numbring of the Tribes, Numb. 1. there were reckoned 8300. men more of Ephraim then of Manasseh, and though Numb. 26. the Tribe of Manasseh have the exceeding number, yet after that againe Ephraim is numbred by *ten thousands*, Manasseh but by *thousands*, Deut.33.17. and though both were the progenitours of eminent persons; as of Ephraim came *Joshuah* and *Jeroboam*, and others; of Manasseh, *Gideon*, *Jephthah*, &c. yet Ephraim in the placing of the children of Israel about the Tabernacle, had precedence before Manasseh, Numb.2. vers. 18.20. and had the name of Joseph, as Manasseh had not, Numb.1.32. Revel.7.8. And in regard of the prevaling of Jeroboam over the ten Tribes, the name of *Ephraim* is taken for the whole Kingdome of Israel, as Isa. 7.2. and in divers other places; yet was that Tribe more guilty of Idolatry, then the Tribe of Manasseh, yea more then any; and in most kinds of impietie more infamous then any of the other; in whose example is seene the uncertaintie of goodnesse by descent, and the proneneſse of corrupt nature to Apostasie from God; when Ephraim, once so gracious with God, and man, as to have his name brought into a proverbiall benediction, v.20. fals so far frō grace as hath beene said; what trust then to succession of persons, for truth or goodnesse, whether in families, or Churches?

V. 20. *In thee*] That is, in thy name; or using thy name; or with reference to thee, or for thy sake; for, for Josephs sake, and in his stead was the blessing of Jacob the father pronounced upon the heads of these two sonnes; so saith Jacob to Joseph.

Shall Israel] That is, my posteritie, called by my name.

saying, God make thee as Ephraim] A forme of benediction shall be taken up in their names, (as in the blessing of Ruth, *God make this woman like Rachel and like Leah*, Ruth 4.11.) for some speciall graces, and favours of God conferred on their persons, or their Tribes; which might be known among them, though it be not noted in the Scripture: and of those two Tribes as they were personally fruitfull above the rest; so their portions in the Land of Canaan, were famous for fertilitie, Adrichom. Delph. Theatr. p.23. & p.70. & 75. So the Jewes used, and at this day (as Pagius noteth) they use to say over their males, *God put thee*, or *make thee as Ephraim, and Manasseh*; and over their female children; *God put*, or *place*, or *make thee as Sarah, and Rebekah*. Of the like forme in cursing, see Jer.29.22.

V. 21. *I die: but God*] Though our neerest friends, as mortall and mutable in their condition, leave us; yet God that cannot die, will not faile to be with us, and with our surviving posteritie after us, if we by wickednesse doe not give him occasion to forsake us; as Deut.23.14.

land of your fathers] Which they had by faith in the promise.

V. 22. *Moreover*] Of this verse see the explication in the first Annot. on the 30. vers. of the 34. Chapter.

CHAP. XLIX.

Vers.1. *Gather your selves together*] To some that were then present he giveth this charge, to call the absent, that they may come together, and heare all at once, what he hath to say unto them at his farewell with the world; and he doubleth this charge, for it is repeated againe vers. 2. they were brethren, and though divers in person, yet in him united as the branches in the stock; and by this joynt injunction for their assembly unto him, he intimateth the union that should be among them, which the Psalmist highly praiseth, in the comparison of it to the precious ointment, wherewith Aaron was anointed, and to the dew of Hermon, Psal.133. vers. 2, 3. the ointment was most pleasant, as made up of many sweet ingredients,

Gen. 48. 19. Neque enim hoc intelligi potest de numerosa Ephraimi prole: utpote qua tribus Juda præpollebat. Et vox Goijm Ethnicis propria est. Itaque hic sensus fuerit: ex Ephraimo descendent innumeræ gentes, quæ suo tempore confluent ad Evangelium.

Alsted de Mil. Annis, p. 22, 23.

gredients, exquisitely tempered and put together by the art of the Apothecarie, Exod. 30. vers. 23,24,25. And the mountaine of Hermon (which in the allotment of the Tribes was part of the portion of Issachar) was a very fruitfull mountaine, by the dew of heaven descending upon it, where for that reason the cattell were fed, which were offered in sacrifice to God; Adrichom. Delph. Theatr. pag. 36. col. 2. Such is the delight, and benefit of brotherly union; nor is it more acceptable, or profitable to man, then pleasing unto God, for where that is he is so well pleased with it, that there he concludeth the blessing, Psal. 33. vers. 3. he causeth blessednesse to settle there, as it were solemnly enacting a law that unitie and felicitie shall dwell together; as on the contrary, discord, and distraction breed want, and woe not onely to particular families, but to whole States, and Kingdomes, Mar. 3. 24,25.

that I may tell] Being now to leave the world, he leaveth such advertisements with his sonnes, as the remembrance of them may doe them good when he is dead; whose example should be a patterne to other dying men (though they have not the Spirit of Prophecie as Jacob had) to deliver some memorandums at the time of their death to their surviving children, and friends, if they be apprehensive of the approach of it, and have understanding, memory, and speech to enable them; as to recount unto them what remarkable things have hapned in their dayes, what notable judgements or mercies either upon the State in generall, or particular persons, God hath shewed in their times, and what have beene conceived to be the motives, and meanes of either; what changes they have observed, and what peculiar acts of providence, to make the condition of man either better or worse; what have beene the waies, and methods of Satan to intice unto sinne; and what helps and escapes they have had to get from it; what comfort and lightsomenesse of conscience they have enjoyed in a sincere constant attendance on Gods Ordinances, and in an holy care to make their conversations conformable to them; and what discomfort they have felt by neglect of them, or straying from them; what they thinke of sinne, and of this world, compared with holinesse, and the happinesse of the world to come; and for this purpose it would doe well if they made some preparations in the time of health and life, by storing up such observable matter as may be like to worke most effectually upon children, servants, and friends, who shall be witnesses of their last words; for a mans last words are the more heeded by those that heare them, because *first*, then his heart being more affectionately set upon God, his tongue is the more likely to be guided by God. *Secondly*, because then what he saith is conceived to be spoken in sinceritie; for whatsoever he doth in the time of life, and health, no man almost dare dissemble at his death. *Thirdly*, because with the words the person that spake them will be readily remembred, and the state wherein he was at that time he spake; which being the common condition of all men (for all are mortall) may dispose them to make a more serious application of all to themselves.

tell you] He telleth them all together, what he hath to say to every one of them in particular, that every one may receive benefit, not onely by his owne proper portion of Jacobs speech, but by his brethrens likewise. It was wisely done of Jacob thus to order his discourse unto them; that being good in it selfe, it might by communication be the more good; and it should be every ones desire (and will be so in such as are sincerely religious) not to confine those advertisements to one alone, or to a few, which they may with hope of more fruit impart unto many.

last dayes] (1 Tim. 4. 1. 2 Tim. 3. 1.) That is, in after-times, yet a great while to come: see and compare Act. 2. 17. with Joel 2. 28. More particularly in *the last dayes*, that is, your last state in this Land, when God shall bring you out of Egypt; and because he speaketh of the Messias (*viz.* vers. 10.) as farre off as to his coming in the flesh, which was 1680. yeares after this prophecie, the state, and time of the Gospel may be called *the last time*, because after that there will be no change of the Church from Christianitie to the worlds end; before the flood, and a good while after, the Church was ordered without a written Law, untill Moses; and then came in the Leviticall Priesthood, and Ceremonies, which lasted untill Christ: Last of all came in the Christian Religion, (that Priesthood, and those Ceremonies being abolished) which without any change of Doctrine, or Sacraments, shall last untill the worlds end. Now in that Jacob, when the eyes of his body were dimme, Chap. 48. vers. 10. had his soule so enlightned as that it could pierce to the apprehension of future events so farre off, and could discerne through so many thousand darke nights as were to come betwixt the prophecie and the event, it is an assured evidence of the assistance of a Divine Spirit; for neither humane policie, nor judiciall Astrologie, (for though a starre was appointed to guide the Wise men to Bethlehem, when he was borne, Matth. 2. 2, &c. all the starres of the firmament could not (if they had beene consulted with) have told any tydings of his coming many hundred yeares after this time when Jacob foretold it) nor Angel, nor Devil, could at Jacobs death (without a revelation from God) have prophecied of the Messiahs birth.

V. 3. *Reuben thou art my first borne*] As the eldest sonne, there belonged to him divers worthy, and honourable priviledges; as that when the father was dead, he succeeded him in the headship of the family, so that his younger brethren were to reverence him, and rise up unto him as a father; to maintaine the honour of this preeminence, he was to have a double portion to any of the rest in the estate of his father. So was it established by expresse Law in Moses time, that if a man had two wives, the one beloved, the other hated, or lesse loved, (as it was with Jacob, Gen. 29. 30,31.) he might not make the sonne of the beloved first borne, but should acknowledge the sonne of the hated first borne, by giving him a double portion of all that he had, Deut. 21. 17. which, (though not by the instinct of nature, yet by some revealed light) with many other Ceremoniall particulars (which came into an expresse Law in after times) was in use and practice among the Patriarchs before the Law was written. See Annot. on Chap. 35. vers. 2. & on Chap. 48. v. 5.

my might and the beginning] That is, the first effect of my paternall power, and vigour, whereby God enabled me to beget thee as a father first of all, and the first that of my family, and off-spring had the manhood and maturitie of strength, as Deut. 21. 17. & Psal. 78. 51. Or, who by thy senioritie and eldership shouldest have beene the prime Pillar of my family.

the excellency of] Thou shouldest, and mightest, as my first borne, have enioyed an excellencie of dignity, power, and authoritie (with a double portion, as Deut. 21. 17.) above thy brethren, and therein I should now have confirmed thee, and thy posteritie after thee, by my fatherly benediction, if thou hadst not lost thy birthright by thine offence; but as thou hast behaved thy selfe, I must from God speak of thee otherwise then in my fatherly affection I could wish, or thou out of love to thy selfe wilt be willing to heare.

V. 4. *Unstable as water*] Water hath a qualitie to coole, and make cleane, but Reuben is not likened to it for that, because he was hot by lust, and uncleane by polluting his fathers bed; but he is compared to *water* for its lightnesse, and unstabilitie, which is easily moved by the windes into waves, and naturally cannot containe it selfe in its owne bounds, but where-soever it is powred out runneth to the lowest place; and for the greatest part of it, the Sea, it is in continuall motion of ebbing, and flowing; such is the mind of a man led away with his lust, as Reuben was: for concupiscence of women taketh off the constancie of man, (as we see in Solomon) making his heart too effeminate, and feeble to be stable and stedfast in any good thing. The word here used is joyned with *vaine*, Judg. 9. 4. [*vaine and light*: or, *unstable persons*] the word in the Originall rendred *light*, is the same which is here used; and with [*treacherous*] Zeph. 3. 4. for they that are unstable, or light, or vaine men, by their lightnesse, and unconstancie are easily drawne to be treacherous towards those that trust them, being apt to be deceived themselves, 1 Pet. 2. 14. they are ready to be used for deceit of others, and to divide from them to whom they should adhere; thence were the divisions and grudgings of the Reubenites among themselves, Judg. 5. v. 15,16.

thou shalt not excell] The words in the Originall are Imperative, *doe thou not excell*, or *excell thou not*, but the sense is Indicative, or prophetick; as our Translation hath it; and yet the Hebrew phrase imports, that though Reuben may seeme in his levitie and unstableness to follow his owne mind, and to doe his owne will, he doth thereby undergoe the curse which God as by a kind of commanding law hath laid upon him, as David observed of Shimei his cursing, 2 Sam. 16. 11. and accordingly it appeareth in the holy Historie, that he did not excell either in the number of his Tribe, as it is in the 33. of Deut. vers. 6. after the Originall reading; or in valour, or any excellent atchievement.

Because thou wentest up] For a pang of lawlesse lust, and a moment or two of sinfull pleasure, he lost the prerogative of his birth-right, which would have been a setled and perpetuall honour to him, and his posterity: So fat doth sensuality besot and befoole men, when they give way unto it, and therefore is the lustfull wanton by the Wise-man called *a simple one*, *a young man void of understanding*, Prov. 7. 7. and his going to the house of an harlot compared to a fooles going *to the correction of the stocks*, vers. 22. Reuben might haply think that this fact, committed about forty yeares before, was now both forgiven, and forgotten; and it is but barely related, not reproved, in the first notice taken of it, Chap. 35. 22. But it is not time, (how long soever) but true repentance, that taketh off the guilt of sin; and God is alwayes free to take his own time, either to reprove, or punish it, to whom al things are alwayes present, though in years, or ages they be never so far distant, and not only slipped out of the memory of man, but rased out of all Records, and humane memorials: which must admonish us still to renew our repen-

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tance, and in our riper yeares to bewaile the wickednesse of youth, and to pray for pardon of it, as *David* did, Psal.25.7. and withall, to beware that we misdeem not the judgement of God, when it doth not presently proceed to the punishment of offenders, since it neither winkes nor sleeps towards the wicked; but forbeareth, that his goodnesse may lead them to repentance, Rom. 2. 4. or if they remaine impenitent, that upon their treasuring up of wrath against the day of wrath, they may be more lyable to the righteous judgement of God, vers.5.

He went up] He spake to him before; now, as in indignation at him, turning his eyes from him, he directeth his speech to his brethren, that they may take his censure as a caution unto themselves; whereby we see that zeale against sin may consist with charity to the sinner; for Jacob, as Reubens father, as inspired now by the Holy Ghost, as a dying man, was doubtlesse free from malice towards him, and all the world; So it was with dying David, when he gave advice to Salomon to do justice upon Shimei, 1 King.2.9.

V. 5. *Brethren*] In evill, Proverb. 18. 9. not more naturally of kinne by blood, then morally and mortally by cruell bloodshed, principally in the massacre of the Shechemites, Genes. 34. 25. and it may be also in conspiracy against Joseph, as those of the Tribe of Levi and Simeon were against Christ (of whom Joseph was a type;) for Levi, it is certain his Tribe was deeply guilty of his death, for the Priests, who were of that Tribe, were his most bitter, and bloody enemies; and (as some say) Judas was of the Tribe of Simeon.

V. 6. *O my soule come not*] By this pathetical Apostrophe, or converting of his speech from Simeon, and Levi to his soule, he professeth his zealous detestation of their outragious act, lest when he was dead he might have been thought either a favourer of it, or not an enemy to it; and it is a point of pious prudence (especially in persons eminent for godlinesse) before their death to cleare themselves of such aspersions, or suspicions, as upon their silence might be imputed unto them, with prejudice to the religion they have professed; and for this reason, it is well done by many learned and godly Protestants, to make a confession of their faith at their death, that Papists may not be beleeved, when they report their Apostasie from the true Church to the Popish, as they did of *Calvin*, *Beza*, and others.

Mine honour, be not thou] By *honour* may be meant his *soule*, which is the honour and glory of a man; and by the word here used for *honour*, or (as some reade) *glory*, is sometimes understood *the tongue*, as Psal. 16. 9. and Psal. 30. 10. Act. 2. 26. for that also is the glory of a man above the dumbe creatures, and by an eloquent use of it, one man glorieth above another. The meaning may be, that he neither consented to them in word, or thought; and therefore he would not suffer in his honour and reputation for their sakes; and though some would glory in the contriving and successe of such a mischievous designe, he was so far from glorying in it, that he did detest and abhorre it.

Slew a man] That is, *Hamor* the King, the Prince *Shechem* his son, and their subjects the citizens; for the singular number is put for the plurall, as the plurall number is also divers times put for the singular in the Hebrew tongue.

Selfe-will] If in sodaine wrath the ill deed had been done, it had not been so bad; but there was time to consider of the project, and reasoning against it, and a wilfull resolution against that reason; and the more wilfull, especially upon deliberation, the more wicked.

They digged downe a wall] The words (as some render them, for they are ambiguous) are, *They houghed an oxe*, or *bull*, so the Seventy, by the *bull* meaning him who like a bull rushed upon a rape, and who was as the bull of the herd, the chiefe of the city; but *an oxe* is put for *oxen*, the singular number for the plurall; and so the words are understood of the violent driving away of the spoile of the Shechemites cattell, Chap. 34.28. and cutting them with their swords that would not drive sociably with the rest of the herd. But the best reading is, *they digged downe a wall*, and though it may be then the city was not walled, they made some violent breaches into the walls of particular houses, or chambers, and most likely where *Hamor* or *Shechem* were; because their chiefe quarrell was at them, for the abuse of their sister.

V. 7. *Cursed be their anger*] He curseth not their *persons*, but their *wrath*; we must pray rather against the wickednesse of the *persons*, then against the persons of the wicked, as David prayed not against the person of Ahitophel, (as that he might come to nought and hang himselfe as he did) but that God would turne his counsell into foolishnesse, 2 Sam. 15. 31. Yet sometimes he curseth wicked persons, Psal.109. from the 17. to the 20. and else-where, whereof we may say, that his cursing might be either a prediction, not an imprecation; or if so, yet *conditionall*, (upon supposall of their perseverance in sin, or unlesse they repented) not *absolute*; or if absolute, Davids judgement, and zeale being guided by Gods Spirit, (as Jacobs now was) that might be lawfull to them, which to persons not so qualified, would be unlawfull: much lesse is it lawfull to do as Simeon and Levi did, for that of Solomon is a good rule in the generall, *Say not, I will recompence evill, but wait on the Lord, and he shall save thee*, Prov.20. 22. And if Jacob by this meant any evill to the persons or posterity of these two sons, it was but a temporall evill, and that not without the condition of impenitence.

I will divide them in Jacob] By *Jacob* and *Israel* here must be meant not the person, but the posterity of Jacob, or Israel; and whereas he saith, *I will divide them*, he meaneth, *God*, by whose Spirit he spake, *would divide them*, or that he would divide them by his prediction, or prophesie, as it were, passing his word they should be divided; as *Ezekiel* is said to *come to destroy the City*, Ezek.43.3. where the meaning is, (as in the marginall variation on that place it is rendered) [*when I came to prophesie, that the City should be destroyed*] Now Simeon and Levi, they were not only divided from each other, (for so it was with the other Tribes) but their separation was different from the rest; First, for the Tribe of Levi it is cleare, and certain, that it had no distinct portion of the Land of Canaan, but only certain Cities allotted, dispersedly placed among the other Tribes, which were to the number of forty eight, Josh.21. 41. but the Levites themselves had none inheritance, Josh. 13. 14. but tithes and oblations, which was an occasion of dispersing them abroad, when they went about to gather them. But after their zealous execution of the command of God (by Moses) upon the principall offenders in the Idolatry of the golden Calfe, Exod. 32. 26. &c. this dispersing of theirs was converted to a blessing, for they were consecrated to teach Jacob Gods Judgements, and Israel his Law, Deut.33.10. So the people had the benefit of their instruction, and they the honour and acceptation due to that office. And for the Tribe of *Simeon*, as it was lesse honourable then the rest, and had in the more contempt for the wicked act of *Zimri the son of Salu, a Prince of a chiefe house among the Simeonites*, Numb. 25. vers.6.14. (for which cause it is conceived Moses would not vouchsafe to blesse it with the other Tribes, Deut. 33.) so it was *divided*; for first, it was not provided for by a distinct portion, but was as it were an Inmate to the Tribe of Judah; and that, not so much for Simeons sake, as because Judah had too much, *out the portion of the children of Judah, was the inheritance of the children of Simeon*, Josh.19 9. So that the Tribe of Simeon was under Judah, till God gave them the place of the Amalekites, 1 Chr.4.43. Thus they were divided, part living there, & part in the Tribe of Judah, as hath been said. This curse of their *division* is denounced as a meet punishment for their cursed union. It so falls out many times by the distribution of divine Justice, turning many wicked conspiracies into mutuall hostilities. And we see by experience, none are more bitter against each other, then those whose society hath been too sweet, and communion too neere, that hate being mutuall, and reciprocall; which was but on one side in the businesse of Amnon, and Thamar, 2 Sam.13. in setting down this curse so fully, we may observe the sincerity of the sacred Writer, who (though he were descended of the stock of Levi) committeth to perpetuall record the crime, and curse of his progenitor: if his pen had been guided by any motion of flesh and blood, he would not have blazed his sinne, and shame in this sort; but this is the manner of those who are guided by Gods Spirit, to dishonour themselves to honour God; So doth *Moses* againe, Exod. Chap.4. and so did *David*, 2 Sam.6. 21, 22. *Jonah*, Chap. last, *Paul* and *Barnabas*, Acts 14. verse 14, 15.

V. 8. *Shall praise*] The passages betwixt Judah, and Joseph his unknowne *Brother*, but knowne *Lord* of Egypt, Chap. 44. vers. 16. 18, &c. and his pleading and prevailing with his father for the sending of Benjamin thither, Chap.43.3 &c. shew him to be a man of good parts, and spirit; yet this seemes rather to be spoken not of the person of Judah (who died in Egypt, and while he lived, did no great matters to make him famous, nor did appeare in any preeminence, being obscured with the splendour of Joseph, and in a state of subordination under him) but of the Tribe, which excelled in courage, vers.9. in dignitie, vers.10. and in sinceritie to God; for when others are blamed for their deceit, Judah is commended for his fidelitie, as in the 11. of Hosea, *Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithfull with the Saints*, Hos.11.12. The word used by Jacob hath an elegant alluſion to the name of *Judah* coming of *Jadah, to praise*, or *to confesse*; and while they praise him, they shall confesse his prelation above them. It is observable that Judah having formerly offended with Thamar, his fault is passed over in silence; while the sinne of Simeon and Levi is remembred with reproach, and imprecation; whereof the reason may be, that as the crime of these conspiring brethren was more hainous; so their dispositions were more harsh, and hard-hearted; for Judah confessed his fault with termes of aggravation, Chap. 38.26. and they stubbornly stood to what they had done, when their good father with much griefe and anguish of heart rebuked them for it, as fearing the mischiefe that might come of it, even to the ruine of himselfe and all his family, Chap. 34. vers. 31.

in the neck of thine] This implieth the courage of Judah to pursue

pursue his enemies, and his prevailing over them; which is observable in that Tribe above the rest, for it was the Tribe which was first in ranke in the Israelites marching in the wilderness, Numb. 10.14. and first tooke the passage through the Red Sea, and the first that (when Joshua was dead, by the appointment of God) set upon the Canaanites, and got the victory, Judg. 1. vers. 1,2,4. And of this Tribe was David, (whose speech, 2 Sam.22.41. agreeth to this) Zerubbabel, and many other valorous, and victorious Warriours.

thy fathers children shall bow] He saith, *thy fathers children*, rather then *thy mothers*, as in Isaacs blessing of Jacob, Gen.27.29. for Isaac had but one wife, so it was all one to have given the blessing to the issue of the parent of either sexe; but in Jacob the case was otherwise; where they that had all one father, had divers mothers; some whereof were wives, some handmaids.

bow downe before thee] This was literally most verified in David, and Solomon, who were of this Tribe; and *spiritually* in Christ, *the Lion of the Tribe of Judah*, Revel. 5.5. to whom all knees shall bow, Phil.2.10.

V. 9. *Lions whelp*] The courage of Judah is compared to a Lions whelpe; such was the Tribe of Judah in the first assayes of warre in the time of Joshua; afterwards it increased to the vigour of a Lion at full age, and old, in comparison of a whelpe, such it was in Davids time, and by age and experience subtle as well as strong; for David of that Tribe was so wise, that Saul was afraid of his wisdome, 1 Sam.18. vers.5.14,15. and very couragious; see 1 Sam.17. from vers. 32. to 51. as the Lion above other beasts, who by his courage, and strength is a King over them, Numb.23.24. Prov.28.1. & Chap.30.vers.30. Amos 3.8. Mic.5.8.

from the prey my sonne] That is, having taken the prey thou hast gone up in a triumphant manner.

he stouped downe, he couched] Jacob varieth the person, sometimes speaking as to his sonne, sometimes speaking of his son; as the Prophetick Spirit moved him; such variations are used in the Scripture; the meaning is, that as after full satisfaction by spoil and prey, the Lion coucheth down to rest; so after great victories of the Tribe of Judah, by the successefull valor of David, there should be rest, and peace under the reigne of Solomon his son, of which it is said, *Judah and Israel dwelt safely every man under his vine, and under his fig-tree, from Dan even to Beersheba* (that is, from one end of Canaan to another) *all the daies of Solomon*, 1 King.4.25.

who shall rouse him] His enemies shall so feare him, that they will not dare to rouse or provoke him.

V. 10. *The scepter shall not depart*] All Christian Writers generally expound these words as a Prophecie of the coming of the Messiah, that is, Christ; and of the authoritie, state, and condition of the Tribe of Judah, or of the Jewes (who take their name from him) with reference to the Messiahs coming; and hereto agree many of the learned Jewes, as we see by the testimonies of *Manass. Ben. Israel*, in his 65. Quest. upon Genesis; though in the particular exposition, and application, there be much difference, not onely betwixt the Christians and the Jewes; but betwixt both sorts of them, among themselves; the words which are of most importance in the Prophecie, which require the most exact discussion, and clearing, are the words *Scepter*, *Judah*, and *Shiloh*; yet the other words, having some ambiguitie in them, must not be slighted. First, for the word *Scepter*, (in the Hebrew *Shebet*) in its *first* signification it is taken for a *Rod*, or a *Staffe*, as the Rod which marked out the Tithe, Levit. 27.32. is called *Shebet*. Secondly, because there might be a Rod or Staffe of other matter, in figure and measure like unto that which grew out of a tree; the same word is used for that Rod which is made of *Iron*, Psal. 2.9. Thirdly, it being the use of such as are in Authoritie to have a Rod, or Staffe in their hands, as a signe of preeminence, and power (as Judah had his staffe, or rod, Gen.38.18. and Moses his, Exod. 4.2.) (though the word be *Mateth* and not *Shebet*) a staffe or rod is taken many times for the rod, or staffe of a Magistrate, but especially for that of Kings; and because, though Kings at the first used such staves as naturally grew, yet afterwards (for greater glory and majestie) they were made of gold, as Hest.4. vers.11. thence fourthly, by a Metonymie, whereby the signe is set for the thing signified, the word *Shebet*, or *Scepter* is taken for a Kingdome, Dominion, or power of Government; as, *The Lord hath broken the staffe of the wicked, the scepter of the rulers*, Isa.14.5. where the former word is *Mateth*, the latter *Shebet*; and there are many other places where it is used in the same sense. Fifthly, the word *Shebet*, signifieth a Tribe, Judg.18.19. either because the Tribes came of one stock, that is, Jacob, as many rods or branches out of the body of one tree; or because every Tribe had a severall Rod, with its name written upon it, Numb.17. vers.1,2. though there the word be *Mateth*, not *Shebet*, which is also divers times taken for a Tribe; as Numb. 1.4.16. Sixthly, because a rod or a staffe is used to strike withall, and strokes are not indured without paine; the word *Shebet* is taken sometimes for a blow, a wound, or for affliction; because when it is felt, the body and mind both are afflicted: So saith Job, *Let him take away his rod from me*; the word is *Shebet*, Job 9.34. There be other acceptions of the word *Shebet*, but they nothing concerne the explication of this Text. In this place the word *Scepter*, or *Shebet* in the Hebrew, may be taken first, for a Rod, or Scepter, or some other thing which is carried; either by Magistrates, or by others before them; to import their power, and imprint a terrour in the minds of such as are subject to them, Rom.13. vers.3,4. As before the Romane Consuls, were carried Rods and Axes; and our Magistrates have a Staffe in their hands, a Mace or Sword carried before them by others, which are not to be taken onely for ceremonies of State, or power; but for monitories of duty, as of justice in the Governours, and of obedience in those that are under their charge. Secondly, for that which is signified by a *Scepter*, that is rule, dominion. Thirdly, the word *Shebet* a Scepter, is taken for a Tribe, Judg.18.19. So it may be said that the Tribe of Judah, (that is, the posteritie of Judah bearing his name, as the posteritie of Jacob, or Israel, bare the name of *Israel*) shall not faile, neither in succession, or appellation and title, untill *Shiloh* come.

shall not depart] He sheweth not when the Government shall begin with Judah, but when it is begun, how long it shall continue, and hold on, and when be at an end; to wit, at the coming of *Shiloh*: this continuance, or not departing of the Scepter, presupposeth an approaching or coming of it to that Tribe, and both together are evidences of Divine favour, if they be so taken and so used, as they should be: when therefore the Royall Scepter is conferred on any Family or Tribe, and continued for many successions in one line, or pedegree; or when Nobilitie, and Gentry is with honour lineally drawne downe in a great length, for many descents; it must not make men proud of the antiquitie or eminencie of their parentage, or disdainfull of others, whom therein they excell; but humble and thankefull to God, gentle, and courteous to all, contumelious or injurious to none; otherwise, if they be haughty in themselves, harsh unto others; the dignity or gentilitie of their birth, though never so ancient, is rather inveterate vice, then venerable vertue, and indeed rather profane Gentilisme then Christian Gentility.

from Judah] By *Judah* is meant not the *person* of Judah, because the Prophecie foresheweth what shall befall in the last dayes, vers.1. but the *Tribe* of Judah, or the Nation of the Jewes with relation to that Tribe: this blessing of Jacob looking beyond the person of Judah, and a great part of his posteritie, may admonish us to reach out our respects to the good of those, who are remote, and farre distant from us; a consideration which may correct the common neglect of most, who confine their care to their owne times, not caring what becometh of those, who must come after: hence are some so indifferently minded to the remainders of Idolatry, that while they fear no return of it in their time, they forecast no caveats for the future; so many wast woods, and very few plant any, not thinking what need their posteritie may have of timber to build, and fewell to burne; but many more rashly rush into marriage, not thinking so farre before-hand, as to their next issue, nor counting beyond the duall number of man and wife, to provide an inheritance for *the heritage of the Lord*, Psal.127.3. which may increase to a numerous posteritie.

nor a Law-giver] Heb. *a Scribe*. That is, one that hath the power of making lawes, whether of himselfe, or with others, so that he hath the preeminence either in proposall, or in confirmation of them, or writing them for Rules unto his people.

from betweene his feet] To the *Scepter*, a *Law-giver* is joyned; so that the power of the Ruler is not meerely arbitrary, but legall, as a power put into rule of law; for the sway of the Scepter, is not lawlesse or boundlesse: this Law-giver shall come from him by lineall descent. The phrase [*from betweene his feet*] may be a modest Periphrasis of the parts of generation and birth, as Deut.28.57. and may meane his descent from Judah; or *betweene his feete*, may note some eminent officer sitting under the chief Governour, betweene his feet, or at his feet, Deut. 33.3. and in his name, or by his power proposing lawes to be made, or pronouncing, or publishing them, when they are made: but the former exposition is the better, as noting the honour and power, not of one that sitteth under him, (who may be of another Tribe) but of one that cometh from him; and so the modestie of the Scripture phrase is to be marked, keeping so farre off the mention of the part intended, as from the middle to the feete: So the denyall of neerest familiaritie is phrased by *not knowing of a man*, Gen. 4.1. Judg. 11.39. 1 King.1.4. Matth.1.25. Luk.1.34. and easing of nature is veiled over with the phrase of *covering the feet*, Judg. 3.24. 1 Sam. 24.3. which was done by the sideneſse of the upper garment in use among the Jews; See the marg. variat. on the second of Kings, 18.27. & the marg. variat. in Arias Montan. Bible upon Isa.36.12. See also Isa. 7.20. & Exod.4.25. Which may turne to the rebuke of such as apply their wits to impure

jests,

jests, as divers doe, especially such as are Poeticall; it is not much unsutable to the Romane Poets to be obscene in their conceits, as many of them were; for they tooke a Strumpet for a Goddesse; but it is most repugnant to the profession of a Christian, who beleeveth in a Virgin God, the Sonne of a Virgin Mother, to vent such immodest fancies as may make the face of a modest person to blush, when they are read or heard.

untill Shiloh come] The word *Shiloh*, saith the Jesuit *Salmeron*, prolog.4. (that he might bring in the Scripture of our Saviour as suspected to be corrupted by the Jewes) signifieth nothing, but he is confuted by the best Hebricians in their Dictionaries, and by many of his owne side in their Commentaries; the Popish party following the vulgar Latine render the word *he that is to be sent*, as if the originall word were *Shiloach* from *Shalach*, he hath sent. But the word in the Hebrew text is *Shiloh*, derived from *Shalah*, which signifieth to *cease* and *be quiet*, and *peaceable*; and the same is taken not only in a *passive* sense to *be so*; but in an *active*, to *make so*, and so it is put for a prosperous, or safe maker, or Saviour, the Author of quietnesse, and safety to others; it is taken also for the tunicle or skin in which the child is wrapped in the mothers belly, because there the child lieth in peace and quietnesse; whence by an usuall *Metonymie* or figurative taking of the continent for the thing contained (as the Cup for the liquor in the Cup, the house for the people in the house) it is taken for the child that was wrapped in it. In both senses it is applied to Christ, for he was most quiet, and peaceable, of whom it was fore-told that *he should not strive, nor cry, nor should any one heare his voyce in the streets*, Isa. 42. vers.2. *Who indured contradiction of sinners against himselfe*, Heb. 12.3. and *when he was reviled, reviled not againe*, 1 Pet.2.23. *Who was brought as a lamb to the slaughter, and as a sheepe before the shearers is dumbe, so he opened not his mouth*, Isa.53.7. and by this he was a Peace-maker for others, and a Saviour of others; for, as the Prophet saith, *The chastisement of our peace was upon him, and by his stripes we are healed*, vers.5. that is, he was chastised, that our peace with God might be procured; *He was wounded for our transgressions, and bruised for our iniquities*, vers.5. that we might sleepe in a whole skin, and obtaine safetie by his slaughter. And in the other sense, as *Shiloh* is taken for a sonne, he is *Shiloh*, that is, a sonne of the linage of Judah; *It is evident* (saith the Apostle) *that our Lord sprang out of Judah*, Heb.7.14. and therefore as Judah is compared to a Lion, v.9. of this Chapter, so is he called, *the Lion of the Tribe of Judah*, Revel.5.5. wherein the Elders who used that phrase might allude unto the title given to Judah in this Chapter, and whereto our Translators direct the Reader in their marginall reference set upon Revel.5.5. untill *Shiloh* come, the Scepter shall not depart from Judah, but then it shall; whereby it appeares that God appoints the periods of Kingdomes, and States; whereof, besides many others, there is an illustrious evidence in the finishing of Belshazzers Kingdome, Dan. 5.26. and as the periods, so the pauses and stops of government, by insurrection, and rebellion, are to be referred to the same over-ruling power, as that of the Irish Rebels, of which we must conceive, that his providence is not asleepe, but his justice awake, and that in their devillish cruelty there is a Divine chastisement; which must admonish us to conclude a Peace with God, by making warre with sinne, and to beseech him to take part with his owne people, and to make good the Cause of his Sonne Christ Jesus against the band, and faction of that man of sin, the sonne of perdition, designed to destruction, 2 Thess.2.8.

Ireland.

The summarie sense of this Prophecie made up out of the explications forementioned may be thus: The Authoritie of ruling in the highest degree of preeminence, and the longest time of continuance (though in a divers forme of Government) shall be in the Tribe of Judah; or if in any other Tribe, yet so, that Judah shall have the name, and honour of the Kingdome, Common-weale, and people who are of the posteritie of Jacob or Israel, which shall not be styled the Kingdome, Common-weale, or people of Reuben, Levi, Gad, or Naphtali, &c. but of Judah; nor they Reubenites, but Judæi, Jewes; and that Tribe shall be a distinct Tribe of it selfe, and shall neither be confounded, nor obscured as the other Tribes after their captivitie in Babylon, but (which cannot be affirmed of the rest) it shall evidently appeare who rightly deriveth his pedegree from that Patriarch; of which honour, when once it is possest, it shall not wholly be deprived untill he come who is Shiloh the Prosperour or Saviour, the sonne of Judah by lineall descent; and the true expected Messiah Jesus Christ; and about the time of his coming (if we take it not punctually for the day, or moneth, or yeare of his birth, but with some latitude of time, as a little before, and a little after, for an orderly accomplishment of the Prophecie) shall the Jewish Common-weale be dissolved, and their Government broken in pieces, they dispersed, and scattered in severall Countries, without any Governour or Law-giver of their owne Nation, and wholly in the power of the Princes, or Potentates, or States in whose Land they live.

When, and how this Prophecie was to take effect.

They that conceive this Prophecie within a while after Jacobs death tooke effect, are mistaken, for the first Magistrate the Israelites had out of Egypt, was Moses, stirred up by God for their deliverance from their yoke of bondage, about two hundred years after the death of Jacob, and Moses was of the Tribe of Levi, not of Judah; and though the Tribe of Judah were first in the march, and his Standard placed formost, Numb. 10. 14. yet was Moses the Supreme Governour over all the Tribes. After him succeeded Joshua, and he was not of the Tribe of Judah, but of Ephraim; aftewards was the Government by Judges for three hundred yeares; in that time there were successively fifteene, of which onely two, *Othniel* and *Ibzan*, were of the Tribe of Judah: After these Judges came up the Government of Kings, of whom the first was *Saul*, but he was not of the Tribe of *Judah* but of *Benjamin*; after *Saul* succeeded *David*, and he indeed was of the Tribe of Judah, and began his reigne in the yeare of the world, 2891. 636. yeares after this Prophecie of Jacob; so long was it before this Prophecie began to worke towards effect; and therefore Jacob said not when Judah should begin to sway the Scepter, but having begun, how long it should hold on; and it continued in that Tribe untill the captivitie of Babylon; *viz.* foure hundred thirtie seven yeares: during this time was that eminently seene which is said, 1 Chron. 5. *Judah prevailed above his brethren, of him came the chiefe rulers*, vers.2. and the Royall Regiment ended in Zedechiah, 2 King. 24.17. After the captivitie, the dignitie of the tribe of Judah (returning as an entire Tribe, as the others did not) revived in *Zerubbabel* a Prince of the Tribe of Judah, and from him continued the Principalitie in that Tribe, by the space of two hundred and seventy yeares, untill the *Maccabees*, of the Tribe of Levi, got into the Government as high-Priests; of whom some tooke upon them to be Kings; the first that did so was *Judas Aristobulus*, who put the Diadem on his head, and caused himselfe to be called a King, as Josephus sheweth, Antiquit. lib.20. cap.8. which to *Hircanus* was forbidden by *Pompey*, (when he had taken Jerusalem by force) though he committed the government of the Jewish Nation unto him, Ibid. These were called *Assamoneans* from the first of that ranke, *Mattathias Assamonæus*, (as is commonly conceived) but *Jacobus Boulduc* labours to prove a mispriſion in the word *Assamoneans*, and he will have them rather called *Cedmoneans*, from *Onias Priscus*, Heb. *Cedmonæus*, betwixt whom and that *Mattathias* there were nine, who were successors to the one, and predecessours to the other; and he takes them to be a Sect, or societie, as the *Enoscei*, or *Esseni*, which are farre more ancient then the *Maccabees*; and conceiveth that though they were Priests, they might be of the Tribe of Judah, as well as of Levi. *Jacob Boulduc of the Church before the Law*, lib. 1. cap. 17. These (as he maketh the computation) continued untill *Herod* the *Askalonite* began to reigne; which was about the thirty fourth yeare before the nativitie of Christ. For a great part of which time there was a *Synedrion*, or *Sanhedrim* (as some commonly and corruptly call it) or *Senate*, which was threefold; the *first* consisted of three persons, the *second* of twenty three, the *third* and principall of seventy two; in whom was the Supreme power; these, though at first they might be chosen sixe out of every Tribe (except the Tribe of Levi, and out of that but foure were chosen, as *Junius* conjectureth in his exposition on the place) yet after the captivitie, it consisted most of the Tribe of Judah, of whom the chiefe were the posteritie of David; those carried the greatest sway in elections; and of this Tribe with the Tribe of Benjamin, (which stuck to Rehoboam when the other ten Tribes revolted) consisted the maine body of the Common-weale, and so Jacobs posteritie were called not *Reubenites*, nor *Simeonites*, &c. but *Jewes* from *Judah*. So taking the Scepter not meerely for a signe of Regall Authoritie, but for a Principalitie, and preeminence of power, (though with a divers forme of government) the Tribe of Judah carried the credit from all the rest, even untill Herod (who was an Idumean) was made King of Jury by the Romane Senate; Josephus Antiq. l. 14. c. 26. which was about the time above said before the birth of Christ; but yet the Authoritie of the *Sanhedrim*, or *Synedrion* forementioned, continued untill Herod in the thirtieth yeare of his reigne slew them all; Josephus Antiq. lib. 14. cap. 17. page 362. yet some power and Authoritie remained in the Jewish Nation, and consequently in the Tribe of Judah, (which made the principall part of their Common-weale) for they had a Synedrion after this in their Synagogues, as is plaine, Matth.23.34. Act.5.17. & Chap. 9. vers. 1, 2. & 23. 5. in which, beside the high-Priest, there was another President, as some hold; and though after the coming of Christ, the Romanes restrained the Jewes authoritie in capitall punishment, Joh.18.31. yet all but such they might exercise according to their law; and sometimes leave was given to inflict capitall punishment according to their law: see Joh. 19. 7. & 18. 31. and sometimes they did as much without leave, as Act. 7. 59. wherein they were sometimes winked at, sometimes punished: for though they had a law to stone unto death, Deut. 21. 21. yet for stoning James the brother of Jesus, was Ananias deposed from the Priesthood, Joseph. Antiq. lib. 20. cap. 8.

2891.

Synedrion duravit usqs ad. Herodem, qui nefanda judicum cæde, poenam sibi olim inflictam ultus est; quod cædis damnatus, in voluntarium exilium migrare coactus fuerat, ut supplicium capitis effugeret.

Calvin. Luc. 1. 5.

cap. 8. so that the Jewish power, or Scepter departed by degrees, for it was much weakned by Pompey, Joseph. Antiq. lib. 14. cap. 8. after that it was much shaken by Herods intrusion, but not finally broken, untill the destruction of Jerusalem, by which time it was manifested, that Shiloh was come; and after that the Jewes had no forme nor face of common-weale, as before, nor any Authoritie or distinction of any Tribe, as before they had: hereby then it is evident, that the Messiah is come, whereby the Christians may be confirmed in their faith, and the Jewes convinced of obstinacie. Where they seeke to cleare themselves by objecting that this Shiloh or Messiah must come in the last dayes, but our Messiah came many hundred yeares agoe, long before the last dayes; to this the Annot. on vers. 1. will be sufficient answer. Some will have Saul, and some *Nebuchadnezzar* to be the *Shiloh*; but with manifest repugnancie either to the Tenour, and intent of the Text, or evidence of storie. Some put in other cavils; but the wiser, and learneder Jewes renouncing them all, give way to the reference of Judahs Scepter to Shilohs coming, as not come to passe before the birth of Christ; but withall they would faine make the world believe that Shiloh the Messiah is not yet come; and therefore they yet pretend to have Princes of the Tribe of Judah and linage of David; So *Manass. Ben. Israel ex Rabbi Isaac Quæst. in Gen.* 65. But all men of judgement know they are but Impostures, and ridiculous pretences; since their genealogies are perished, their Tribes confounded, and they no where enjoying any Scepter-like sway; but being meerely in subjection in the severall Countries where God hath scattered them.

to him shall the gathering] When he is revealed to be a Saviour both by preaching, and doing; the people not of one Nation onely, but of all Nations, shall be gathered together into Churches, to heare the glad tydings of salvation by him, and shall present their service, and worship to him; for (as *Haggai* cals him) he is *the desire of all nations*, Hag. 2. 7. for though in his passion, his beauty was obscured; as the Sunne was eclipsed, so that there appeared ~~no~~ *no forme or comelinesse*, no beauty *that he should be desired*, Isa. 53. 2. yet even then, to spirituall eyes, he was *white and ruddy, the chiefest of ten thousand*, Cant. 5. 10. *white* in innocencie, *ruddy* in shedding his bloud with patience; yea so desirable, that the Jewes did waite for his law, and the Gentiles seek him, Isa. 11. 10. and put their trust in him, Rom. 15. 12. and in him find rest, a glorious rest, Isa. 11. 10. to his mountaine the Nations have flowed (according to Isa. 2. vers. 1, 2.) in thousands of temples, and gatherings of the people in them for his service; so that this part of the Prophecie is clearely fulfilled, and the former part, (though in it selfe obscure) more cleared by it.

V. 11. *unto the vine*] Because the close of the precedent verse is expounded of the Messiah, some conceive these words to be a Prophecie of him also; for the spirituall blessings that he brings with him are signified by *the mountaines dropping downe new wine*, and *the hils flowing with milke*, Joel 3. 18. by which is meant the plenty of Evangelicall preaching, and of divine grace; and applying the words to him, they are transformed from the literall sense into an allegoricall, thus, the Messiah shall bind with the cord of faith, and hope, and charitie, *unto his vine*; that is, unto his Church; *his foale* or asse-colt, that is, the people of the Gentiles, being as a young colt not accustomed to the yoke of the law; and *the asse*, that is, the people of the Jews, *to the choice vine*, that is, to the Messiah himselfe; and to strengthen this interpretation, they read the words thus, *binding his foale to the vine, and his asse, O my sonne, to the choice vine*; the word *beni*, if Jod be an affix, signifieth *my sonne*, and the word *Sorec*, signifieth *a choice vine*; but the difficultie lieth in the word *beni*, where Jod is sometimes paragogicall, or redundant, and so it is in the first word *asri*, *binding*, in this verse; now taking the word *beni* paragogically, it is not to be read *O my sonne*, but to be construed with the next word, and so it signifieth *the sonne of his asse*, that is, *the foale of his asse*; for the young of any creature is called in the Hebrew phrase, by the name of *a sonne*, as a calfe is called *a sonne of the herd*, or *beeves*, Gen. 18. 7. and lambes are called *sonnes of the flocke*, Psal. 114. 4. and a young Unicorne, *the sonne of the Unicorne*, Psal. 29. 6. and reading the words thus, they may (notwithstanding the interposition in the precedent verse) be a continuation of Jacobs blessing of Judah; wherein (though we should read the words *O my sonne*) he might vary the person, as in the ninth verse; and taking Vines as a part of his blessing, they may import such abundance of fruitfull Vines, that the asses, accustomed to eat thistles, might mend their diet, and feed upon Vine leaves; or that the portion of the Tribe of Judah should be so well furnished with Vines, so well growne, that the asse might be tied to them as to other trees, and so stored with grapes, that he should not need to be shifted from Vine to Vine for his load; but might have it from one Vine alone; See Numb. 13. 23. And though some part of Judahs portion were smitten with barrennesse by the burning of Sodome, yet the greater part remained untouched, which might by the blessing of God, have a recompence of that losse; for it was the best and largest portion of the Tribes, as *Adricom.* describeth it, *Theatr. pag.* 38. and *Arias Montan.* in his Book called *Chaleb*, saith the like, expressing the situation of it, all to be in the South, which makes much for the fertilitie thereof; and he addeth also that it was very spacious, and copious in Vineyards, and pastures, so that in the abundance of provision for meat and drinke, for food and rayment, this prophecie of Jacob was abundantly verified after the letter.

blood of grapes] The juyce of the grape is called *blood* by a figurative speech, without any reference to a Sacramentall sense; See Deut. 32. 14. no marvell then if it be so called when it is used to signifie the blood of Christ; but it is strange, that they that take upon them to be great Divines, will be so grosse as to stick to the letter, and not admit of a figure, when our Saviour called the wine of the Sacrament his *Blood*, and the bread his *Body*.

V. 12. *red with wine*] The rednesse of the eyes is procured by the quantitie of wine, especially of that which is of the best kind, and hath spirits of the strongest operation, Prov. 23. 29 30. all these are implyed by this phrase; which gives no allowance to excessive drinking, no more then our Saviour doth to theft, when he compareth himselfe, in his coming, to a thiefe, Revel. 3. 3.

white with milke] By the former phrase, the fruitfulnesse of the Vineyards is prophecied; by this, the blessing of the pastures, abounding with cattell, and they with milke.

V. 13. *Zebulun--at the haven of the Sea*] The portion of this Tribe was neere to the River Jordan, in the fruitfull region of Galilee; extending in length from the Lake of Genesareth, to the shore of the great Sea, which is nigh unto Mount Carmel; the breadth of it is about five miles from Mount Tabor extended toward the North; and the situation of Zebulun was commodious for commerce; for it did not only extend to the Sea, but bordered on such parts of it, as afforded fit and safe havens, and harbours. So that when they of Zebulun went out to ship, they might be cheerfull in their sayling (though the Sea be fearfull to such as are faint-hearted) according to the blessing of Moses, *Rejoyce Zebulun in thy going out*, Deut. 33. 18. In this prediction of Jacob, if there were nothing else in it memorable, we have this to observe (as of that he foretelleth of some other Tribes touching their portion in the Land of Canaan) that it is evident Jacob here spake by the instinct of the Spirit; for this (which the whole world knows was fulfilled of Zebulun) fell not out in effect till about two hundred yeares after Jacobs decease; and then that portion was allotted to him, not by choyce, but by lot; for the Land of Canaan was divided by lot among the Tribes, Numb. 26. 55, 56. So that howsoever the division seemes casuall, it happened none otherwise then the divine providence not only foresaw, but fore-ordained; and so it is in all the dwellings of men, *For the earth is the Lords, and the fulnesse thereof*, Psal. 24. 1. and whersoever he pleaseth to place any, they must be contented with their condition. And for this of the Tribe of *Zebulun* in particular, three things are especially observed of it; *First*, that there was situate the City of Nazareth where our Saviour was conceived, Luke 1. 26. and where for many yeares he was concealed, or obscured, living as one of common and ordinary quality, and (as is probably thought) exercising himself in the mechanicall occupation of his reputed father, a Carpenter, Marke 6. 3. *Secondly*, that here is Mount Tabor (as hath been noted) where he was gloriously transfigured, Matth. 17. 2. *Thirdly*, here (that is, in the Land of Zebulun) by the way of the Sea, he began to preach, Matt. 4. 15, &c. for there it is probably conceived was most need of it; For *first*, the neighbourhood of the Sea maketh rich, and riches make men proud, and pride makes men many wayes very wicked. *Secondly*, where there is commerce by Sea, there is a confluence of severall Nations, who send not out the best, but the boldest for Sea-adventures; and they most commonly corrupt one another with the vices of each Country. *Thirdly*, having opportunity for piracie, and robbery, and a kind of exemption from ordinary justice, (which is resident upon the Land, not upon the Sea) Sea-faring-men are oftentimes not only lesse religious, but more unjust, and more oppressive then those that have their abode upon the Land; so that of such especially is verified that of the Prophet, *Thou makest men as the fishes of the Sea, as the creeping things that have no ruler over them*, Hab. 1. 14. There being as much disorder and oppression in the ships (especially of Pirats) as in the Seas among the fishes, under them.

His border shall be unto Zidon] In setting down the limits of Zebuluns allotment, which is exactly done, Jos. 19. from verse 10. to the 16. there is no mention of *Zidon*, and in the topography, *Zidon* hath nearer reference to the Tribe of Asher; it is therefore to be understood that Zebuluns border though it reached not to Zidon, yet the coasts of it were over against Zidon, and so situate as to be fit for easie and ordinary commerce with the Merchants of Zidon.

V. 14. *Asse couching betwixt*] Issachar is compared to a strong Asse, or (as it is in the originall) *a strong boned Asse*, or an Asse of

of great bone; whose force shall be great, but he shall want courage, to resist his enemies.

And the Land pleasant] Issachars Tribe placed in a fruitfull, and pleasant portion, and being of a dull spirit, shall rather give themselves to husbandry at home, then any valiant, or diligent undertakings abroad, as either those of Judah by wars, or those of Zebulun by merchandize; yet being strong, they shall be laborious in tillage, and so addict themselves to that peaceable, and quiet life, as rather to subject themselves to much toyle, and tribute within their own portion, then either to enlarge their their bounds, or to free themselves from tyranny, and oppression. It is so with many of the people in France, (as is observed by such as have seen the manner of that country) whose earthly minds are taken so much with the fruitfulnesse of the soyle, that if they may have a part in it with peace, they submit themselves to a most servile condition, whereby they undergo most heavy burdens of tribute, and other oppressions, rather like slaves then subjects; yet like a generation of Issachars, or dull Asses, beare all; which is a just ground for the proverbiall speech of the French King, and such vassals, viz. *That he is the King of Asses*, whereas other countries which hardly will maintain their people, make them more hardy and courageous.

France.

V. 16. *Dan shall judge*] In the originall there is a Paranomasia, or an affinity of like sounding syllables, as Chap.30. v.6. for the words are *Dan jadin ghammo*; the like is observed of Japhet, Chap.9.vers.27. and of Judah, v.8. of this Chapter; and this is said of Dan the first borne of the hand-maids issue, to incourage him against the conceit of neglect, and contempt, in regard of the condition of his mother; and he shall judge, not only as a distinct Tribe, which shall have Princes, and principall men ordinarily to judge them, as Numb. 1. v.4, 16. but sometimes extraordinarily, to judge and deliver both them, and their brethren from the hands of oppressours; so did *Sampson*, who was a Danite by his Tribe, Judg.13.2.24. and he judged Israel twenty yeares, Judg.15.20.

As one of the Tribes] Yet not as every one of the Tribes; for every one shall not have that honour, for neither the Tribe of Reuben, Simeon, Gad, nor Asher had any Judges; they that had it, were the Tribe of Benjamin, of which was *Ehud*, Judg.3. 15. and the Tribe of Manasseh, of which was *Gideon*, Judg.6.15. and *Abimelech* his son. Judg.9. and *Jair*, Judg.10.3. and *Jephthah*, Chap. 11. &c. and the Tribe of Issachar, of which was *Tola*, Chap.10 1. the Tribe of Judah, of which was *Ibzan*, Cha.12.8. and the Tribe of Zebulun, of which came *Elon*, Chap.12.11. the Tribe of Ephraim, of which came *Abdon*, Chap. 12. 15. the Tribe of Dan, of which came *Samson*, Chap.13. vers. 5. and the Tribe of Levi, of which was *Samuel*, 1 Chron.6.34.

V.17. *Dan shal be a Serpent*] That is, what he wants in strength, he shall make out in subtilty, and sodaine surprisall; making warre, and getting victory rather by politick stratagems, then by force of armes: *Moses* compareth him to a Lions whelpe, Deut. 33.22. but (as to the condition of the Danites in generall) it is in regard rather of the suddennesse of a Lions leap, when he seeth the advantage of the prey, then of his strength or courage. So Samson of the Tribe of Dan, though extraordinary strong, and so might be likened to a Lion, yet as a Danite he dealeth with his enemies as well by his policie, as by his strength, See Judg. cap. 15. and cap.18. of the Danites taking of the City of *Laish*. Some of the Ancients have conceived that Antichrist shall come of this Tribe, partly because it is likened to a Serpent, and an Adder, and partly because Dan is omitted in the sealing of the Tribes, Revel.7. whereas the prediction of Antichrist, 2 Thess. 2.3, &c. Revel. 17. and the accomplishment of it, as we find it by story and experience, plainly discover that conceit to be vaine and frivolous; and for the omission of Dan, it is rather to be referred to the Idolatry wherewith that Tribe was especially branded, Judg. 18.30. 1 King.12.29. and that upon better ground then to the rising of Antichrist out of his Tribe, for which there is no probability either of Scripture, or reason; and they might as well say that Antichrist shall come of the Tribe of *Simeon*, because Moses in the 33. of Deut. maketh no mention of him in the benediction of the Tribes, as that he shall come of *Dan*, because he is omitted by John; but it is most like that the one was omitted by Moses, chiefly for his bloody treachery against the Shechemites; the other by John, for his notorious Idolatry. But the Fathers, good men, standing so farre off the *acme*, or full growth and progresse of Antichrist, are to be pardoned in their mistaking; which the Doway Translators should not in modesty (if they care not for truth or probability) have offered unto their Readers liking, (as they do in their Annotation on this verse) since that errour (as if it had been taken to use by some erroneous Writers of after-times) is so improved and increased in ridiculous repugnancies to Scripture, reason, and sometimes to it selfe; that whosoever is not extremely destitute of religion, and ingenuity, may be ashamed of it, as our Protestant Authours have plainly discovered, who have exactly discussed the question of Antichrist.

Antichrist.

V. 18. *I have waited, &c.*] (Psal.25. & 130.5. Isa. 26.8.) This cometh in without any particular coherence with that which went before, or followeth after; motions of the spirit are not tied to rules of method, or Logicall order; and therefore must not be misliked as impertinent, because they are not led in by a series of precedent words or matter, which yet may have good coherence with silent and smothered thoughts, whence their expressions burst out; thence it is that in the writings of the inspired Pen-men we find such various mixtures of commination and comfort, and as it were sudden ascents or precipices from the one to the other.

for thy salvation] Jacob seeing the miseries that his posteritie should fall into, breaketh out in prayer to God for reamedie; and this he doth, as for them in generall, so especially in respect of this Tribe, which by the Spirit of prophecie he foresaw in a double danger, both of great adversitie, Judg. 1. 34. and of grosse Idolatry, 1 King.12.29. and withall, having by the same spirit an apprehension of the Messiah, or Saviour under the name of *Shiloh*, his soule no doubt thirsted for the accomplishment of his salvation, and full deliverance from all trouble by his meanes and merit; for the Fathers before Christ, had none other Rock of salvation then Christians since his coming, 1 Cor.10.3,4.

V. 19. *Gad, a troupe shall*] (Chap.30.11.) As in the names of *Judah*, *Zebulun*, and *Dan*, so in the name of *Gad* doth Jacob make a nominall allusion in that he saith; for *Gedud* is a *band*, or *Army*; the condition of the Tribe of Gad situate beyond Jordan Eastward, Josh.13.8. towards the confines of the Land of Canaan, was to be subject to incursions of bordering enemies, and so might sometimes by sudden troupes be overcome; yet they must not be discouraged, for afterwards they shall encounter their enemies with better successe, and conquer them: this is the condition of Gods Church and children, for a time to have the worst in conflict with their enemies, but with Gad they shall have the best at the last; they shall be as sure of the conquest, as of quarrell or conflict; for their great Captaine hath overcome the world for them, Joh.16.33.

V. 20. --- *Ashur his bread shall be fat*] That is, out of the portion allotted to Ashur he shall have plenty of corne, which being sowne shall grow up into a full eare, which is called *a fat eare*, Gen.41.5. Marg. The chiefe commodities which most abound in that part of Canaan are corne, and wine, and oyle, but especially excellent wheat, *Adric.p.1.* so that though by *bread* all necessary provision be figuratively signified, yet in this place it may be literally taken in respect of the excellencie of that graine, which maketh the best and purest bread; of the store of oyle Moses maketh mention in his benediction, saying, *Let him dip his foot in oyle*, Deut. 33. 24. And in the next verse he mentioneth Minerals of Iron, and Brasse under his feet, v. 25. marg. reading.

royall dainties] Which might consist not onely of such pure wheat as hath beene spoken of, but of fowle, and fish, and fruit of the best kind, which may be delicates on Kings tables.

V. 21. *Naphtali is an hinde*] Judah is likened to a Lion, Issachar to an Asse, Dan to a Serpent, and Naphtali here to an Hinde, Benjamin to a Wolfe; whence it may be that families are knowne by their Armes; and they distinguished by the formes of beasts, or other creatures, as the Lion is a fit Ensigne of Regalitie, for that with the Scepter is attributed to Judah: and if men fetch their Heraldrie so high, as some do, it will doe well from the same fountaine to derive some relish of religion, to adde unto such outward signes some holy Motto, or sacred sentence of the Scripture, which may be a *memento* to them to set out their gentrie or dignitie of birth more by their reall vertues, then by painted Scutchions or coats of Armes.

an hinde let loose] He saith not *he is like an hinde let loose*, nor said he of Dan that he was *like a Serpent*, nor of Issachar that he was *like an Asse*, nor of Judah *like a Lion*, but *he is an Hinde, a Serpent, an Asse, a Lion*; which to take in a literall sense were very absurd; so is the Papists taking of the words of the Lords Supper, *This is my Body, This is my Blood*, according to the letter, which this and many such like phrases direct us to expound in a Sacramentall sense. Now *Naphtali* is here compared to *an Hinde let loose*, to note the pleasantnesse of his condition, of which Tribe Moses in his benediction saith, *O Naphtali satisfied with favour, and full with the blessing of the Lord*, Deut. 33. 23. So Naphtali placed in a safe and fertile soyle, is as an Hinde taken, but let loose to be delicately brought up, delighting in a fresh and free pasture, having nimblenesse of feet like an Hinde either for flight, or pursuit, as occasion shall require, Psal. 18.34.

he giveth goodly words] He is gentle and affable, winning favour by faire words, and prevailing more by plausible Court-ship then by perillous valour.

V. 22. *Joseph is a fruitfull bough*] Though we read not by expresse mention of any more children that Joseph had but two, yet it may be he had more, for so the speech of Jacob doth import, Chap.48. vers.6. but if he had not, he was a fruitfull bough in his two branches, *Ephraim* and *Manasseh*, who multiplyed exceedingly.

a fruitfull

v. 26. these my Blessings extend to ye bound or end of ye Hills; i.e. all the World over, & so long as it endureth. Ainsworth.

a fruitfull bough by a well] The words are doubled for emphasis, and assurance, or because of his two sonnes *Ephraim* and *Manasseh*; and it is said, *by a well*, because moysture is a meanes of fruitfulnesse, Psal. 1.3.

whose branches run over] In the Hebrew, *whose daughters*; which hath occasioned some to understand that the daughters of the Egyptians, or women of Egypt when Joseph passed by, got them upon the wals to behold his beauty; but *first*, they are *Josephs* daughters, not the Egyptians: *secondly*, the learned in the Hebrew language know it usuall to call that which cometh from another by the name of a *sonne*, (and sometimes of a *daughter*, as here) whether it be *naturall*, as a sparke is called *the sonne of a burning coale*, Job 5.7. See the marg. variat. or *artificiall*, as the arrowes are called *the sonnes of the quiver*, Lam. 3.13. (see there also the marg. variat.) and *of the bow*, Job 41. 28. And by the like figurative speech is the corne called *the sonne of the floore*, Isa. 21.10. because it is there beaten out of the sheafe, or taken thence.

over the wall] Moysture and heat are the causes of fruitfulnesse; the Well here spoken of is a meanes of the one, the Wall of the other; for those plants that are set by a wall, as Vines, and Apricocks, and Cherries, and the like; by the reflexive heat of the Sunne thrive better, and ripen sooner, then those which are planted by themselves.

V. 23. *The archers*] The Archers (as this verse sheweth) were those that hated him, and they that hated him were his brethren, who sold him, and would have killed him, Gen. 37. and the wife of Potiphar, who falsly accused him, entitling his name to her owne crime; and Potiphar himselfe, who thereupon imprisoned him; and it may be the Magicians of Egypt, who were by him put downe in their art of divination; and the Courtiers of Pharaoh, who envied to see a stranger advanced to such honour in their Countrey; whose arrowes were such as David complaineth of, *They whet their tongues like a sword, they bend their bowes to shoot their arrowes, even bitter words*, Psal. 64.3. these were slanders proceeding out of the bitternesse of their owne spight, and tending to make him of an unsavourie relish with others, especially with Pharaoh, whose chiefe favourite he was: and because these Archers are in the Originall called *masters of arrowes* (which terme implieth a skilfulnesse in shooting: See Annot. on Chap. 14. vers. 13.) it is like that some of them were very subtle in their malicious suggestions against him, and their words were as venomed arrowes, Psal. 64. 3. shot by those who bend their tongues like their bowes for lies, Jer. 9.3.

sorely grieved him] He was sore grieved, when his brethren stript him of his coat, and cast him into a pit, Gen. 37. vers. 23, 24. for then he besought them in the anguish of his soule to spare him; but they would not heare, Chap. 42. 21. and it could not but sorely grieve him, when he was sent to prison as guiltie of a rape upon his Mistresse, (in his endeavour, though not in effect) which his soule abhorred; yet that which sore grieved Joseph, may much comfort others, in that in him they may observe, that sore griefe from the wicked, and great love from God, may meet together in the same man.

V. 24. *But his bow*] That is, the weapon or instrument wherewith he made good his cause against his enemies, which was his innocencie, patience, and other vertues, which were more vigorous against them, then their vices against him.

by the hands of the mighty] Joseph was strong, but not of himselfe; but made strong by the Divine power assisting him, and resisting his enemies, so that he mightily prevailed over them all; Which may teach us to take heed that we neither trust to our selves in any undertaking, nor boast of our good hap when things succeed as we wish; but using our best providence to repose our affiance upon God, and to give him the praise of all prosperous events; according to that of the Psalmist, *I will not trust in my bow, neither shall my sword save me; But thou hast saved us from our enemies, and hast put them to shame that hated us. In God will we boast all the day long, and praise thy Name for ever*, Psal. 44. vers. 6, 7, 8.

from thence] That is, from the power and providence of Almighty God.

the shepherd, the stone] That is, Joseph was made a *shepherd*, to feed his father Israel in the time of famine; and a *stone*, on which he built his hopes for a comfortable habitation for himselfe and his family, in the Land of Egypt; in which words likewise by the Spirit of Prophecie he might looke as farre as to Christ, of whom Joseph was a type, and to whom as a shepherd, Joseph was a sheepe, Psal. 80.1. And he is also called *a stone, a tryed stone, a precious corner stone, a sure foundation*, Isa. 28. 16.

V. 25. *blessings of heaven above*] That is, in the kindly operations of heaven from the Sunne and Moone, which are named in Moses blessing, *viz. the precious fruits brought forth by the Sunne, and the precious things put forth by the Moone*, Deut. 33.14. with which the favourable and fruitfull influences of the Starres are implied; and *from the heaven below*, that is, in the sweet dewes and showers coming from the ayre, according to the promise mentioned in Ezekiel, *I will cause the shower to come in his season, and there shall be showers of blessing*, Ezek. 34.26. and in the wholesome temperature of that element, which is more necessary for health, then good diet; for of this men feed but at certaine houres, of ayre (which they draw in with their breath) every moment: and in the blessings of heaven, may be comprehended the fruitfulnesse of delicate fowle, who *flye above the earth in the open firmament of heaven*, Gen. 1.20.

blessings of the deep] That is, Springs and Rivers, (which water the earth, and refresh both man and beast) the usefull creatures that are in the waters: and since it appeareth, both by the benediction of Jacob, and Moses, that God meant very variously, and abundantly to blesse the Tribe of Joseph, *the blessing of the deep that lyeth under* may be in the Mines of the earth, whereof some are most necessary, some most precious. — Mines.

of the breasts and of] By multiplication of creatures, and of milke to nourish them: the blessing of the breasts is named first, because the nourishment is there provided before the creature be brought forth; for God in his fatherly providence (according to the Proverbe) never sends a mouth, but he sends meat for it: of the joyning of these two (*viz.* the bringing forth, and breeding or nourishing) in one person, see Annotat. on Chap. 21. vers. 7.

V. 26. *have prevailed*] That is, I have blessed thee in thy two sonnes, more then my father, or grandfather blessed their two sonnes; for my grandfather *Abraham* gave way that *Ishmael* should be cast out; and my father *Isaac* gave the blessing to me, from my brother *Esau*; but I have blessed thy two sonnes with a fatherly affection to them both, though I gave the preeminence to Ephraim the younger; Or the blessings of me thy father have prevailed above the blessings of my progenitors; for though thou hast had crosses, notwithstanding my blessing, I, though I had their blessing, have had more in number, and longer in continuance; or I have more expressly, or with more tendernesse of affection blessed thee, then my progenitors blessed their children; because from a child thou wast most deare unto me, both for thy beloved mothers sake, and for thine own: and finding thee alive, whom I supposed to be slaine; and not onely so, but so highly favoured of God and man, and so good and kind a son to me, and brother to thy brethren; that by thy meanes we enjoyd a safe, and comfortable, and honourable condition in a strange land, and an hard time; by the greatnesse and generalitie of the famine; I cannot but inlarge my benedictions towards thee, and strive to out-blesse my forefathers in multiplication of blessings upon thy head, above their measure; and my blessing added unto theirs will make thy condition more happy then mine hath beene.

utmost bound of the everlasting hils] Moses in the 33. of Deut. pronounceth a benediction of Joseph in these words; *Blessed be his land, for the chiefe things of the ancient mountaines, and for the precious things of the lasting hils*, Deut. 33. vers. 13.15. for there be precious blessings upon the hils, as Olives upon Mount *Olivet*, called (for the plenty and goodnes of them growing there) commonly in the Scripture *the mount of Olives*, as Matth. 21.1. Luk. 19.37. Act. 1.12. See *Adrich. Delph. Theatr. p.* 170. And on Mount Libanus there grow Olives, Cedars, Pine trees, sweet Cypresse trees, Fankincense, and other sweet gummes; besides, out of it flow many excellent veines of water, and from thence have many famous Rivers their Originall, *Adrich. Ibid. p.* 110. Expounding then the words of Jacob by the words of Moses, the meaning is, that he wisheth unto Joseph all manner of blessings, both from places neere and farre off, to come upon his head, as water falleth from the hils unto the valleys.

everlasting hils] Some hils, are hils of sand, or rubbish, lately heaped up; some are raised up by industrie of men, some are made, and some swallowed up by Earthquakes; but there are hils of more soliditie, and firmenesse, and such as are like to last to the worlds end: Jacob here meaneth the blessing of Joseph for continuance to be like unto them, and not onely to be plentifull in measure; but perpetuall in duration, and to hold out as long as the everlasting hils; and so it must imply the condition of obedience, as Deut. 28. 1.15. And he saith *hils* rather then *vallies* (though they also be perpetuall) because he implyeth an eminent happinesse, as discernible as an high hill, as well as an happinesse permanent.

that was separated] (Deut. 33.16.) When he was sold from his brethren into Egypt, and exalted to such an height above them, by his high and great authoritie in Egypt.

V. 27. *Benjamin shall ravine*] These words some understand of the Citie of Jerusalem, situate in the Tribe of Benjamin; where was the Temple, and the Altar, that like a Woolfe devoured the sacrifices; but it is a prophecie of men, not of stones, or fire; and of that Tribe was *Saul* the King, who was a great warriour, and made a prey of many people, 1 Sam. Chap. 11. & Chap. 14. and Saul the convert, who before his conversion

Augustin. Psal. 78. col. 877.

ravened like a Wolfe upon the flock of Christ, Act.9. verf.1,2. Gal.1.13. but the Prophecie is rather to be underſtood of the whole Tribe, which was greedy of the prey, rather of perſons, then of goods, and therefore had the heart to encounter with the other Tribes, when they were about ſixteene to one; for the Benjamites were but twenty ſixe thouſand ſeven hundred, and the reſt were no fewer then foure hundred thouſand, Judg. 20. verſ.15,16,17.

devoure the prey] That may be meant of the perſons of his enemies, devoured with the ſword, 2 Sam. 2. 26. This Prophecie ſome apply to the victory and prey of Saul, Eſther, Mordecai, who were of this Tribe.

and at night] As the Wolfe watcheth his opportunitie for prey, early in the morning, and late in the evening; ſo will the Tribe of Benjamin watch upon all advantages to ſpoyle his enemie: He beginneth in the morning, which noteth his forwardneſſe to warre; and holding out untill the evening, noteth his conſtancie in battell untill he conquer; for dividing of the ſpoyle is a conſequent upon victory. In likening Benjamin to a *Wolfe*, he may meane him no diſgrace; for God likeneth himſelfe to a *Leopard*, and a *Beare*, as well as to a *Lion*, Hoſ. 13.7,8. in regard of his wrath and rage when he taketh vengeance on his enemies; or if he meane it of Benjamin in an ill ſenſe, to ſignifie a mercileſſe diſpoſition, and an unſatiable greedineſſe after ſpoyle, (as it is probable he did) it is an argument that his affections were overruled by the Spirit of God; for Benjamin, as the ſonne of his old age, was moſt dearely and tenderly beloved of him, of whom he would have ſpoken better, if he had ſpoken of himſelfe, as his naturall and indulgent father.

V. 28. *All theſe are the twelve tribes*] That is, of theſe twelve ſonnes of Jacob, deſcended and were denominated the twelve Tribes of Iſrael: they are uſually numbred twelve, though there were thirteene, reckoning two Tribes for Joſeph which came of him; ſo that though ſometimes a Tribe be omitted (as *Simeon* in the benediction of Moſes, Deut.33. and *Dan* in the ſealing of the tribes, Rev.7. whereof ſee the reaſon Annot. on v. 17. of this Chap.) yet the number of twelve continueth, for where others are omitted, Levi is taken in; and the reaſon is, becauſe they are reckoned according to their diſtinct portions in the Land of Canaan, which the Levites had not; See Annot. on Deut. 10. verſ. 9. And for their order, ſometimes they are brought in according to their birth, as Gen.29. verſ.22, &c. & Chap.30. from the ſixth verſe forward, without any reſpect to their mothers, whether wives, or hand-maids; ſometimes they are mentioned according to the ſenioritie, or acceptation of their mothers; as firſt the ſonnes of Leah, then the ſonnes of Rachel, after them the ſonnes of Bilhah Rachels hand-maid, and laſt of all the ſonnes of Zilpah Leahs hand-maid; ſo are they ranked, Gen.35. verſ.23, &c. Sometimes they are brought in according to the order of birth, partly of dignitie, ſo Judah is named firſt, Revel.7.5. partly according to their lot in the Land of Canaan, and for that reaſon is Zebulun placed before Iſſachar, in this Chapter, though Iſſachar were the elder brother by the ſame father and mother, Gen. Chap. 30. 18. 20. Sometimes they are ranked ſo, as we cannot give a reaſon of their order, as in the benediction of Jacob here, and of Moſes, Deut. 33. where they both ſpake as they were moved by the holy Ghoſt; but for the moſt part Reuben is named firſt, not alwaies, as not in Numb.2.3. Revel. 7. Whence the Papiſts argument drawne for Peters great preeminence from a nominall precedence is convinced to be vaine; for Reuben did not excell, but loſt the birth-right; for Judah had the preeminence of the Scepter; and the Prieſthood Levi had; and the birth-right was given to Joſeph; and they cannot ſay that Peter was alwaies named firſt, for James was named before him, Gal.2.9.

Peter.

and bleſſed them] That is, having called them all together, and ſpoken to them in particular, he diſmiſſed them with a generall benediction, praying for them all; and though that he ſpake of Reuben, Simeon, and Levi, ſeemeth liker a curſe then a bleſſing, yet if he ſaid no more then hath beene noted, his whole ſpeech might be called by the name of *bleſſing*, the denomination being made according to the greater and better part; and it ſeemes they had their bleſſing with the reſt, for they had their portion of the Land of Canaan as well as their brethren, and their names were ſet in the precious ſtones of the breſt-plate of Aaron as well as the reſt, Exod.28.21. and of their Tribes are as many ſealed as of the reſt, Revel.7. verſ.5.7. and that ſevere reprehenſion of them by their devout and dying father, might worke upon them to repentance, and thereby make them more capable of their portion with the reſt, and ſo it was a bleſſing to them; and like unto a potion, though bitter in taſte, yet of wholeſome and healthfull operation.

every one according to his bleſſing] That is, the bleſſings are ſet downe, as they were particularly applied to every Tribe, according to their ſeverall references to his twelve ſonnes.

V. 29. *gathered unto my people*] That is, his ſoule to ſociety of the Saints above, *viz.* the ſpirits of juſt men made perfect, as Heb.12.23. See Annot. on Chap. 25.8. who are the people of his ſpirituall kindred; and his body to lodge with ~~with~~ the bodies to which he had alliance by the fleſh; thus he accounts himſelfe a Pilgrime here: See Chap.47.9. and thoſe his people, who are gone hence to the reſt and peace of a better world, to which he now apprehends himſelfe ready to paſſe; and his holy life makes him not doubt of an happy death, whereof he can both thinke, and ſpeake, with cheerfulneſſe and comfort.

bury me with my fathers] See Annot. on Chap.47. v.30.

V. 30. *In the cave, &c.*] He repeateth many particulars of this buriall place, to make his ſonnes the more mindfull of the Land of Canaan; and to furniſh Joſeph with more matter of excuſe to Pharaoh, when he ſhould make report of his requeſt, that it might be entertained without offence; and withall, having beene abſent thence by the ſpace of ſeventeene yeares, and having no written evidences to ſhew (for they were not in uſe at that time) he ſetteth downe the matter the more exactly, that his right to the buriall place might be the better cleared, if any other ſhould lay claime to it, or queſtion, or doubt of his intereſt in it.

V. 33. *he gathered up his feet*] Which (haply) hung down before, as he ſate on the bed ſide; and ſo he compoſed himſelfe quietly and deliberately for the ſleep of death, having enjoyed the uſe of memory and ſpeech unto the laſt; and ſo in the one hundred fourty ſeventh of his age, and the yeare of the world, 2256. he yeelded up the ghoſt. A life and death worthy our moſt ſerious thoughts; for *marke the perfect man, and behold the upright*, (ſaith David) *for the end of that man is peace*, Pſal. 37. 37. and though as perfect and upright as man may be, his peace may be put off, till towards his end; few men had more croſſes in their lives, none more comfort at their deaths, then Jacob: If it be our lot to follow him in afflictions, let us hold on our pietie and patience, as he did; and we ſhall be ſure of peace at the laſt, a laſting peace that never ſhall have end.

CHAP. L.

Verſ.1. *And Joſeph fell upon his face*] All the brethren of Joſeph it is like (unleſſe Simeon and Levi through offence at their fathers reproofe and imprecation were more diſpoſed to anger then griefe) ſhewed themſelves mournfull for the death of Jacob, but if they did, Joſeph as in other commendable endowments, ſo in this exceeded them all: every word of the Text importeth a ſad weight of ſorrow, whereby we may obſerve him a better ſonne to his father as before, and after this, a better brother to his brethren, then they were to him; Religion doth not reject naturall affection, but rule and governe it; ſometimes intending, ſometimes abating the force of it, that it may be proportionable to the cauſe, and the perſon; and here we ſee in Joſeph the combination of piety and charity, in an eminent degree. None of all the ſonnes of Jacob more devout towards God, or more kind to his kindred, whether in direct or collaterall line; if then parents would have their children to be good children to themſelves, let them by prayer, and precept, and example, doe what they can to make them good children to God. See Deut.6.7,8. Epheſ.6.4.

wept upon him] Some men account weeping an argument of womaniſh weakneſſe; but we find, that men of an excellent ſpirit have beene noted for their weeping, as *David*, 1 Sam. 30.4. 2 Sam.3.32. & Chap.12.22. & 13. 16. & 18. 33. *the man of God*, 2 King.8.11. *Hezekiah*, 2 King.20.3. *Nehemiah*, Chap.1. verſ.4. yea *Chriſt* himſelfe, who was never knowne to laugh, is recorded twice to have wept, once over dead Lazarus, Joh. 11. 3. another time over the foreſeene deſolation of Jeruſalem, Luk.19.41. and *Joſeph* is recorded to have wept ſeven times; the *firſt* time we read of, is Gen.42.24. the *ſecond*, Gen.43.30. the *third*, Chap.45.2. the *fourth*, Chap.46. verſ. 29. the *fifth*, in this verſ. the *ſixth*, verſ.10. and the *ſeventh*, verſ.17. of this Chapter. Jacob mourned much for Joſeph when he thought he was dead, Chap.37. verſ.34. now Joſeph repaies thoſe tender teares; and notwithſtanding his Courtly dignity, his naturall pietie ſeriouſly laments the loſſe of the Arch Patriarch, his father: and this affection of ſorrow, and expreſſion of teares is lawfull, if it neither be produced from diſtruſt, nor proceed to exceſſe; yea the want of it is a fault. Iſa.57.1. See Act.8.2.

and kiſſed him] Though many things were in uſe with the Patriarchs, before they were put into precept in the Leviticall Law, that which made men uncleane by touching of the dead, Numb.19.11. was none of them; yet ſome take it that the touch of the dead was not forbidden; but if a man did touch he was ceremonially uncleane ſeven dayes, and was to purifie himſelfe by precept in a ceremoniall manner there preſcribed, v.12. which if he did not performe, he was an offender, but not by touching ſimply, of which there was no expreſſe prohibition. Howſoever it were then, now there was none; and Joſeph expreſſing

The thoughts of those dear, precious, and gracious Saints that are gon into the Grave and into Heaven ——— that have led us the way into the Cave of Machpela; may sweeten and encourage our passage after them; and make us holily willing and desirous to be with them! There is Abraham & Sarah — there is good Company in the Grave. Good women, be not afraid of the Grave: there is Sarah, whose Daters you are. All the Saints are gathered to the Cave of Machpela when ye dye; i.e. laid up in a Bed of Rest & Peace, [Isa. 57.2.] in a Sweetned & Spiced Grave in Union to Chr and the Stock of Abraham — &c. Mitchel.

A burying place for us Gentile Strangers hath the price of the blood of Chr purchased. Every Burying place is to the faithfull as ye Cave of Machpela. Look to the Burying place; you may say, There is such a precious Minister, such a Godly Magistrat, such a Sweet Christian; and there I buryed Leah ———

49.28. Blessed] There is a Blessing in Reproof and Chastisement, to the people of God. ——— Oh there is a Blessing in it, that the L. will only chasten us and check us, not cast us off. If He own us as his people, and give us a portion in his Covenant, and Canaan among his people; we have a Blessing from Him then tho He smite and smite us; tho we have a Rod with it. Ps. 89.30–34. Mitchel.

pressing his deare affection to his dead father, yet on the earth, and not long after to be laid within it, broke no part of his due obedience to his heavenly father. And here we see that though there be great difference betwixt a living and a dead body, and that difference cause a perpetuall separation of the dead from the living, (how kind soever they have beene in communion of life) yet filiall affection in a good sonne towards a good father, dieth not when he dieth, but surviveth, and sheweth it selfe by offices of love afterward: and there are the like workings of good will in other relations both of kindred, and of friendship, which sometimes are manifested by the lips when they are closed to kisse, as well as when they are opened to professe a deareneſſe of respect: so was it with Joseph towards Jacob in this place; wherein there might be (and some say there was) somewhat of ceremonie, as a funerall usage in former times; which hath descended to latter ages, and is used in some places among Christians to this day; though not alwaies with such sinceritie as in this act of Joseph; for sometimes it is done with so much hypocrisie, betweene such as have beene unequally yoked, (as where personall liking is not reciprocall) that they have kissed those when they were dead, whom they could have found in their hearts to have killed, while they were alive.

V. 2. *his servants the Physicians*] The word for *Servants*, in the Originall is *ghnabadim*, which is used of serving of God, Deut. 6. 13. Isa. 19. 23. Psal. 2. 11. and of man, Gen. 25. 23. 1 Sam. 4. 9. 1 King. 12. 7. and of the tilling of the earth the same word is used, as if it were a serving of the earth, 2 Sam. 9. 10. And the word rendred *Physicians* is *Ropheim*, of *Rapha*, which properly signifieth *to heale*, or *cure*, literally the body, metaphorically the mind; the word *Rephaim*, or *Raphaim*, as *Nephilim*, *Anachim*, *Emim*, *Zuzim*, and *Zamzummim*, are commonly conceived to be Giants; but *Jacob Boulduc* takes paines to prove them to have beene eminent men for religion and holinesse of life, *lib.* 1. *cap.* 3. & *cap.* 10. & *cap.* 19. of his Booke *of the Church before the Law*; but here doubtlesse the word is to be taken not in a religious, but in a civill, or physicall or medicinall sense; where we see the practise of physick, and the approbation of Physicians is very ancient; and it was but the ignorance of the Romanes, who when they came from Greece to Rome, banished them by the counsell of Cato, as sent by the subtle Greeks to torture the Romanes, *Morn. de verit. Relig. c.* 8. *p.* 101. And yet some ignorant Physicians there might be who might be as like to kill as to cure; for the knowledge of physick at the first (as it falleth out in other professions) was but little, else should not men have beene Deified for so small a matter as the skill of drawing of a tooth, and of loosening the body by a purgation, as AEsculapius was, *Cicer. l.* 3. *de Nat. Deor. p.* 248. Nor would Menecrates have taken so much upon him for the curing of his Patients, as to assume unto himselfe the title of Jupiter, *Aelian. Var. Hist. l.* 12. *c.* 51. But though Physicians how excellent soever, be not to be esteemed Gods, yet their calling is honourable, and of their calling have beene very excellent men, as Luke who was one of the foure Evangelists, called by Paul *the beloved Physician*, Col. 4. 14. who though he began in the flesh, ended in the spirit, contrary to those carnall and unconstant Galatians, Gal. 3. 3. and was constant to his holy companion Paul when all others forsooke him, 2 Tim. 4. 10, 11. And though it be so honourable, yet might they without disparagemẽt be servants to Joseph, because he was so great a man that throughout the whole Kingdome of Egypt none might lift up an hand or a foot without him, Gen. 41. 44.

embalmed] That is, bespiced, or sweetned the dead body, thay it might not be of an offensive smell to such as came neere it. The Egyptians, because they wanted convenient and seasonable buriall places, by reason of the inundation of Nilus, and would not burne their dead bodies (because they thought fire a wild beast, as the Persians did not burne their dead, because they esteemed fire to be a God) betooke themselves to the art of embalming; and therein have been so good proficients, that they have kept some of them thousands of yeares; and from Egypt they are transported into other parts of the world to be used for medicine. And hence the Jewes brought their custome of embalming, which they used in the buriall of Kings and great men, as of Asa, 2 Chron. 16. 14. and of Christ, for which they made use of *Myrrhe* and *Aloes*, Joh. 19. 39. *Myrrhe* (so called from the Hebrew word *Mor*) is a gumme issuing out of a tree, in taste bitter, but in smell very sweet; and therefore the graces of Christ and his Church are compared to it, Cant. 1. 13. This was a principall ingredient into the pretious oyntment of the high Priest, Psal. 133. 2. which with other spices was made into a curious confection by the Apothecary, Exod. 30. 25. *Aloes* (so named of the Hebrew word *ahalim*, or *ahaloth*) is a sweet wood, whereof perfumes were made; with these other sweet odoriferous ingredients were compounded, and the more for that the body was to be carried a great way to the buriall, and because the Egyptians were curious this way, as *Herodot.* sheweth, *lib.* 2. and their curiosity now and then proceeded to a ridiculous vanitie, for sometimes they furnished tables with meats, and set them before the dead, as if they were to take their meales like living men; and they used to keep their parents dead bodies at home, and sometimes to pawne them, and he that did not redeem such a pawne, was held infamous. By this embalming, the godly which survived might be admonished of such a corruption of nature by sinne, as makes the body of the most holy Saint subject to an ill and unsavoury sent; only Christ was embalmed without necessity, for his Body was secured from corruption, Psalm. 16. 10. Act. 2. 31. and 13. 35. though haply they that bestowed that cost and paines upon it, did not thinke so of it: the Papists will not permit him that peculiar priviledge, but as they make the Saints partners with Christ in other his prerogatives, so do they in this; for they tell us of *Fr. Xaverius*, one of the first ten that set up the Society of the Jesuites, that his dead body after fifteene moneths was found covered with lime, and that it was not only untoucht, or untainted, but that it breathed out a very sweet smell to them that came neere it. So *Bellarm. de notis Ecc. l.* 4. *c.* 14. *Tom.* 2. *p.* 274. and of their Saint *Catharine*, he saith he saw her body at *Bononia* entire, and uncorrupt, though shee died above an hundred years before his time; and he saith the same of the body of their Saint *Clare*, though shee had been dead about three hundred yeares before; *Bellar. de Relig. sanct. libr.* 2. *cap.* 3. *Tom.* 2. *p.* 933. Lastly, religious persons hereby meant to remember themselves of the resurrection of the body, and the preservation of it eternally afterwards.

V. 3. *Threescore and ten dayes*] The time of mourning for the dead among the Hebrewes was thirty dayes, Numb. 20. 29. Deut. 21. 13. and 34. 8. and the Egyptians mourning seventie dayes, may seeme to out-sorrow them in time, but for degree of griefe, doubtlesse the Israelites exceeded them; But in this mourning, it is like there was a meeting of the Egyptians and Israelites custome together; the Israelites agreed with the Egyptians in the long and curious ceremony of embalming for forty dayes, which were dayes of sadnesse, because they were spent in applications to the dead; and the Egyptians agreed with the Hebrews in their thirty dayes of mourning, in the places fore-mentioned. There is afterward mention made of a mourning by the space of seven dayes, vers. 10. those were solemnized in Canaan somewhat neere the buriall, but whether next before, or next after it, is uncertain; these were spent in more serious sorrow, the greater number were rather ceremonies of mourning, and consisted much in forbearance of white and glorious apparell, of delicacy in dressing and trimming the body and the haire.

V. 4. *Joseph spake unto the house of Pharaoh*] That so great a favourite, so honourable a person as Joseph was, should need mediatours to the King, or that he should use them without need, may seeme not to consist with his preeminence, or prudence; yet there might be many reasons for it; it might be his modestly, to be beholding to some Courtiers to mediate for him with the King, who haply had done the like office for them; and by making them mediatours, he tooke occasion to give them full information, and satisfaction touching his motion, and to engage them to speake for it, who otherwise would be forward enough to frame exceptions against it, and to traduce him for it, as if he meant to desert the King, or did disdain his Kingdome, as not good enough for the interment of his dead Father, which had kept him while he was alive: And he might have cause to feare offence the rather, if (as it may befall the best and worthiest men, by the fickleneſſe of the Kings favour, or the falshood of supplanting Courtiers) his authority and acceptation were any whit weakned, the times of necessity which caused his advancement, being now expired. Or it may be the ceremony of mourning required his residence about the dead corps: Or last of all, perhaps it was against the ceremony of the Court, for a man in a mourning habit to appeare in the presence of the King, as Esth. 4. 12. For such reasons as these, (and it may be there were others, which Josephs wisdome might keep to himselfe, or communicate unto the servants of Pharaoh) might he at this time make use of such intercessours, to make knowne and present his request to Pharaoh.

V. 5. *Made me sweare*] That he may not seeme to disdaine the buriall of the dead among the Egyptians, he pleads the obligation of an oath from his dying father, that so if any exception should arise, it might die with him; for men are not so apt to cavill at the dead, as at their survivers, nor at what is pleaded by necessity, as what is in our liberty to do, or to leave undone; least of all is it offensive which is done out of conscience to God, and fidelity to the dead, whereof the light and instinct of nature makes men piously and affectionately apprehensive, though they want the institution of the true religion.

which I digged] Or, *bought*. For a word which is a descendent of the same root is put for buying, Deut. 2. 6. Hos. 3. 2. So they that thinke it hard to say, that Jacob digged the buriall place which was prepared by his grand-father Abraham, suppose it to be more like that Jacob might buy it, not in regard he was in the loynes of his grand-father when he bought it, (for so he might as well be said to dig it as to buy it) but because his title might be questioned, and his possession disturbed, and so he

might be compelled to pay for that againe, which his grandfather had purchased before. But it is most probable that the buriall place, which Abraham bought, was so spacious that he and his son, and grand-children, might dig themselves severall cells or repositories for their dead bodies in it, as they conceived they might have occasion to make use of them; and it was the manner of many in former times so much to mind their mortality, as to build sepulchres for their dead bodies, as well as to build houses for living habitations.

bury me] The bodies of the dead have in divers ages and countreys been diversly disposed of; some have been embalmed and not buryed, as hath been noted of the manner of the Egyptians, some buryed without embalming, as the ordinary people every where, some embalmed and buryed, and of them some had the Aromatick spices incorporated into their bodies, and some had their dead bodies laid upon them and so were buryed; for some sweet odours were burned at their buriall, 2 Chron. 16. 14. & Chap. 21. 19. and sometimes the bodies themselves were burned, 2 Sam. 31. 12. And this among the Jewes; among the Romanes burning was taken up by Sylla, that others might not doe by him, as he did by Marius, whose reliques he removed from their buriall place, and scattered them abroad: *Cic. lib. 2. de leg. pag.* 340, 341. *Plin. Nat. Hist. lib. 7. cap.* 54. and some people wrapped their dead in skinnes, and hanged them up upon trees; so did the Colchi. *Aelian. Var. Hist. lib. 4. cap. 1.* Yet buriall, as it is most ancient, so it is most ordinary; so that to want it is complained of as a calamitie in respect of Gods people, Psal. 79. 3. and threatned as a judgement on the wicked in generall, Jer. 7. 33. and on Jehojakim in particular, of whom the Lord saith, *He shall be buried with the buriall of an asse*, Jer. 22. 19. that is, not buried at all, but cast out of the gates to the common dunghill, where dogs and fowles may devoure his body as the body of an Asse. *Dub.* But is not burning better then burying? *Answ.* In some respects it is, for so neither men nor devils can abuse the body of the dead; but in this respect buriall is better: First, because it is more answerable to Gods decree and doome concerning man; Gen. 3. 19. Secondly, because it is a sowing of the body in the earth, *with expectation of* the resurrection of the dead, *as of the sowen corne*, to which the Apostle compareth it, 1 Cor. 15. 36. 42, 43. and in this respect it is not fit that any creatures, who are not raised from the dead, should be solemnly buried; which was practised by Poliarchus, who used with great solemnitie to bury his dead dogs, and cocks, which he tooke delight in, and to set up pillars, and write Epitaphs upon their graves, which is noted as a luxurious vanitie by Aelian; *Var. Hist. lib. 8. cap. 4.*

V. 6. *as he made thee sweare*] The very infidels would have oathes performed.

V. 7. *all the servants*] A very great number of them; for *all* is sometimes used for *many*, as Matth. 3. 5. as *many* is put sometimes for all, as Rom. 5. 19. *By one mans disobedience many were made sinners*, that is, *all*. It is not usuall for Court grace to hold out so long as Josephs did, especially to one of another nation; but being the favorite of God he made him the favourite of great men; and such was his prudence, and sweetnesse of disposition, that he kept the height of honour without hate or envy.

V. 8. *onely their little ones, and their flocks and herds*] The little ones could not looke to themselves, much lesse to their flocks and herds, therefore some great ones were to be left, to take the charge, and care of both.

V. 9. *a very great company*] Some for defence and inforcement in case they should be assaulted by the Canaanites in the way, or their way stopped, or the buriall place denied; and for Jacobs more constant and honourable memoriall, for as he honoured God in his life, so he is honoured at his death; for *them that honour me* (saith God) *I will honour*, 1 Sam. 2. 30.

V. 10. *valley of Atad*] The place is so called from the multitude of brambles or thistles, for *atad* signifieth *a bramble* or *thistle*; in after times it was called *Bethagla*, that is, *the house of the wayne* or *circuit*, (as many expound it) for the first part it is *Beth*, *a house*, and for the rest, some conceive it is derived from *galal* which signifieth (among other acceptions) *to lead* or *compasse about*, as those that mourned for Jacob went about to bring him to his buriall place, or compassed his corps, or grave, about with great solemnitie.

beyond Jordan] If they went the next way from Egypt to the buriall place (which was the cave of Machpelah before Mamre) that was in respect of Egypt on this side Jordan; and then their mourning at *Atad* or *Bethagla* was well toward fiftie miles beyond the sepulchre; if so, they buried the corps afterward, and then there were so many miles of lost labour in comming backe to do it, for which no good reason can be rendered. It may be more probable that they went about, though not for feare of the Canaanites, (for the Egyptians at that time were more formidable to the Canaanites, then the Canaanites to them) nor that they mystically went that way, by which the Israelites afterwards were to passe from Egypt into Canaan, yet for more commodious passage for so great a company, which could not conveniently travell in a narrow way, they fetched a compasse about, which occasioned them to passe the river Jordan before they could come to *Atad* or *Machpelah*, which was beyond Jordan, not onely in respect of Moses his abode when he wrote this story, but in respect of the locall situation in the order of their journy. Some learned Hebricians make a great difference betwixt *begueber* and *megueber*, the former they will have to signifie *on this side*, the latter *beyond*; but they make not good their observations by any fit instances, nor will their exposition sort with the situation of places, according to the exact topography of this journey.

sore lamentation] The Egyptians made very great shews of much mourning; see the Annot. on v. 3. They mourned by themselves, and Joseph and his company by themselves; and howsoever that mourning of the Egyptians were full of vanitie and superstition, yet that of Joseph (it is like) was grave, religious, and sincere, with such discourse as so holy an example might minister unto them.

V. 13. *field of*] The most ancient buriall, even of the best beleevers, and most religious persons, was in the field; for that purpose Abraham bought this field of the children of Heth. Chap. 23. v. 17, 18, 19. And Moses was buryed in a valley, though the particular place of his sepulchre be unknown, Deut. 34. 6. And so were Kings also buryed, some in their fields, 2 Chron. 26. 23. and some in gardens, 2 King 21. 18. And so was our Saviour buried, Joh. 19. 41. The heathens in their burials observed a double caution; the one that the dead should not be buryed in cities; which was forbidden by the Emperour *Adrian*, upon a penaltie of fourtie crownes upon them that did it, and the Magistrate that suffered it: *Cœl. Rhodig. Antiq. Lect. lib. 17. cap.* 19. The other, that out of cities buriall places should not be made in fruitfull, but in barren ground. *ib c.* 20. So Plat. in his second book of Laws among the lawes of Lycurgus, one was that buriall places should be in the ground neere to Churches and round about them, that youth accustomed to the sight of graves might be the more hardened against the apprehension of death. Plutarch in the life of Lycurgus, p. 58. Among Christians the places of interment are used with much difference; some bury in places remote from the communion of men, some in Churches, and Churchyards; At the first, buriall in the Church was allowed onely to the patrone or incumbent; after, such as were of eminency for holinesse, or estate, were admitted to it, as by especiall priviledge; now it is so common, that it becomes very incommodious to humane society; besides, many are so tainted with superstition in it (though they be not Papists, who most abound with that vanitie) that if their friends, children, or other kindred dye of the pestilence, they thinke they are not buryed like Christians, unlesse they be laid where others are, who did not dye of a contagious disease. *Dub.* But is it not better ordinarily to bury in Churches and Churchyards then else-where? *Answ.* First, In respect of the dead it is all one whether he be drowned, or burnt, or buried; and if buried, all one where the grave is made for him. Secondly, in respect of the living, it is noysome and unwholesome to bury there whither the living have often occasion to make their recourse; especially, in pestilentiall times, and most of all if the graves be not digged very deep. Thirdly, though we put no religion in places in the time of the Gospel; yet it is not comely for religious persons to make the house of God a Golgotha. *Dub.* But is it not lawfull for any to be buried there? *Answ.* Yes, for the bodies of the Saints, having been living Temples of the holy Ghost, 1 Cor. 6. 19. are better then the materiall Temples of wood and stone. But yet they that survive (if a living dog be better then a dead lion, Eccles. 9. 4.) are more to be respected then the bodies of the dead; especially, in this locall ceremony, which doth them neither good nor hurt; and so it were simply better that none at all should be buried in Churches, then that it should be so common as now it is.

of Machpelah] See Annot. on Chap. 23. 9. & Chap. 49. 30.

V. 16. *sent a messenger*] Hebr. *they gave charge*, or, *advertisement to Joseph*, without any expresse mention of a messenger, or messengers; yet such were used, two say some Hebrewes, and they name them, *Dan* and *Naphthali*, who were brought up together with *Joseph*, and sociably imployed in attendance on *Jacobs* flocks, Chap. 37. 2. Others take it to be rather *Benjamin*, who was most gracious with *Joseph*; both are uncertaine; all that may be safely affirmed in this matter is, that some one was employed in the message who was no stranger, and such a one as was worthy of such trust.

thy father did] It is not like their father knew it, (so charitable was Joseph to his brethren, so chary of his good fathers contentment) for if he had known, he would have given some touch of it in his speech to his sonnes, Chap. 49. as well as he did of the faults of Reuben, Simeon and Levi; and if he had known it, Jacob knew Joseph to be so good, that he would need no such message to doe them no hurt; It is probable then, that their guilt making them afraid, they fained somewhat in their fathers name, that might deliver them from their brothers displeasure.

V. 17. *so shall ye say unto Joseph*] To make their peace with Joseph,

Joseph, whose goodnesse was suspected by their guilt, they plead for pacification and pardon by many arguments; First, by the desire of his most honoured, and dead father, whose request to Joseph had the power of a command, which he might have charged upon him with an oath, as vers. 5. Secondly, the relation of brethren, who under that title were to be tenderly dealt withall, though (when time was) they did not deale with him accordingly. Thirdly, as penitents, they confesse a fault, and crave pardon; and as unworthy to be called Jacobs sonnes, they call him Josephs father, wherein also they insinuate his paternall tendernesse to Joseph, loving him more then all his other children, Gen. 37.3. Fourthly, they adde to these motives of charitie, a motive of pietie, which is, their agreement and consent in the service of God; *Forgive the trespasse of the servants of the God of thy father*; by which phrase *the God of thy father*, they seeme to imply, that as Joseph loved his father for Gods sake and his own; so they would have him love God for his fathers sake; and by pleading thus, they meane that having one God, they should be at one among themselves.

wept] As pitying their perplexity, and grieving that they made doubt of his good will towards them, of whom they had so good proofe before his fathers departure out of this life.

V. 18. *fell downe*] Here againe they confirme the prediction of Josephs dreame, Chap. 37 vers. 7, &c.

V. 19. *am I in the place of God*] Or (as some Hebricians render the words) *am not I under God?* First of the former reading. They had called themselves *Gods servants*, vers. 17. and presently they fall downe before him, vers. 18. and call themselves *his servants*, as if they put him in Gods stead, by fearing him more then God; for it seemes they feared his revenge more then Gods vengeance; This might make him thinke worse of their homage done unto him, then at other times before, and give him occasion to aske this question, *Am I in the place of God?* that is, in Gods stead to revenge my selfe, or take vengeance into mine hands, which belongeth to him; See Deut. 32.35. Rom. 12. 19. Heb. 10.30. Or, may I take upon me to turne that to your hurt, which God hath ordered and disposed for your good, as if I were a God as well as he? The former exposition hath best coherence with the words that went before, and the latter with those that follow after; and either may be true. Secondly, the other reading, *am I not under God?* may beare this sense; If God who is rich in mercy doth abundantly pardon the penitent, why should I, who am under him, and in subordination to him, be obdurate against my relenting brethren?

V. 20. *but God*] You plotted, but being but men, could not performe; but God, whose will is his deed, really made good his gracious purpose towards you. Gods godnesse over-masters the malignitie of men, turning their evill into good, and making a medicine of a poyson; See Psal. 119. 71. In this acknowledgement Joseph taketh off the thankes and praise of their preservation from himselfe, and giveth it to God. See Gen. 45.5. Act. 3.12,13.

much people] The Egyptians, and other people, who in the famine were furnished with corn, by the store which Josephs providence had laid up in the years of plenty.

V. 21 *nourish you*] By their plot, Joseph was like to perish, or famish in a pit; but he, when he had them in his power, was so farre from returning them like for like, that he recompensed their wrongs with beneficence, doing good for evill, (which our Saviour requireth of Christians, Matth. 5.44.) overcoming evill with good, as the Apostle prescribeth, Rom. 12.21.

V. 22. *fathers house*] That is, his household, or family, called *the house* by a figure which putteth the thing containing for the thing contained.

V. 23. *third generation*] In the Originall they are called *sonnes of the third*, that is, grandchildren to Ephraim in the fourth, and to Joseph in the fifth degree; so Ephraim (though younger then Manasseh) exceeded him two descents; for Joshua was the seventh from Ephraim inclusively, 1 Chron. 7. 26, 27. but Zelophehad (who was contemporary with Joshua and died in the wildernesse) was but the fifth from Manasseh inclusively, Numb. 27.1. and so Jacobs Prophecie of Ephraims more numerous posteritie, Chap. 48.19. took effect betime, even while Joseph lived.

the children also of Machir] Or, *the sonnes of Machir*: (for the word in Hebrew is of the Masculine gender) whereby some understand onely *Gilead*, by an Enallage of number, the plurall number for the singular; as Gen. 46. 23. Matth. 27. 44. Luk. 23. 36. Yet we find in the genealogie of Manasseh that Machir had two wives, and though by the one he had but one sonne, who was named *Gilead*; by the other he had two sonnes, *Peresh*, and *Sheresh*, 1 Chron. 7. 16. but these of the second marriage haply were not borne in Josephs time, for he lived but fiftie three yeares after his father Jacob.

brought up upon Josephs knees] The words according to the Originall are, *they were borne on Josephs knees*; a phrase most properly used of the female sexe, Gen. 30.3. as that of coming from between the feete, Deut. 28.57. yet as this latter is sometimes figuratively applied to men, as Gen. 49.10. so may the former be, in that loving fathers delight to see their new borne babes, children, or grandchildren, and to shew such kindnesse to them, as may well be expresst by laying on the knees, or sitting on the lap.

V. 24. *surely visit*] He speaketh this by the Spirit of Prophecie to exhort his brethren to have full trust in Gods promises for their deliverance, and to stirre up their memories and meditations of them, by bringing of his bones to take possession for him, though dead before.

V. 25. *tooke an oath*] As his father tooke an oath of him, vers. 5. so did he of his brethren, and kinsmen, though not for his buriall, yet for the bringing of his bones into the promised Land upon their deliverance from the Egyptian Tyranny, which was not to beginne untill Josephs person were out of sight, and his good deeds out of mind, Exod. 1.8. This deliverance was accomplished about one hundred and fourtie years after his death, which fell out in the yeare of the world (as some reckon) 2309. as others, 2399. the reason of which difference ariseth from the divers account of the birth of Abraham; which some referre to the seventieth yeare of Terah, some to the one hundred and thirty, and some place Cainan in the genealogie, and allow thirty yeares to his age, whom others omit.

of the children of Israel] It is not said, *of his brethren*, because they might all of them be dead before the Israelites departure out of Egypt, and it is like were so, for all of them (but Benjamin) being elder then Joseph, it is not probable that they, or any of them, outlived him one hundred and fourty yeares; of Levi we find that he lived one hundred thirty seven yeares, Exod. 6. 16. the Scripture being silent of the age and time of the rest; therefore it is most like that this oath concerning the translation of Josephs bones, was so often renued and taken againe, or at least remembred and reported by the parents and their children, that it might be surely performed by that generation, in whose time their deliverance was brought to passe.

ye shall carry] After God hath visited you in mercy, you shall depart hence, and take possession of the promised Land; in the meane time he desired not his body to be carried out of Egypt, as his fathers was; for the Egyptians would have taken it ill from him, though from his father they did not: besides, it was some comfort to his surviving kindred, that he was (though but in his body, and at last, but in his bones) remaining with them; whereby his memoriall was had in more honour with the Egyptians; and the Israelites might expect the more favour from them while Joseph their brother was remembred among them.

my bones from hence] From Egypt, which was accordingly done, Exod. 13.19. and the place whither they were brought was the Land of Canaan, which was the Land promised to Abraham, Isaac and Jacob, as is said in this place, v. 24. and they were not carried thither, or kept here, for reliques to be worshipped, but to be buried, and so they were, Josh. 24.32. Nor were they brought to Canaan as by way of restitution, because Joseph was sold thence, for that had been but as if he that had stollen a bagge of gold, should restore the empty bagge, when the gold is gone; besides he was sold from *Dothan*, Gen. 37.17, &c. and the remainders of him were buried at *Shechem*, Josh. 24.32. Nor did he desire to be removed into the Land of Canaan, because (as some Jewes have conceived) there will be a readier resurrection from that soyle, then from any other, for that is but a vaine fancie, which Josephs wisdome could not imagine: But to testifie his assured beliefe that God would make good his promise for the Israelites deliverance from Egypt, and their settlement in the Land of Canaan; and his love to his Progenitors, with whom he desired communion both living and dead; and to stirre up the memories and meditations of his brethren and kindred, concerning the promises that God had made to their Progenitors for the possession of the Land of Canaan.

V. 26. *an hundred and tenne yeares old*] Whereof fourescore yeares passed in an honourable Principalitie in Egypt; for he was advanced in the thirtieth yeare of his age, Gen. 41.46. and about nine yeares after he received his father in Egypt, and presented him before Pharaoh, after the seven plentifull yeares and two of the yeares of famine were expired: See Gen. 45.11. & 47.1. after which time he held on his dignitie and authoritie seventy one yeares; which added to the thirty, and the nine yeares forementioned make up the just number of an hundred and ten yeares.

embalmed him] See Annot. on vers. 2.

in a coffin] Chest, or Arke; for the word *aron* here used is the same which is used for the Arke of the Testimonie or Covenant, Deut. 31.9. yet though they agreed in name, they differed much in their fabrick, both for matter and figure; and were placed at a distance one from the other; for the Arke of the Testimonie was kept in the Holy of holies of the Tabernacle, where no other Arke or Coffin was admitted; so there were two Arkes when the Temple was built; that of the Covenant, and another which had an hole in the top of it, to receive the oblations for the repaire of the Temple, which was placed neere the Altar on the right side, at the entrance into the house of the Lord, 2 King. 12.9,10.

An Appendix to the Historie of the buriall of *Iacob* and *Ioseph*, clearing the doubts of *Stephens* speech, *Act.* 7. 16. concerning the buriall of *Jacob* and the fathers in *Sichem*, in the Land of Canaan.

THere is none, that frequently, and with an attentive mind is conversant in the holy Scripture, but upon his reading the Historie of this fiftieth Chapter of Genesis, will transmit his thoughts as farre as to the speech of Stephen in the seventeenth of the Acts of the Apostles, vers. 15,16. and he that reads that passage, will reciprocate them backe againe to this story, and it may be also to the 23. Chap. vers. 16,17,18,19,20. and the 33. Chapter and 18. verse of this booke; and to the 24. of Josh. 32. and therefore it is not out of place, nor out of season, here to search for a solution of that difficultie, which, while it is doubtfull in the Acts, casts back a shadow of obscuritie upon those places of the Old Testament, which will not vanish untill this Text breake out with some more brightnesse of illustration, then from so short an exposition as a marginall note can be expected, and such an one is that which is upon Acts 7.16. forementioned; for when that was made (and the same may be said of some others) the Printer had no purpose to publish a Commentary on the Text alone, but to affixe the exposition of it to the margine of the Bible, otherwise they (who have made briefe notes) as they were well able, so would they have beene very willing to have made large Annotations; though in such varietie of Agents as have contributed their paines to this worke, it may be some (according to the divers inclinations and bent of their genius) laboured for *Laconicall* brevity, that they might say much in few words, while others gave more way to an *Asiaticall* length, lest they should be so short as not (by an ordinary Reader) to be understood.

Now for the more cleare and full discussion of the doubts in the speech of Stephen, it will be convenient briefly to set downe, *first* the words of Stephen, which are these, *So Jacob went downe into Egypt, he and our fathers, and were carried over into Sichem, and laid in the sepulchre which Abraham bought for a sum of money, of the sonnes of Emor, the father of Shechem.*

And

Anno mundi, 2309. Or. 2399.

And *secondly*, the originall Stories of the Old Testament, whence they are taken and whereto they referre; as *first*, that in Gen. Chap. 23. *Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, foure hundred shekels of silver, currant money with the Merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession, in the presence of the children of Heth: And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place, by the sonnes of Heth*, v. 16, 17, 18. & 20.

Secondly, that in Chap. 50. vers. 13. --- *his sonnes carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite before Mamre.*

Thirdly, that of Joshua, Chap. 24. vers 32. *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcell of ground which Jacob bought of the sonnes of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.*

To which we may adde (and it will helpe to solve the doubt) a passage out of the Gospel of John, Chap. 4. vers. 5. *Then cometh he to a citie of Samaria, which is called Sychar, neer to the parcell of ground that Jacob gave to his son Joseph.*

Out of which we will first gather up what is without controversie: secondly, we will set downe the severall doubts which arise out of the seeming contradiction of one Text to another: thirdly, we will endeavour the resolution of them, so as may be with most securitie to the credit, and authority of the Scripture.

First for the first, It is cleare that the field, and burying place which Abraham bought, Gen. 23. from v. 16. to the 20. & Chap. 50. 13. is not the same which Jacob bought, Gen. 33. 18, 19. & Josh. 24. 32. For they were divers in respect of *name, situation*, or *place*, of *use*, of *price*, and of *persons*.

1. For the *name*; that of Abraham was called *the field of Machpelah*, that of Jacob had no such name, but was called *a parcell of ground which he bought of the sonnes of Hamor*, Josh. 24. 32. *which he gave unto his soune Joseph*, Joh. 4. 5. and which *became the inheritance of the children of Joseph*, Josh. 24. 32.

2. For *place*; the field of Abraham was before, or over against Mamre, or Hebron, in the Tribe of Judah; that of Jacob was neer the City *Sichem*, or (as it was corruptly called in our Saviours time) *Sychar*, Joh. 4. 5. a Citie of Samaria, in the tribe of Ephraim, at about the distance of 22. miles, accounting for a mile as much in length as takes up an houre in ordinary travaile.

3. For *price*; that of Abraham cost *foure hundred shekels of silver*, Gen. 23. 16. that of Jacob cost but *an hundred pieces of silver*, Josh. 24. 32. Heb. an *hundred lambs*, or an hundred silverlings, stamped or marked with the representation of a lambe.

4. For *use*; the field of Abraham was bought for a burying place at first, and *there Abraham and Sarah his wife, Isaac and Rebekah his wife were buried, there* (saith Jacob) *I buried Leah*, Gen. 49. 31. and there Jacob bespake his own buriall place, vers. 29, 30. Chap. 50. v. 5. and there was he buried, Gen. 50. 13. but the field of Jacob was bought for another purpose, and was first used, not for a buriall place for man, but for an Altar for God; Gen. 33. 20. although afterward the bones of Joseph were buried there, and it is probable also, the remainders of the other Patriarchs.

Fifthly and lastly, they differed in persons, both buyers and sellers; for Abraham bought his field of Ephron the Hittite, Gen. 23. 17. Jacob bought his field of the sonnes of Hamor, Josh. 24. 32. Act. 7. 16.

Secondly, It is manifest, that these two purchases, being so distinct in themselves, seeme to be confounded in the speech of Stephen.

Thirdly, That though that were granted, and therewithall that Stephen erred, that cannot impeach the truth and authoritie of ~~Saint~~ Lukes relation, for a true Historian may write that which is not true, in the name of another; for there may be an Historicall truth, where a morall truth is wanting; as where Moses writeth that Jacob saith, *I am Esau thy first borne*, Gen. 27. 19. 24. and Ezra, Jeremiah, or Hezekiah, or who ever was the penman of the first book of Kings, wrote *an historicall truth*, Chap. 13. v. 18. where we read, that the old Prophet said to the young, that an Angel had spoken to him, to bring him back to take refreshing at his house, though in him that spake it, it was *a morall lie*.

Fourthly, If Stephen (making a long speech on the sudden) did mistake, and misreport somewhat of the Story of the Old Testament, that cannot prejudice either the truth of Scripture, or the holinesse of Stephen, or that assistance which he had from the holy Ghost, though it be phrased [*he was filled with the holy Ghost:*] for that doth not import a perpetuall, and infallible guidance of the Spirit in all particulars, as hath been observed in Annot. on Chap. 46. v. 27.

Secondly, These propositions premised, the *doubts* to be discussed are partly *generall*, partly *particular*.

First, The *generall doubt* is, how it can be said, that Jacob, and the fathers, (whom Stephen calleth *our fathers*) were carryed into Sichem, and there buried; Act. 7. 16. since we read onely of the buriall of Josephs bones in that place, Josh. 24. 32.

Secondly, For *particulars*, the doubts are two; *First* of *Abraham*, How the fathers can be said to be laid in the sepulchre which *Abraham* bought of *Hamor*, when Abraham bought his burying place of *Ephron*, Gen. 23. 16. and Jacob purchased the field of *Hamor*, Josh. 24. 32.

Secondly, Of *Hamor*, whereof there are three scruples. *First*, whether he were the *father*, or the *sonne* of Sichem. *Secondly*, whether the father of *Ephron* were called *Hamor*.

Thirdly, Why Hamor is said to be the father of Shechem, rather then of any other of his sonnes.

Thirdly, For resolution of the doubts; To the *First* (how it may be said that Jacob and the Fathers were buried in Shechem, when we reade only of Josephs bones that they were brought thither, Josh. 24. 32.) it may be said, *First*, That the affirming of Joseph, is no denyall of the rest. *Secondly*, Though it be not mentioned in the Scripture, it might be revealed to Stephen; as the names of *Jannes* and *Jambres*, the enchanters of Egypt, though we find them not in the Book of Exodus, nor in any other of the old Testament, & Paul knew and wrote their names, 2 Tim. 3. 8. and Jude knew of the prophecy of Enoch, whereof there was no mention in the old Testament, Jude v. 14. *Thirdly*, It is very probable that what Joseph required concerning his bones, was done by the rest in conformity to his example.

But the greatest doubt is concerning Jacob, who was certainly buried in the sepulchre of Abraham, as the rest were not. Whereto the Answer is divers.

First, Some say, that they were buried at Shechem, but were removed to Machpelah by the Shechemites, as not enduring them to lye in their soyle, out of a malignant remembrance of that which was done by Simeon and Levi against their people & city; but it is not probable, that they that liked thē so little, would honour them so much, as to bring them so far to an honourable burying place.

Secondly, Some conceive the words may be distributively taken; for as there be two sorts of persons spoken of, and two places of buriall, the one, that is, Jacob, might be buried in Abrahams buriall place, the rest at Shechem; but the words seeme rather to be spoken of one buriall place, then of two.

Thirdly, That there is no necessity of either of these answers, for though Jacob and the rest be joyned together in a state of mortality, Act. 7. 15. yet the 16. ver. of their burial may be confined to them, as the next Antecedent, without taking him into their number, as touching the buriall in Shechem, though he, and none but he, of those that dyed in Egypt, were buried in the sepulchre of Abraham.

To the second Doubt (how the Fathers can be said to be laid in the sepulchre which Abraham bought) divers answers are given: *First*, Some conceive there is some misprision in the transcribers of the Scripture, who mistook the name of *Abraham* for *Jacob*; but that is not like to be true, nor safe to admit: not the first, because all, or most copies have it so, not the second, for if the originall, wherein so many copies are concurrent, should be corrupted, it would extenuate the authority of the holy Text. *Secondly*, Some rather think (and it is more like, and lesse dangerous) that Stephen mistook the name of *Abraham* for *Jacob*. Against which answer, if it be said, that his adversaries, if he had been so mistaken, would have taken him with it, and reproached him for it. The reply may be, that their rage against him was so great, that it might be they took no notice of his error in a matter of no great moment; or if they did, it might be omitted in this historicall narration. *Thirdly*, Some conceive they avoid the inconveniences last mentioned, by saying that *Abraham* is not here to be taken in the *Nominative* case, but in the *Genitive*, understanding Jacob, the grand-child of Abraham, for the word *son* or *grand-child* may as well be understood, as the word *brother*, 2 Sam. 21. 19. where *Elhanan* is said to slay *Goliah* the Gittite, that is, *the brother of Goliah*, as the word is supplied, 1 Chr. 20. 5. or as the word *sister*, 2 Sam. 21. 8. where it is said, *he took the five sons of Michal*, that is, *the sister of Michal*, for shee had no children, 2 Sam. 6. 23. or as the word *mother*, Mark. 15. 40. as is noted afterwards; all which words, *mother*, *brother*, and *sister*, are omitted by a figure called *Elleipsis*, or *Eclipsis*; which is clearer in the Greek, by the article of the *Genitive* case, then in the Hebrew, which hath no such distinction by various terminations of cases, as the Greek tongue hath. Or as others, the name *Abraham* may be taken in the *Nominative* case, and so they say, that the name of the parents, or progenitors, is sometimes put for the posterity, as the name of *Israel* or *Jacob*, is put for his off-spring, many degrees of descent distant from him: So the name of *David* is put for the *Messiah*, the descendent of David, Jer. 30. 9. Ezek. 34. 23. So *Joseph* is put for his two sons, *Ephraim* and *Manasseh*, Gen. 48. 15. and so *David* is named where *Rehoboam* is meant, 1 King. 12. 16. and *Abijah* the son of Rehoboam, is called *Rehoboam* in the report of the warre betwixt Jeroboam and him, when Rehoboam was dead, as will appeare by comparison of 2 Chro. 13. 3. with 1 King. 15. 6. Now by such an exposition though Stephens speech (if that were his meaning) might be free from error, yet if he were not understood in such a sense (which is not obvious to an ordinary apprehension, and hardly light upon without study) he might by the hearers be thought to falsifie, in putting one name for another; therefore some endevour to remove the doubt by that which followeth.

Thirdly, The answer to the third Doubt, which is concerning Hamor; where were three scruples: *First*, whether he were father or son to Shechem. According to the vulgar Latine, and the Geneva, it is *the son of Shechem*; others say *the father of Shechem*; the originall saith neither, but *tou Sichem*, that is, *of Sechem*, which in respect of Grammar may be either; but the originall story, Josh. 24. 32. (whence the word must be supplied) saith *the father of Shechem*: the like construction we have Matth. 1. 6. & 10. 2, 3. & Luke 24. 10. where we reade *Mary of James*, which is made up by addition of a word, Mary the *mother* of James, Mark 15. 40. *The second*, Whether the father of Ephron were called *Hamor*, so some say, that *Zohar* Ephrons father, with whom Abraham bargained for the field of Machpelah, cap. 23. 17. was called also *Hamor*; and so they think the difficulty of this place is best cleared, making the buriall place to be that of Abrahams, not that of Jacobs purchase: But this is yet too short to reach home to the removall of the Doubt; for though it be true, that it is not strange in Scripture for one man to have divers names, yet it doth not appear to be so in this case, nor that this *Hamor* had a son called *Shechem*, as that *Hamor* of whom Jacob bought his portion of ground had; where we are to answer to the *third scruple*, which is, Why *Shechem* only of Hamors sons is mentioned, when others, and not he, made the sale of the ground which Jacob bought. *Answ.* Shechem was amongst his sons of chiefe note, and accompt; for it is said, *he was more honourable then all the house of his fathers*, Gen. 34. 19. and since he is named, the rest not mentioned, it is most probable that he had most to do in this businesse, and that the rest consented to his transaction.

The summe of all is, that whatsoever contradiction may seeme to be betwixt the report of Stephen, and the records of the story of the old Testament, Luke relating only what Stephen said, is a true Historian, though Stephen were not. *Secondly*, that by the second Answer to the second Doubt, a sodaine slip of memory in Stephen may be confessed without inconvenience, or avovded by the third Answer. And if (as some say) the father of Ephron had [illegible]; and Hamor was one of them (which some learned men think th[illegible] way to resolve the doubt) that may sway the resolution for Abrahams [illegible] as the other Answer, that is to say, the third Answer to the second [illegible]th for Jacobs.

A[illegible]T.

1. 5. For Joseph was in Ægypt already. cum Josepho, qui erat in Ægypto. Tremel. For] This word may be translated And, or But.

Cap. 1. 8. New king] Ex dictis patet, sub pluribus Regibus, Josephum Ægypti præfecturam ipsis annis 80 gessisse — Usser. An. ab. p. 16.

ANNOTATIONS
ON THE SECOND BOOK OF *MOSES*, called *EXODUS*,

According to the *Greek*; (which signifieth a going forth or departure; *viz.* out of Egypt) and according to the *Hebrew*, *Veelle Lemoth*, that is, *and*, or *now*, *these are the Names*: which are the first words of this second Book, after which manner the other foure ensuing Books, are named.

THE ARGUMENT.

THE second book of Moses *(containing a story of about* 146. *yeares (to wit, from the death of* Ioseph *to the finishing of the Tabernacle) sheweth the multiplication of the posteritie of* Iacob, *from a small number, (even* 70. *soules* (i.) *persons, which came with him into Egypt,* Gen.46.26,27.) *augmented to six hundred thousand men (besides children): so they are numbred,* Exod.12.37. *and afterward the accompt given of them (in the second yeare, and second moneth of their departure) is six hundred thousand, three thousand, five hundred and fiftie,* Numb.1.45, 46. *wherein none under twentie yeares old, none decrepit, or unserviceable for the warres, none of the tribe of Levi, no Women were numbred. These (for their numerous increase) were feared and hated by the Egyptians: whereupon (for their own securitie) they endeavoured, by murthering the male children, and manifold tyrannies over the rest, to reduce them to a smaller number. But the more they were oppressed, the more they multiplyed, and God intending to get him honour over their oppressours, exercised his Iustice on them, his compassion on his people, and his power on both, in a miraculous deliverance of the one, and destruction of the other.*

Having brought his people out of Egypt, he led them in the wildernesse, and there both cherished and upheld them, with extraordinary supplyes and support, and yet chastised them for their manifold offences, (especially murmuring, and Idolatry) Nevertheless, he made a covenant with them, at Horeb, where he delivered them Lawes, Morall, Iudiciall, and Ceremoniall, for their Government, both as a Church, and as a Commonweale.

CHAP. I.

Vers.1. NOw] or rather *And* according to the Hebrew importing a continuation of that Story, which (though it conclude the Book of *Genesis*) is not yet concluded. It is an observation of some, that (among the Hebrews, Chaldees, and Greeks) Writers begin their Discourses, with words of coherence, not to the words or matter next precedent, but to their own foregoing thoughts, to which the words following do agree. But it is more reasonable, to suppose that somewhat of the beginning of the book is wanting, or that the books are divided, which before were united: for so it was with the five books of *Moses*, which Originally made but one Volume, though now they be divided into five; as is observed in the generall Argument of the Pentateuch.

houshold] That is, his Children, and Nephews, for servants (who were not of the tribes of Israel) were not taken into this accompt.

V. 2. *Reuben, Simeon,*] The children of Israel or Jacob, are often reckoned, as Gen. 35. 22. Chap. 45. 8. Chap. 49. 3. Exod.6.14. 1 Chron. 2. 1. and in a divers order, upon divers occasions, as in the next verse, and on vers.6.

V. 3. *Benjamin*] Benjamin was the youngest, and so should have been named last, if he had been ranked by his age: but he is here placed the seventh in order, as the youngest of the sonnes of Jacobs wives, and before the rest, because they were the sonnes of the handmaids, and of them the first named are the children of Bilhah (Rachels handmaid) Genesis 30. 3. and then the children of Zilpah, (Leahs handmaid) Gen. 29. 24. Joseph is not written in this Registry, because he was in Egypt before these came thither.

V. 5. *the souls*] That is, the persons, Deut. 10.22.

loynes,] Heb. *thigh.*

seventie souls] Deut.10.22. See Annot. on Gen.46.27.

V. 6. *and all his Brethren*] Here Joseph is named first, in regard of the preeminence of his dignitie, not by the precedence *of his birth:* for many more of his Brethren were elder then he: *nor of his death,* for some dyed before him, and some lived after him.

all that generation] Or kindred, as some read, but the Hebrew word *Hador* properly signifieth a generation, and by generation is meant all of that age or time with Joseph and his Brethren, whether Hebrews or Egyptians: this (by probable computation) was about the 109. yeare of the Israelites abode in Egypt.

V. 7. *the land was filled with them*] Vers. 12. not the land of Egypt, but the Province or land of Goshen, (allotted to the Israelites for their habitation) This multiplication of so many (whereof see the generall Argument of this Book) from so few at first, in so short a space, (for it was from the death of Joseph to the beginning of their afflictions, as is diligently computed about, or not much above fiftie yeares) might come to passe, by beginning to be fruitfull sooner, and continuing longer then other women, by bringing forth many at a birth: and that might be the rather, because (as Philosophers and Physicians say) there are seven severall Cells for conception, wherein may be formed so many distinct Embryons, which proceeding to a perfect shape, may be so many children: and as (upon experience) it is reported, that some have brought forth five at a birth, foure times over, that is twentie, *Arist. hist. animal.l.7.c.4.* And as by such frequent conceptions their number might much increase, so also by Gods *withholding* of abortion, *whereby* that which was conceived, was happily brought on to a perfect birth.

V. 8. *a new king*] Acts 7. 18. whom some Historians call Mephis, some Rameses, some Armesesnianus, some Amonophis, or Amenoptes: but as this King knew not Joseph, though dead not much above fiftie yeares before him, so may this King well be unknown to Writers, which were many hundreds of years, in time behind him: and he might be called a *new King,* because he was of another race, or family, from the former, or for that he took up a new way of government, or had new devices to bring about the Innovations he had designed.

V. 9. *moe and mightier*] Not absolutely moe and mightier then all the Egyptians; but comparing the Province, or Country where they were planted, with any of the like compasse, the Israelites in number farre exceeded them, and so (by their increase) grew stronger then their enemies, Psal.105.24.

V. 10. *dealt subtilly*] See also Acts 7. 19.

lest they multiply] They were multiplyed before, vers. 7. and that the Egyptians confessed, and complained of in this

~ 142. Dutch.

verse: therefore they take new counsels and courses to prevent their further increase.

Get them up out of the land] Into Canaan: and so we shall lose the commoditie, which we might reap by their riches, and service, while they are kept under our subjection. Envy at their number, feare of their Power, covetousnesse of gaine by their service, and hatred of their Religion, (whereof see Exod. 8. 26.) made them desirous to retaine them, as captive slaves, whom their fathers received as guests, and enjoyed as friends, and as benefactors.

V. 11. *Taskmasters*] Heb. *Masters of tribute:* which may be exacted as well in worke as in money.

Afflict them with their burdens] This God foretold Abraham, Gen. 15. 13. the cause whereof, was not meerely the suspition, subtiltie and malignitie of Pharaoh, and his People: but it is like, the Israelites procured this unto themselves by their provocations of God, by their Idolatries: as appeareth by Josh. 24. 14 Ezek. 20. 7, 8 9. and chap 23. 3.

treasure cities] Cities of Tabernacles, as the vulgar Latine turnes the Hebrew word, *mis chenoth*, which may be rendered rather *Repositories:* and they might be Storehouses of Artillery, Granaries for Corn, and Treasuries for royall and publique riches: but certaine it is, that the Egyptians imployed the Israelites, in raising so many and so great buildings, (whether of Cities, Castles, or Treasuries) as might still keep them in a painfull, and servile condition.

Pithom and Rameses] Two cities situate in the confines of the kingdome: and for the latter, it is to be observed, that there was a part of the countrey of Egypt, called the *land of Ramesis*, which was given to the Israelites by Pharaoh, (for their possession) at their entrance into Egypt. Gen. 47. 11. called the *best of the land:* there they built a citie, and called it by the name of the whole Countrey: because it was the best part of the land of Egypt, Gen. 47 11. Or Moses might give it the name, which it had when he wrote his History, though it might be called by another name, when it was built: some take it for a citie called Pelusium, different from Rameses forementioned: Gen. 47.

V. 12. *The more they multiplyed*] Heb. *and as they afflicted them, so they multiplyed.* Fear and hard usage was in ordinary operation like to give impediment to procreation of children; but (that their fruitfulnesse might appeare to be by the especiall blessing of God) the more they are molested, the more they are multiplyed; as is said of Camomile, the more it is troden, the faster it groweth: but with this difference, that it is naturall to that hearb to thrive by oppression; but it is not so by the nature of man, but by the favour of God, for the godly to prevaile against persecution: which may be one great cause, why they should wish well, and beare good will unto their enemies; since though they meane them never so much hurt, their malignitie may become an occasion of very much good unto them: as the grudge of Josephs brethren was converted to his honour, and to the comfort of himselfe and them, and of many thousands moe. Gen. 50. 20. And hereby we may observe that of the Wise man made good, against the wicked Policie of the world, *There is no wisdome, nor counsell, nor understanding against the Lord*, Prov. 21 30.

they were grieved because] They meant to grieve the Israelites, and themselves are grieved: so their punishment is suitable to their sinne, (and a great sinne it was to grieve not for their own wickednesse, but for anothers welfare) and envy becometh both their crime and their curse.

V. 14. *All manner of service*] Both in the field, and in the citie, to man, and to beast: many whereof were so base, that such as were ingenuous might disdaine them; and so toylesome, that those who were weake and tender, could not indure them.

V. 15 *Shiphrah and Puah*] That these were Egyptian and not Hebrew midwives, is conceived by their answer, vers. 19. wherein they speake of the Hebrews, as differing from themselves: but some rather thinke, they were Hebrew midwives: because it is not like (say they) that the Hebrews would admit of those that were Egyptians, at their labour; and that to have obtruded such upon them, would soone have discovered that the male children were made away by the Kings command: yet that seemes more probable, then that the Hebrew women should either for feare, or hire, be drawn to destroy all the males that were born of their own people: and though these midwives be said *to feare God*, vers. 17. that phrase doth not necessarily inferre that they were right in Religion, as we see Jonah 1 16. But the greatest doubt is, why these are mentioned, and none else? why two and no more? The question is not easily resolved: some conceive these midwives were such as were of note, and use in noble families, and so might do cruell execution upon the chief of all the Hebrew children: but the Egyptians made no such difference of the Hebrews; how noble soever some were by birth, they were all made base by slavish servitude: yet these midwives might be Mistresses of that art, and so by them others might receive that charge, which they received from the King, and they might receive it from him, being much imployed by the women of his Court.

V. 16. *stooles*] The Hebrew word *obnajim* (found only in this place) is taken particularly for a stoole, or seat framed for the use of women in travell, that the midwife may doe her office, with more ease, and safetie to the mother, and the child.

kill him] By strangling or otherwise, so as may be done with most expedition and certainty; lest they should doe the like to the Egyptians, if they were suffered to live to be men: and yet it must be done cunningly, and secretly, with some private pinch, that the child may be thought to have had some mishap in the birth; which cunning practise (though for a while it might) could not long be concealed: but malice is so blind, that it seeeth but a little way beyond it selfe; the foiles and failings with the just recompences of it, are neither foreseen nor feared by the malicious, untill they are surprised by them.

but if a daughter] They were content they should live; because of their infirmitie, unable to resist their rigour; and because they were desirous to reserve them for their sensuall satisfaction, being more beautifull then the Egyptian women: See the last annotat. on this chapter.

V 17. *feared God*] *To feare God, and honour the king*, are the sociable duties, of pious persons, and loyall subjects, 1 Pet. 2. 17. while the subordinate power doth not controll the supreame; but if so (as in this place) the resolution of the same Apostle must be our rule. *We ought to obey God rather then men*, Acts 5. 29.

V. 19. *Hebrew women are lively*] The Hebrew word *Haioth* which signifieth quicke, or quickning, may note (as the Vugar Latine rendereth it) a skill, quickneese, or dexterity in doing the office of a midwife, which is many times prevented by the expedition of the birth: and it may be, (as some Rabbines conceive) they might expresse the promptnesse of the Hebrew mothers, in this manner, by a comparison of contempt, (that they might be the lesse suspected by Pharaoh of pitie or partialitie towards them) as if they would have them to be taken to be like unto beasts who (when they bring forth) have no need or use of midwives assistance, they are so quick and lively in their deliverance. But it is most like that the Hebrews (acquainted with the cruell command of the King) might rather make use of their ordinary neighbours, for assistance to travelling women, then commit themselves to the hands of professed midwives of the Egyptian Nation, and (if obedient to the Kings command) professed murderers: yet it might be true of many of them, that they were delivered, before the midwives came unto them: for those that are laborious (when they are with child) have quicker labour, (when their burden cometh to the birth) then others have. Howsoever this answer of the midwives is diversly censured; for some from their feare of God, mentioned, vers. 17. and the recompence of their pitie vers. 21. inferre, that they made a free and bold profession of their faith, avowing to the face of Pharaoh, (with adventure of their lives) that the power and favour of God was with them, and therefore (notwithstanding the Kings command) they would doe nothing against them: and yet it is generally conceived, that herein (to save the little Jews alive) they told the king an officious lye (as Rahab did, Josh. 2. 5, 6. and David, 1 Sam. 21. 2. and Elisha, 2 King. 6. 19.)

V. 21. *made them houses*] In this or the like expression, God often professeth favour to those he loveth: as 1 Sam. 2. 35. 2 Sam. 7. 11. 1 King. 2. 24. & chap. 11. 38. Which phrase importeth not so much the place of habitation, or abode; as the blessing of families with increase and prosperitie, as by a numerous, long-lived, and prosperous off-spring: and the off-spring (in the Hebrew Tongue) may be the rather called an House, because the word *Ben*, a sonne, is derived of the word *Bana*, which signifieth to build; for of children are families made up, as houses of the materialls, whereof they are composed. Hence some inferre, the officious lie of the Midwives was lawfull: but their act being a mixt act, consisting of Pietie to God, pitie to his people, and fallacie in lying to the King; the two first graciously accepted, and rewarded by God, the third was mercifully passed by and pardoned by him.

V. 22. *And Pharaoh charged all his people*] The Midwives being as kind to the male children, as Pharaoh to the females, (vers. 16. & 22.) he giveth the charge more generally, and (that no doubt) with commination of crueltie on those who could not find in their hearts to be so cruell, as he would have them: which tooke such effect (at least for a time) that the parents of Moses could not long conceale him, Chap. 2. vers. 3. yet this violence did not continue all the time of the Israelites continuance in Egypt; because there were many young Hebrewes, under twenty yeares old, when they went out of Egypt: and it is like, this bloudy decree died with the death of the Tyrant that made it; and that he died the sooner, because he was so cruell, according to the prophecie of the Psalmist, Psalme 55. 23.

cast into the river] In the Hebrew there is no mention of the River:

V. 21. x St. Austin hath assured us, that ye salvation of ye World, (if Possible) ought not to be procured by (but) an officious lie. Reynolds, sinf. sin; p. 280.

Ch. 2. 12. Compd with Act. 7. 25. Moses was raisd up by God to be a Judge — thō ye people refusd to own Him — ; for wch ye Deliverance was put off 40 Years. Ridgley. p. 306.

River: but that is the meaning, whereby it might be knowne, whether the Midwives obeyed the Kings command or no: wherein is observable the practise of Tyrants, which is to make up their bloudy plots, sometimes with Fox-like subtiltie, and sometimes with Lion-like crueltie: so (according to the Proverbe) the Lions skin pieceth up the Foxes, as well as the Foxes doth the Lions, as they see occasion to make use of either.

and every daughter] When the charge was given to the Midwives to murder the Males, it was with caution, and exception, to save the Females alive, v. 16. and now it is enlarged to all the people, to be slaughtermen to the sonnes of the Hebrewes, the Tyrant still continueth his reservation of the daughters, that they might be spared, and kept alive; but this was not out of pitie towards them, but because he had no such feare of them, as of the other sexe: and it is like, *the daughters of God* were more pleasing to these *sonnes of men*, (as the daughters of men were to the sonnes of God, Gen. 6. v. 2.) then their owne native Countrey-women: and so they would keepe them, either for their lust; or to raise a fairer and more beautifull breed then their owne: For some such reason was it, that Abraham feared the beauty of his wife, would be a snare to his life among the Egyptians, and that (according to his feare) it came to passe, that the Princes of Pharaoh commended her, and thereupon she was taken into his house, Gen. 12. 14, 15. This was another Pharaoh, much ancienter, then the Pharaoh mentioned in this story. See Annot. in Gen. 12. 15.

CHAP. II.

Vers. 1. A *Man of the house of Levi*] The Levite was called Amram: and of Amram it is said, Chap. 6. 20. that he tooke him Jochebed (his fathers *sister*) to wife: which mariage may seeme to be incestuous: but (in that place) the word *sister* may be taken for a kinswoman, as the word Brother is taken for a kinsman, Gen. 13. 8. and Chap. 14. vers. 12. 14. of the same book compared: and if she were indeed his fathers Sister, or his Aunt, such mariages were then tolerated, while there were but a few of a Tribe; but afterwards, (*viz.* about an hundred years after, (for Moses was eighty yeares old and Aaron eighty three, when they stood before Pharaoh) they were fordidden, Levit. 18. 12.

V. 2. *The woman conceived*] This was not her first child: for Aaron was Moses his brother, and elder then he, by 3. yeares, Chap. 7. 7. and their sister Miriam was born before them both; and Aaron and she, before the bloudy Edict was made by the King against the children of the Hebrews.

a goodly child] Acts 7. 20. That is said here to be done by affection, which Heb. 11. 23. is attributed to faith: his parents trusted in Gods protection, for the preservation of their child, (notwithstanding the bloudy decree of Pharaoh) and their affection became serviceable to their faith, when it quickned them up to use all the good meanes they could, to reprieve him from perill.

V. 3. *no longer hide him*] By reason of the severe charge, given by Pharaoh, Chap. 1. vers. 22. and the strict search for the male children, which (no doubt) was severely enjoyned (as a meanes conducible to his end) though by Moses it be not mentioned.

an Arke of bulrushes] Made like an Arke, or chest, and capable of the child: of such materials some were of greater capacitie, and were used in stead of boats, or ships: for in such vessels the Ambassadours of Ethiopia crossed the Sea, Esa. 18. 2. that is, the Red Sea, which divided betwixt the Easterne Ethiopia, (which was part of Arabia) and the Westerne: and in Egypt the manner (of old) was, to use boats or vessels of rushes or reeds, *Plin. nat. hist. lib. 7. c. 56.*

put the child therein] Here is no mention of pitching of the Arke, but it is like it was pitched, (as Noahs Arke was) within and without, Gen. 6. 14. Thus (by humane prudence) they served the divine providence, and shewed faith and affection without presumption.

flagges] Which are a water-reed, long, broad and sharp-pointed like a sword; among these he was charily laid; both because they were neare the brinke of the river, (where the child might easily be seen) and where being staid by the flagges, it could not easily be carried away, by the streame.

V. 4. *his sister stood afarre off*] That is, Miriam, who (being a Propheteſſe, Exod. 15. 20.) might be guided by God, to give this advice concerning the child: or if she were but about tenne or twelve yeares of age, (and then no Propheteſſe) she might be taught by her mother, what to doe in that matter.

V. 6 *This is one of the Hebrews*] So said Pharaohs daughter; (whom Josephus calleth Thermutis) she said so when she had opened the Arke, and viewed the child; which might be known to be an Hebrew by his circumcision: for at this time the Egyptians had not received circumcision, though afterward they did: or probably conjectured, by her fathers Decree against the Hebrews: or by the beautie of Moses, for the Israelites were more beautifull then the Egyptians; and he eminently beautifull above other Israelites, verse 2. of this Chapter, and Act. 7. 20.

V. 7. *a nurse of the Hebrew women*] Gods providence excludes not mans prudence: the making of the Arke and dawbing it with slime and pitch, (as it is like it was) the placing of it, and the child within it, among the flagges, neare the rivers brinke, vers. 3. and setting his sister to watch it, and her watchfulnesse at due distance, and discreet and seasonable advice to Pharaohs daughter, were all effects of humane wisdome, and subordinate meanes to the providence of God for the preservation of the child.

V. 10. *her sonne*] Heb. 11. 24. By adoption, or free choyce, not by humane conception: haply she had none of her owne, or if she had, she had none so beautifull as he; But as freely as he was chosen (in his infancie) so he freely refused that relation, and all the credite and comfort that belonged to it; when he came to maturitie in manhood, but especially in grace: for then he chose, to be a fellow in affliction (with his brethren) rather then to have no fellow in Court-favour, and honour; and yet he lost no honour by his change: for afterward, he grew mightie in words, and in deeds, Act. 7. 22. prevalent in discourse, and counsell, and powerfull in many great and miraculous operations.

his name Moses, Because] Joseph. Antiq. lib. 2. cap. 5. (and many from him) conceive the word to be a compound (in the Egyptian Tongue) of *Mo* water, and *yses* saved: but the word is rather to be thought an Hebrew word, called Mosheh, derived from Mascha, signifying, *hath taken out*, or *drawne out*: because he was drawne out of the water: and in that sense, that is, as signifying, not simply drawne out, but drawne out of the water; it is used, 2 Sam. 22. 17. & Psal. 18. 16. and in those two places onely is that word found in Scripture. But what ever the name was in the Egyptian, Moses rendred in the Hebrew Tongue: And it is like his parents gave him a name before at his birth or circumcision, though what it was, is not set down; but this name was put upon him as a memoriall both of his danger, and deliverance: wherein if there were a concurrence in sound and sense, both of the Egyptian and Hebrew Tongue, it was the more usefull to such a purpose.

V. 11. *was grown*] At fourtie yeares old, Act. 7. 23.

an Egyptian smiting] Philo the famous Jew conjectureth (and it is like enough) that this Egyptian was one of the rigid governours of the Hebrews.

one of his brethren] The Hebrews call all brethren which are of the same Family or Nation.

V. 12 *slew the Egyptian*] By which act, (wherein he was warranted by revelation from God) he meant to intimate (to his Hebrew brethren) that he was to be their deliverer from Egyptian bondage, though at this time they understood it not Act. 7. 25.

V. 14. *as thou killedst the Egyptian*] He pretends deadly danger to himselfe, that he may indanger the life of Moses, who was so farre from killing any of his brethren, that by his good will they should not receive any wrong from any: Malice and anger is very forward to slander; as here Moses is made an usurping executioner; so was Lot made an usurping Judge, by the lewd Sodomites, Gen. 19. 9.

Moses feared] Not without good cause, and therefore he fled, verse 15. but in the eleventh to the Hebrews, the Apostle saith, *by faith Moses forsooke Egypt, not fearing the wrath of the King*, verse 27. which that it may not seeme contradictory to this of Moses himselfe, we must distinguish of the departures of Moses from Egypt, which were two: the *former* that here mentioned, wherein his feare appeared to be more then his faith; the *latter* was after his contestation (by miracles) with Pharaohs stubbornesse, Chap. 10. 28, 29. and in this, his departure was not by way of fearefull flight, but of faithfull and couragious conquest.

Surely this thing is knowne] Though verse 12. he *looked this way and that way*, lest any one should see him; but he that felt him, or his brother, who was beaten by the Egyptian; yet some body saw him, or the Hebrew made some report, so that the secret came out.

V. 15. *But Moses fled*] He saved himselfe by flight from Pharaohs wrath, whereby he was reserved for a better opportunitie to contest with the Tyrant in the cause of his Master, and brethren: that this is no way repugnant to Religion, or to that courage, which the profession of it requireth, doth appeare by many places of Scripture: as by Gen. 28. 6, 7. 1 King. 19. 3. Matth. 2. 13. & chap. 10. 23. & chap. 12. 15. & chap. 24. 16. Joh. 8. 59. Luk. 4. 30. 2 Cor. 11. 33.

land of Midian] A citie so called, was built by *Midian* (the sonne of Ceturah) whence the Region round about was called *Midian*.

V. 16. *Priest of Midian*] The Hebrew word *Coben*, signifieth a Priest, and sometimes a Prince, or chiefe Ruler, as

2 Sam.8.18. Text and Margine: and it may be he was both, becauſe the principall men in thoſe dayes were Prieſts; as Noah, Melchiſedec, Abraham, and others. *Euſebius lib.9. cap. ult. de præparat: Evangel:* calls him *Jethro*, King of Arabia, of whoſe Kingdome Midian was a Province: but he ſeemeth here, rather to be a Prieſt, then a Prince: becauſe his daughters are ſo meanely imployed, ſo little reſpected by the Shepheards, verſe 17. His name is *Hobab*, Judg.4.11. who was the ſonne of *Raguel*, (the *Midianite*) Num.10.29. elſewhere he is called *Jethro*, Exod.3.1. & Chap.18. many times.

to water their fathers flock] In thoſe dayes the calling and courſe of a ſhepheard was no diſparagement to worthy perſons: though it were not ſo honourable, as that Kings daughters ſhould be employed in ſuch a ſervice, as here is mentioned. See Annot. on Gen.24. verſe 15.

V. 17. *drave them away*] The men-ſhepheards uncivilly wronged the women, taking the water that they had laboured for, to ſpare their owne paines, and ſtriving to have the firſt turne at the time of watering; which was uſually done by many together, haply for the removall of the cover of the Well, and drawing of water with more eaſe. See Gen. 29.10.

but Moſes ſtood up and helped them] Being ſo great a man in Egypt, he might have ſome ſervants to attend him, who might aſſiſt him, in reſiſting the wrongs, done to women; if he had none, he ſhewed more goodneſſe and courage, in taking part with the better cauſe, againſt the ſtronger ſide.

V. 18. *Revel their father*] He was (as ſome thinke) their grandfather, and (in Scripture) the Ancients (in a direct line) are called fathers, and their nephewes children, Gen. 31.43. and ſo one man may have many fathers, Act.24.14. But here it is more probable, that one father had many names, and that this Prieſt of Midian, was called *Revel* in this place, and *Jethro*, 3.1. & Chap.18. often, and *Hobab*, Judg.4.11. whoſe father was *Raguel* the Midianite.

V. 19. *An Egyptian*] So Moſes ſeemed by his habite, and he told them (haply) that he came out of Egypt.

V. 21. *content*] The word *Foal*, in Hebrew, ſignifieth no more of it ſelfe, but to be willing: but the vulgar Latine forceth it, to ſignifie an oath, which ſenſe it will not naturally admit: in the firſt of Sam.14.24. the ſame word is uſed for adjuration, but it is with an accuſative conſtruction, which here is not.

gave Moſes Zipporah] Children are the goods of their parents, which may not be taken from them, unleſſe they give them: how ſoone it was that Moſes had this gift is not extant in the Scripture: it may be it was a good while after his admiſſion into Jethroes family, becauſe fourtie yeares (after his coming to Midian) at his returne unto Egypt, one of his two ſonnes was not yet circumciſed, Exod. 4.25.

V. 22. *Gerſhom*] Chap.18.3. The word ſignifieth a deſolate ſtranger: and it was given (for the name of his ſonne) for remembrace of Moſes his eſtrangement from the land of his Nativitie, whence he was driven; and for admonition to others, (eſpecially his ſonne who bare that name) to mind them of their inheritance in the land of Canaan, where they were to expect a more permanent abode.

V.23. *ſighed*] Though the Tyrant was dead, yet tyranny was not: Gods people were ſtill oppreſſed, albeit that Pharaoh were ſuppreſſed: for an other Pharaoh ſucceeded him in Power as great, and in oppreſſion as grievous to the children of Iſrael.

came up unto God] His eye ſeeth what the wicked doe unto his people, verſe 25. of this Chap. and this eare heareth, when they complaine of what they ſuffer, Exod.3.7.9. Chap.6. ver.5. & Chap.22. verſ.23.27. James 5.4. and they ſhall both feele the force of his hand; the one ſort by the ſuccour of a gracious Patron; the other, by the ſeveritie of a righteous Judge.

V. 24. *remembred his covenant*] See Annot. in Gen.8.1.

V. 25. *had reſpect unto them*] Heb. *knew them*. That is, acknowledged them, for his people, and ordered the courſe of his providence, for their deliverance, ſo as might be moſt profitable for them, moſt honourable for himſelfe.

CHAP. III.

Verſ. 1. *Kept the flock*] Moſes (from his childhood) had been a Courtier about fourty yeares; and now he cometh downe to the condition of a ſhepheard, and continueth in it fourty yeares more; and for a third fourtie yeares, he had a more honorable, and leſſe quiet condition, being a politique Paſtour and Governour of the nation of the Iſraelites.

of Jethro] See Annotations on Chap. 2. verſ. 16. and Annotations on verſ. 18.

his father in law] The word *Chothen* ſignifieth not a father-in-law alone; but generally, a kinſman; yet here it is to be contracted from the generall acception, to the particular relation, betwixt Jethro and Moſes, upon the marriage of Zipporah.

backſide of the deſart] Proceeding further and further, in the deſart, to find out freſh paſtures for his flocks: the Hebrew Scholiaſt thinks the name of the place to be the *further deſart*.

mountaine of God] Which was not ſo called, untill God made eſpeciall choyce of it, for the publication of his law, Exod. 19. 11. from that it was called *the mountaine of God*: and it was named alſo Sanai, from the ſtore of *Bramble buſhes* in that place, for *Seneh*, in Hebrew, is ſuch a Buſh: it was called likewiſe *Horeb*, from the dryneſſe, and ſolitude of the place; yet might this hill, like Pernaſſus, have two tops, the one called Sinai, the other Horeb.

V. 2. *the Angel of the LORD*] As Gen.48.16. Judg.6.12. Act. 7.30. This is not a created Angel, but the Angel of the Covenant, Exod. 23. verſ. 20,21,22. (to wit, Chriſt) who is not onely the Angel of the Lord; but the Lord of Angels, Heb.1.6,7. and (by appoſition) the Lord the Angel, or the Angel the Lord; for he is called *God*, verſ. 4.6. 13. *Jehovah*, verſ. 7.

appeared to him] As ſome conceive in an humane ſhape, as a preludium or fore-ſhewing of his Incarnation in time to come: but the Text ſaith, (in the next words) it was in a flame of fire.

in a flame of fire] A repreſentation of glory, and terrour, to make him awfully apprehenſive of the divine Majeſtie, and (withall) as well to erect him, with confidence, as to humble him, with reverence.

buſh not conſumed] The word *Seneh* ſignifieth a dry buſh; the more ſtrange that it was not conſumed, ſince God is a conſuming fire, Heb.12.29. but that is to the wicked, who are compared to *briars* and *thornes*, Iſa.9.18. to ſuch his indignation is *a devouring fire, an everlaſting burning*, Iſa.33.14. But this buſh ſignifieth the Church, and therefore though it ſeeme all on fire, either by reaſon of the divine preſence, or humane perſecutions; it is ſo preſerved by God, that it is not conſumed. See Iſa.43.2. & Dan.3.27.

V. 4. *And when the Lord ſaw*] He is called an Angel, ver.2. here Jehovah, and the Angel (who is Jehovah) is Chriſt, called *the Angel of the Covenant*. See the firſt Annot. on verſ.2.

Moſes, Moſes] The doubling of Moſes his name, importeth not onely favour, but familiaritie, and an affectionate mind to the matter in hand, as Luk.22.31.

V. 5. *put off thy ſhooes*] So Joſh.5.15. Act.7.33. The ſhooes (being next the earth) are uſually moſt foule, as the foot of ſuch as goe barefoot; and therefore by putting off the ſhooes, and waſhing of the feet, is ſignified the puritie which is required in our approaches to God. See Heb.10.22. Joh.13.10.

holy ground] Becauſe of Gods preſence, & in relation to it; not by any inherent holineſſe, whereof the place is not capable, nor any permanent holineſſe, when the preſence is withdrawne.

V. 6. *afraid to look up*] Ever ſince our firſt parents were rebels againſt, and runaways from their Maker; the moſt religious of their race have been affected with fear of the glorious preſence of God: for this ſee Heb.12.21. Dan.10.7,8. Matth. 17.6. Revel.1.17.

V. 7. *I have ſurely ſeene*] Heb. *ſeeing I have ſeene*. 1 Sam. 9. 16. See the Annot. on Chap.2. of Exod. verſ.23.

I know] See Annot. on Chap.2. verſ.25.

V. 8. *came downe*] See the Annot. on Gen.18.21.

and a large] Judea containeth in length, from Dan to Beerſheba, but 160. miles: in breadth, from Joppa to Bethlem, but 46. miles: yet it is called large to them, in compariſon of Goſhen, where they then dwelt; or in regard of the plentifull increaſe, which it afforded, to ſupport and nouriſh the Inhabitants.

floweth with milke and honey] That is, abounding with all things ſerving for neceſſitie and delight. So Exod.3.17.

the Canaanites, and the Hittites, &c.] Sometimes the Inhabitants of the Land of *Canaan*, are ſignified under one name, as the name of *Canaanites*, or Amorites, or Hittites, here they come under 6. appellations. Deut.7.1. we find 7. named, yea ſometimes their diſtinction ariſeth to tenne ſeverall denominations, as Gen.15.verſ.19,20,21. and yet that enumeration and Nomenclature ſeemes to be imperfect, becauſe the *Hivites* are not numbred among them: the reaſon hereof may be, becauſe ſome names are more generall, ſome more particular, ſome more, ſome leſſe eminent; ſome obſervable on one occaſion, ſome on another: as the people of Iſrael are ſometimes noted, by their common Name, *Iſraelites*, as the ſonnes of Jacob or Iſrael; ſomtimes by the diſtinct names of their ſeverall Tribes; ſometimes one name of eminence compriſeth the reſt, as the Jewes have their name from Judah, the Prince of the Tribes.

V. 9. *Now the cry*] He heard before, but now he will make others know, that he did both obſerve, and pitie their oppreſſed eſtate, and meant to take a courſe for their deliverance out of it.

V. 11. *Who am I*] He apprehendeth firſt the meanneſſe of his owne perſon, (a baniſhed man, and a countrey ſhepheard) and then no doubt the greatneſſe of the perſon with whom he ſhould have to doe, the prejudice he had againſt him in particular, and the

Cap. 3. V. 2, 3. The Eternal Fire of ye divine Nature dwells in ye Bush of our frail Nature, God thus dwells in this Bush wth all his good Will toward Sinners. The being of ye Fire in ye Bush for a Season, was a Type of Him in whom ye Fullness of ye God-head dwelt Bodily, & yt for ever Col. 2. 9. — Altho ye continuance of ye Fire in ye Bush was but for a short Season, a present Apearance; yet thence was God said to dwell in ye Bush. Deut. 33. 16. Owen Med. Glory Chr. P. 49.

5. Shoes] Fleshly Imaginations & carnal Affections. ibid.

Exod. 3. 14. I Am] Ita enim illa est, ut in ejus comparatione ea quæ facta sunt, non sint illi comparanda quoniam ab illo sunt. Illi enim comparata, Non sunt — Augustin. Psal. 134. col. 1546.

3. 22. Borrow] Vulgar, Munster, have Postulabit. Tremel. & Jun? Petet. Geneva, Ask. See yᵉ French and Spanish Bibles. 'Tis much the King's Translators should Return to Tindal! and chuse ye word, before Ask, or Beg! Yet see Exodus, 12. 36.

the difficultie of the service, to deliver an oppressed people from so potent and malignant Tyranne: and so he would faine be excused the undertaking thereof.

V.12. *Certainly I will be with thee*] So that thou needest not to fear either thine own Feebleneſſe, or the Power of them, against whom I send thee.

this shall be a token unto thee, &c.] Tokens and signes, given for assurance, doe usually goe before the thing whereof they are signes, or tokens, as Judg. 6. 37. 39. or are concomitant with them, as Luk.2.12. but here Moses having seene a miraculous signe of Gods especiall presence, and God having spoken unto him, and assuredly promised his presence with him, he had evidence & confirmation enough for the undertaking of his charge, but now he would have him to inlarge and stretch out his faith (beyond the assurance of his commission, and the good successe of it, in the deliverance of the people) to that, which was a consequent upon it, and did (in reason) presuppose it: to wit, the gratefull memorie of their deliverance, when God would appeare to him againe, and the people with him, at the Mountaine where then he was: and it would be meet for him, (at his returne) to have an especiall Memorandum, that the Lord was with him still, for his incouragement to undergoe the further conduct of his people to the Land of Canaan: and (in the meane time) he was pleased to give him full assurance of his powerfull presence with him, and assistance to him, by many precedent signes, and tokens, precedent to his contestation with the Tyrant, which had their place, before this service (now foretold) and favour promised, come to passe: and thereof he giveth him (as a present earnest of more miracles to come) not onely this vision of the burning, but not burned bush; but other miraculous experiments; whereof see Chap.4.vers.3,4.

V. 13. *What is his Name*] Moses an Ambassadour from God, desires particular direction from him, touching what he must say unto the people: for Ambassadours are not to speake their owne words, but his that sends them: and God being called by many names, it was of some moment, by what Name he would now be mentioned unto them, especially, since many of his names were abused, by application to Idols: To this purpose some observe that when God judgeth, he is called Elohim; when he warreth, Sabaoth, Lord of hosts; when he professeth mercy, Jehovah, Exod.34 6. Howsoever, Moses (doubtlesse) had good reason (though it be not apparent in the Text) why he moved that question, and God by his answer sheweth his allowance of it.

V. 14. *I am that I am*] Or, *I will be that I will be.* For (in the Hebrew) the Future Tense is often put for the Present: the word importeth an eternall being, according to the expression of the Apostle, Heb.13.8. Rev.16.5. an incomprehensible being, and Independent being, on which yet, all other things doe depend, both for beginning, and continuance: and (withall) a constant performing of his promise, having both unresistible power, and immutable will to make good his word.

V. 15. *The Lord God*] In the Originall the word is *Jehovah*, the same in sense with the name *Ehieh*, in the former verse, but more in use then it, and better knowne; and so by two names the impression was to be made the stronger; that their faith might be more firme for beliefe of his promises.

V. 18. *sacrifice*] Because Egypt was full of Idolatry, God would appoint them a place, where they should serve him purely, without mixture with Idolaters; safely, without danger from Idolaters, to whom their sacrifices were such an abomination, that to offer them before their eyes, would provoke them to stone them: Exod.8.26.

V. 19. *not by a mighty hand*] Or, *but by a strong hand.* Exod. 6.1. & 13.3. Psal.136.12. Wherein is no contradiction: for though God had done many miracles, which could not be done but by a mighty, yea an Almighty hand; yet the stubborne Tyrant would not yeeld, but by a very strong hand, so farre stronger then his owne, that he could have no hope to prevaile by strugling against it: by such an hand at last, he let them goe; because (against it) he could not hold them any longer. And by the same hand, he could have wrought their deliverance sooner, but that his long contesting with the contumacie of the Tyrant, made much for the manifestation of his *Power*, in multiplicitie of miracles; of his *Justice*, in varietie of Judgements, upon the Egyptians; and of his mercy and faithfulneſſe to his people, in their so strange redemption from such intolerable bondage.

V. 21. *favour not goe emptie*] See Annot. on Chap.12. vers. 36. Chap.11. vers.3. Gen.15.14. Psal.106.46. Pro.16.7.

V. 22. *every woman shall borrow jewels of silver, &c.*] This sheweth, that (though Goshen were principally possessed by the Hebrews, yet) there were Egyptians among them, as among the other Egyptians, there were some Hebrews: as is plaine by the story of the Passeover, Chap.12. And these things they *borrowed*, or asked, (for the word doth not necessarily signifie borrowing) might be either a reward or wages for their former service, (as Gen.31.9.) or a mulct, or spoile of their Enemies, (raising an unjust warre against them: which might also serve for provision of precious materialls, for the ordering of the Tabernacle) Of this example some make very ill use: But it must not be a president for the like practise, but in the same case, and upon the same warrant; which were both extraordinary; and therefore this act of the Israelites must not be taken for a patterne in after-times. Which is to be noted, against the injustice of the Anabaptists, who pretending a right to every mans estate (especially if they take them to be wicked, and out of Christ) by vertue of the Apostles speech, 1 Cor. 3.22,23. take upon them, (without either asking, or borrowing, or buying,) to take from them, what they please: wherein they lay a ground for the greatest injustice that may be, even to the confusion and ruine of all Common-weales: for which they can have no faire or probable pretence out of Scripture, but very much against it. And for that distinction they make, of the godly, and the wicked; though there be great difference betwixt them, in Religious, there is not the like in Civill respects: for as (the Wise man observeth, No man knoweth love or hatred (*i.* of God) by these things, Eccles.9.1. for (as touching temporall things, as it followeth in the next verse) *all things come alike to all, to the righteous and to the wicked; to the cleane and to the uncleane; to him that sacrificeth, and to him that sacrificeth not; to him that sweareth, as to him that feareth an oath:* and even of those, that belong to the Covenant of election, some may seem for a time to be reprobates, and contrariwise; (as it was with Paul and Judas) so that had they lived together, Judas (who was a thiefe, as our Saviour called him, Joh.12.6.) should by their doctrine have had a right to rob and spoyle Paul of all he had. But their opinion and practise is yet more pernicious: for from this libertie (which the Anabaptists usurpe over other mens estates) they proceed to deprive the owners of them of their lives, thinking them unworthy to live upon the earth, as the enemies of Paul censured him, Act.22.22. Of the Injustice and crueltie of this Anabaptisticall spirit, much is written by divers Protestant Writers, especially by Bullinger and Sleydan, l.5. & 10. of his Commentaries; which if it were well considered, would awaken and quicken our spirits, for discovery of them, and for caution against them.

CHAP. IV.

Vers. 1. *They will not beleeve*] By the speech of *Stephen*, Act. 7.25. (it seemeth) he was too credulous of the peoples apprehension, and of their assent to his successefull undertaking of their deliverance; for he supposed they would take his killing of the Egyptian for a signe that by his hand God would rescue them from Egyptian, rigour; and now (on the contrary part) he is too diffident: It may be, he might mistrust his Countreymen (the *Hebrews*) by the experience of his owne feares, and doubts: otherwise, he might have beene confident, (having Gods promise for it) not onely for their deliverance by him, but for their obedience to him, and beliefe of him, at least for the *Elders of Israel*, Chap.3.18.

V. 2. *a rod*] The question is, *What is this in thine hand?* in Hebrew *Mazè*: the answer, *is a rod*, Heb. *matte:* where is noted by some Hebrew Criticks a *Paranomasie*, or allusion to the similitude of the words, in symphonie, or likeneſſe of sound: the like is observed in Noahs blessing of Japhet, Gen.9 27. and Jacobs blessing of Dan, Gen. 49. 16. And as in Hebrew, so in Greek, Rom.1.29.31.

V. 3. *it became a serpent*] (So Exod.7.9,10.) To change one creature into another, (not in appearance onely, but indeed,) requires a divine Power, and is a divine proof of any thing, to which is set such a miraculous seale: and therefore the devils argument was good, (though his meaning were naught) when he would conclude, our Saviour to be the Sonne of God, by changing stones into bread, Matth.4.3. The greater the change is, the more evidence of a divine Power appearing in it. See the Annot. on Chap.7. vers.10.

V. 4. *and it became a rod*] The rod, and serpent, might signifie the different condition of the Israelites, and Egyptians: a rod to correct those as children; a serpent to sting, and kill these as enemies: In this change, Moses his faith overcometh his feare: and by faith the greatest evils change their natures, and become not serpents to kill, but rods, or staves (as Psal.23. 4.) to comfort, and support. Or the rod and serpent may note the different condition of the Israelites onely, as first, under Josephs rod of government: secondly, under Egypts Scorpion of persecution, which was the rod converted to a serpent: thirdly, that serpent turned into a rod againe, might intimate their state and condition under the government of Moses.

take it by the taile] Some curiously note, that he was bidden to take the serpent by the Taile, not by the head: because that part was reserved to be bruised by Moses his Master, Gen.3.15.

became a rod] The serpent being the embleme, or figure of the devill, this power over the rod and serpent, by alternate change, is thought (by some) to typifie the prevailing of Christ over the devill, in the working of wonders, by changing the nature of the creatures, as well as otherwise.

V. 5. *That they may beleeve*] This miraculous power was not to be shewed, for ostentation, or vaine glory; but for confirmation of the faith of the Hebrews, touching Moses his calling and doctrine, and touching their deliverance from bondage by his mediation; divine and miraculous operations concurring with it.

V. 6. *leprous as snow*] (So Num. 12. 10.) That is, white as snow. By that Moses might be humbled; and the leprosie of his hand might be a preservative to his heart against the sinne of pride: and so he might the better beware of ascribing any of those miraculous operations to his owne handy worke, which were to be effected onely by the finger of God.

V. 7. *turned againe*] Herein the power of God appeares, in that, disease and soundnesse come and goe, at the turning of an hand, by his command: and therein it is very observable, that the same act produceth such contrary effects, and in the very same place; as to put the hand into a cleane and whole bosome, and to take it out leprous; and to put a leprous hand into it againe, and to bring it out whole, and to leave no leprosie behind; was many wayes miraculous: Whereby we must learne to submit our selves wholly to him, in what he commands, and to put our whole confidence in him, (for whatsoever he foretels, or promiseth unto us) as also, for the cure of diseases that come upon us, to addresse our selves to him by prayer, who with meanes, or without meanes, with small meanes, as well as with great; yea against meanes, is able to effect, what pleaseth him. See Matth. 8. 3. & 10. 8. & Luk. 5. 13. Matth. 8. 15. & 19. 2.

V. 8. *voyce of the first signe*] The signe is said to have a voyce, because it (as it were) speakes that to the eye, which words doe to the eare: and (on the contrary) sometimes that which is plainly and fully declared to the eare, is represented, as if it were acted, and exhibited to the eye, Gal. 3. 1.

V. 9. *river*] That is, *Nilus*: for though God speake this to Moses in the wildernesse, (as he did concerning the rod and serpent, and putting his hand into his bosome) yet this of turning the water of the river into bloud, was reserved for the land of Egypt; and not put in execution, untill Moses came thither.

shall be] The words (in the Hebrew phrase) are doubled, *shall be* and *shall be*, noting both earnestnesse in asseveration, and assurance of execution.

become bloud] They thirsted after the bloud of little infants, drowning them in the River; and their sinne is shewed them in the same colour, and punished in that wherein they had offended: Gods judgements are not onely just and equitable, but fit and sutable to the fault of the offenders, Judg. 1. 7.

V. 10. *I am not eloquent*] Heb. *I am not a man of words*. After so many signes, he yet makes excuses, that he may shunne the service: wherein humane frailtie bewrayes it selfe, which by such assuring evidence of saying and doing (as he had heard and seene) was not yet sufficiently confirmed. How weake is the faith of the strongest? how reluctant is humane reason to divine commands? if God doe not worke his owne will in us, and obey (by his grace in us) as well as command by his authoritie over us.

V. 12. *I will be with thy mouth*] Notwithstanding the former impediments, God could make him fluent and eloquent: howsoever he gave power to his speech, so that he was mightie in words, as well as in deeds. Act. 7. 22.

V. 16. *in stead of a mouth*] The gifts of God are diversly distributed: Moses had a spirit of government; Aaron (from the same Spirit) had a facultie of speech, (which Moses had not) one and the same Spirit, dividing to every one severally as he will, 2 Cor. 12. 11. And this diversitie is the maintainer, and upholder of unitie, where prudence and pietie have any sway in humane societie: for it ingageth men (according to their gifts) to mutuall beneficence: so Aaron must gratifie Moses by his utterance, and promptnesse of speech; and Moses must fortifie Aaron by the authoritie of his place, and efficacie of his power.

V. 16. *In stead of God*] The Hebrew word is *Elohim*, which is attributed to God, and to rulers also, as Exod. 22. 28. and therefore the meaning may be that, though Aaron were the chiefe Orator, (as Paul was, Acts 14. 12.) yet Moses was to be the chiefe Governour: or if he were called God, in a religious rather then in a civill notion; the meaning may be, that Moses shall instruct him in divine matters: for though Aaron were a Priest, Moses was so also, Psal. 99. 6. and somewhat more then Aaron, *viz.* not only a Commander in chiefe, but a familiar Favourite of God, more then Aaron was: Exod. 33. 11. and Numb. 12. 8. But especially Moses was to be as a God to Aaron, in telling him (from God) what he was to say to others in his Name. vers. 28. 30.

V. 18. *Let me goe I pray thee*] In this condescending so low, as to aske leave of his father in law to visit his brethren in Egypt, (after so high and divine acceptation) Moses sheweth an example of great modesty and humilitie: his familiaritie with God did not puffe him up to contempt of men, especially of such, as (by a subordinate relation) he was obliged to reverence: yet this mannerly respect to man, did not abate of his obedience to God, nor did he thinke his father in law would dissuade him from what he desired, or if he did, no doubt he was resolved to obey God, rather then man, See Acts 5. 29.

to see whether] He mentioneth nothing but a visit: it may be he was charged not to reveale his Commission from God, untill he came to the place, where he was to put it in practise: if so, it was his pietie to conceale it: if not so, his prudence, lest his father in law (by proposing difficulties, if not impossibilities, in the undertaking, and dangers in attempting) should endeavour to bring him back, to his former diffidence, and indisposition to the service, and so make him, if not wholly to desert it, yet more faintly, or lesse cheerfully, to goe on with it, by reason of doubts, and perils before him, and discontent left behind him, with his dissenting and disswading father-in-law.

whether they be] He pleadeth a reason of common charitie, and forbeareth the reasons of divinitie, to wit, the revelation from God: an argument of his prudence, modesty, and humilitie: for if he had not been prudent, he could not have kept in such miraculous secrets; and if he had not been modest, and humble, he would have made mention of them with jollity and glory. See Ester 5. 12.

V. 19. *In Midian*] This may be a second apparition of God to Moses, either to give him his charge for present addresse to the service, (which before he did not) or to urge him, (upon his too much deliberation or delay) to more expedition in his dutie.

which sought thy life] In the deliverance of the Israelites from Egyptian bondage, Moses was a Type of Christ, and therefore his deliverance and safetie, and our Saviours, both are set down in the like phrase. Matth. 2. 20.

V. 20. *tooke his wife and, &c.*] But finding incumbrance by their company, he sent them back: for they met him (with Jethro) in the wildernesse. Exod. 18. 5.

the rod of God] That rod which (by the miraculous power of God) was turned into a serpent, and (by the same power) returned from a serpent to a rod again.

V. 21. *I will harden*] By withdrawing or withholding grace from him, (as by withholding or withdrawing light, he causeth darknesse) and permitting Satan to worke upon him, and to excite and spurre on his corrupt nature, to all manner of contradiction and contumacie against God: and herein (*viz.* in respect of nature and grace) it was with him, as with a Greyhound held in by a slip or collar when an Hare is in sight, for (if that be let loose) he runneth violently at the Hare, (according to the disposition which is naturally in him) and not put into him by him that first held him in, and after let him loose; but is thereupon discovered by leaving him at libertie, to exercise his antipathie on that creature. The grace of God is like that restraining slip or collar, which if it be taken away, mans naughty nature breaks loose into all manner of excesse, to which he is naturally inclined, or Satanically tempted. If it be said that the not hindring sinne maketh a guilt of sinne, as Neh. 13. 15, 16, 17. and therefore that *Florinus* (though branded for an heretick by the ancients) was in the right, when he held, that God was the author of sinne, it will not follow: for though it be true in men, that they are bound to hinder it all they can: it is not so in God, for he is bound to none, and therefore is free to bestow or withhold his grace, as he pleaseth: and (when the devill and wicked men have done their worst) he knoweth how to make the best of any evill act, and to turne even a great evill into an occasion of great good, as the passion of Christ, to the preservation of Christians, Esa. 53. 3, 4, 5, 6, 7. Rom. 5. 9, 10. Eph. 5. 25, 26, 27.

V. 22. *Israel is my sonne*] By *Israel* is meant the posterite of *Jacob*, (who was also called Israel) Gen. 32. 28. and here is his off-spring named, not only Gods *Son*, (a title of favour) but his *first-borne*, a relation of honour: because he made the first choice of that people before any other, and as first-born, the people so called have so much both benevolence, and preeminence (above all other nations) that God will not suffer them to remain slaves: for as the first-born were consecrated to God, (as his peculiar portion) so were the children of Israel accepted for his, as a *peculiar treasure, above all people*, Ex. 19. 5. and of them was to come (according to the flesh) the first *borne of every creature*: so our Saviour is called, Col. 1. 15. because he was before any creature, (in respect of his eternall generation) and the first borne of the dead, vers. 18. of the same Chapter, because his resurrection in vertue though not in time was before all others.

V. 23. *the first borne*] See the Annotat. precedent.

V. 24. *sought to kill him*] Or, *would have killed him*: that is, made shew, or offered to kill him; the cause whereof (as some

4. 25, 26. — as that froward woman wrongfully said to Moses.
Dr. Sibbs Cant. Serm. Vol. 9. p. 402.

some conceive) was his distrust, manifested before in his aversion from the service, (whereto God called him) and so many excuses, as he made to shift it off, which distrust he carryed with him, on the way: and for that he was met withall, in a minatory manner, it may be as Balaam by the Angel, with a drawn sword, as Numb. 22. 31. But the more received reason of Moses deadly danger (at this time and in this place) is that he undertooke this Ambassie to the Egyptians, before he had performed, what belonged to a true Israelite, which was to circumcise his child: for having two, it appears, that one of them (at least) was yet uncircumcised; the omission of which ordinance, but especially the contempt of it, (when God required it) was a capitall crime, Gen. 17. 14. and though it seeme there to be threatned to the uncircumcised infant (who may be cut off in this life, as a punishment or chastisement to his parents) yet the greatest danger both of sinne, and punishment befalleth those, who should circumcise their children, and do not: and therefore here we read, that the father, rather then the child is threatned with death.

V. 25. *Then Zipporah tooke*] Being admonished of the danger, either by an angel, or by inspiration, either immediate to her self, or mediate by her husband: This act was extraordinary; for Moses (to whom it most appertained to see the Sacrament administred) was either wholly disabled, or very much indisposed (whether by sickness, or any other impediment, it doth not appeare) at that time to doe it himself.

a sharpe stone] Or knife, or a knife sharpened upon stones, or sharpened like the edge of a flint-stone, so Jos. 5. 2, 3. with such an instrument, she cut off the foreskin of her sonne.

cast it at his feet] If at the Angels feet, it was to pacifie him, and so to deliver her husband from danger? if at her husbands feet, it might be, either by way of angry upbraiding; or to shew him that she had exercised that severitie on her sonne for his sake: some understand by the feet, the childs feet; and some for casting at his feet, read *touched his feet*: and they meane, that Zipporah her self fell down at Moses his feet, to desire leave to depart, and to goe home againe: but the better translation is, *cast it*, &c. as before, both for words and sense.

V. 25. *a bloudy husband*] Moses having married a Midianitish woman, (not wonted to such a severe Sacrament, as some suppose) and she being a fond mother, as well as a shrewd wife; caused the delay in administration of circumcision; which was so dangerous to her husband: and indeed it was such an harsh welcome of little infants into the world, that it would never have beene received, if Divine Authoritie had not appeared, in the proposall of it: but yet there is cause to conceive, that Zipporah was no stranger to circumcision: for she was a Midianite, and therefore descended from Abraham, by Keturah; and the seed of Abraham (by whom soever) were circumcised, yet as Ishmael was circumcised, not at eight dayes old, but at the thirteenth yeare of his age, so some of his posteritie circumcised not their children in their infancie, but forbore to doe it untill they attained more yeares and growth, and strength: and to such a circumcision Zipporah might be accustomed, and yet might not bring her heart to consent to circumcise it so young as Gods Ordinance required, Gen. 17. 12. and so she might call Moses *a bloudy husband*, because her marriage with him engaged her child to be circumcised; especially at this time, when she was weake (being, as some take it but newly delivered) as well as her child. The word *Chatan* (rendred husband) signifieth a Spouse, or Bridegroome, a sonne in law, or kinsman: a Spouse or Bridegroome, in respect of the Bride; a sonne in law in relation to Parents, (when they are married) and a kinsman to his wives kindred; and by a Metaphor the circumcised child is called *Chatan*, or Spouse, because (by circumcision) the child is entred into covenant, and thereby, as it were, espoused to God. And some adde further that (in the use of circumcision) these words were solemnly pronounced, *Thou art a Spouse of blouds unto me*: therefore in the Originall the word is of the Plurall number, as in the next Note.

V. 26. *Because of the circumcision*] Heb. *Circumcisions*. Belike she remembers (with a fresh displeasure) the circumcision of her former sonne, and putteth both together in the Plurall Number.

So he let him go] That is, the Lord, or the Angel of the Lord, that threatned him, let him goe, with a threat, without any hurt. Some conceive it of Moses letting Zipporah goe backe to her Countrey, Exod. 18. 2.

V. 27. *and kissed him*] See Annot. on Gen. 29. 11.

V. 30. *and did the signes*] Or he did the signes, that is, not Aaron, but Moses: or if any wonder were done by the Ministery of Aaron, it was usually by the command, or appointment of Moses.

V. 31. *They bowed their heads and worshipped*] The joyfull tydings of their deliverance was entertained with humilitie, (whereof their lowly gesture was a signe: as Gen. 17. 3.) and this humilitie is seasonable not in times of affliction or calamitie onely; but when the Lord conferreth his favours in greatest measure. See Deut. 8. vers. 14.

CHAP. V.

Vers. 1. *Moses and Aaron*] With the Elders, as God appointed, Chap. 3. vers. 18. but as some thinke they went alone; because they alone are named here; and in the fourth verse, and because in stead of the Elders appointed, Chap. 3. vers. 18. God seemeth to have appointed Aaron for Moses his companion, Chap. 4. vers. 14.

told Pharaoh] They both spake the same thing, or one of them by consent of both: as Peter and John, Act. 4. 19.

hold a feast] Chap. 10. 9. Moses is directed to desire leave to offer sacrifice unto the Lord; it is so also, vers. 3. of this Chap. yet no repugnance: for part of sacrifices served for a feast, and both belonged to the same persons, and in both the honour belonged to God, 1 King. 8. vers. 63, 64, 65.

V. 2. *Who is the Lord*] Job 21. 15.

V. 3. *lest he fall*] Though the wicked (through hardnesse of heart) contemn the Lord, the godly must, and will be afraid to offend him: and they must feare him, not onely with a loving reverence, as a father; but with an awfull dread of his displeasure, as a powerfull Judge, who will powre out his plagues on them, who wilfully harden themselves against him. See 2 King. 17. 25. Ezra 7. 23. Zach. 14. 17. 2 Chron. 29. 7, 8. & chap. 30. 8. In this denunciation of danger to themselves, they imply some perill to Pharaoh, which afterward they set forth in expresse Comminations.

V. 4. *Wherefore doe ye*] It is strange that such a Tyrant dealt not with Moses and Aaron with more severitie, then rough and reproachfull words: since (in the wicked) the tongue of slander, and the heart of murder, meete together, against Gods people: See Jer. 38. 4. But the same power, that wrought wonders, bounded his malignitie within this compasse.

get you to your burdens] Chap. 3. 16. Moses is commanded to gather together the Elders of Israel, it is like these came with him, and Aaron; and it may be, many of the ordinary workemen left their worke to hearken after the successe of their Mediation, and to them, not to Moses, and Aaron (who had not put their hands to the work) he said, *get you to your burdens*.

V. 5. *are many*] Hence it is probable, that the bloudy Decree of drowning, or killing the Male children, did not prevaile at all, or but for a while.

V. 6. *Officers*] These Officers were Hebrews, vers. 14. and 19. set over the workmen, but under the Egyptian task-masters, who had power over them both.

V. 7. *no more straw*] The use of the straw was, either to binde the clay together, lest it should be too brittle; or to cover it that it might not be chopt with heat, or winde; or to harden it, (by burning in the furnace) or at least, to kindle the fires of other fewell: this was brought to their hands till now, by those on whom the taske of brick, (whether by tale or heap) was not imposed; now the same men must so divide the service between them, as to do both, and yet no abatement of their labour in making, or burning brick, will be allowed.

as heretofore] Heb. as *yesterday*, or *the day before* yesterday: So in the next vers. and vers. 14.

V. 9. *more worke upon them*] The more that Tyrants are intreated, the more they tyrannize, taking occasion by the request, (as sinne by the Commandement) to rage the more. See Rom. 7. 12, 13.

vaine words] Of Moses and Aaron: wilfull wicked ones contemne the word both of God, and the worthiest men, if it sound not according to their corrupt and distempered passions.

V. 12. *scattered*] Part of them tempered the clay, part formed the bricks, part of them yeeled, or burnt them, and part of them went abroad to gather straw.

V. 19. *dayly task*] Heb. *Matter of a day*: or *in his day*.

V. 20. *they met Moses*] As they came from Pharaoh, the Hebrew Officers of the people met them, to know what answer the King had returned to them.

V. 21. *ye have made our savour*] Ignorant and passionate people (by mistaking occasions for causes) charge the injuries of their greatest enemies upon their best friends.

to be abhorred] Heb. *to stinke*. The like phrase is used by Jacob, concerning (his two sonnes) Simeon and Levi, Gen. 34. 30.

V. 22. *evill intreated*] By giving an occasion of more affliction to thy people, against whom the Tyrants rage is not mitigated at all, but more aggravated since I mediated for them then before: In which pleading with God, Moses sheweth himselfe, (though with some mixture of displeasure) rather zealous for God, then contumacious against him, and this rather by way of inquisition, then of peremptory resolution.

V. 23. *hast not delivered*] God though he promise deliverance, leaveth a libertie to himselfe both for the time, and manner

ner of performance, and must not be thought to deny it when he doth but deferre it.

hast not delivered] Heb. *in delivering thou hast not delivered.* That is, thou hast not at all delivered them.

CHAP. VI.

Vers. 1. *THE LORD said*] It may be by inward inspiration; for here is no mention of any outward apparition.

with a strong hand] My hand shall be so strong, and heavie upon him, that he shall not onely be content to dismisse you, as Exod. 3 20. but ready also, (with all his power) to expell you, rather then to keepe you captives any longer.

V. 3. *by the Name of God Almightie*] Heb. *Elshaddai.* By that name he manifested himselfe, first to Abraham, Gen. 17. 1. and afterwards to Isaac and Jacob.

but by my Name JEHOVAH] This name is derived from *Haja*, which signifieth, *is, or hath beene.* The former name signifieth (but in part) the nature of God, especially his Almighty power; but the name *Jehovah* importeth all his infinite perfections; especially first his being of himselfe, before the World was made, Isa. 44. 6. Secondly, his giving being to the creatures, Act. 17. 25. And thirdly, his making good his promises, by full, and answerable effects. The Jewes out of a superstitious respect to that name, (where they meet with it) forbeare to pronounce it, and used the name *Adonai*, in stead of it.

Jehovah.

was I not knowne] It seemes to have beene known to Abraham, Gen. 22. 14. to Isaac, chap. 26. 24. and to Jacob, chap. 27. 20. The first mention of it we find, is in Gen. 2. 4. when the Creation of the world was perfected, and not before: but though the Ancients (before Moses his time) knew him by his Name Jehovah, and according to all the importance of it fore-mentioned, yet was not God so fully known by that name unto them, (especially as it importeth performance of promise) as he was to their posteritie, in Moses his time, by the actuall and admirable accomplishment of his promise, in their deliverance from Egypt, and conduct to Canaan. Their Ancestors had but a dimme and darke apprehension of that, which they are promised to have in full view and experimentally to know, in respect whereof, the precedent knowledge was but as the light of the starres, when the Sunne appeareth. See Gen. 22. 12. So that the words are not to be taken as a precise negation, but by way of comparison, as Matt. 9. 13.

V. 5. *heard their groaning*] See the second Annotation on Exod. 2. 23.

V. 6. *great Judgements*] That is, with plagues, as a just and judiciall revenge for their great contempts of me, and tyrannies over you.

V. 8. *into the land concerning which*] Gen. 28. 13.

I sware] Heb. *lift up my hand.* Gen. 14. 22. Ezek. 20. 15.

V. 9. *hearkened not*] The extremitie of their miserie made them first hopelesse, and then mindlesse of remedie, or redemption from it; and altogether incredulous, (for a time) as thinking the tidings too good, to be true.

anguish of spirit] Heb. *straitnesse*, or *shortnesse* of *spirit*, which made them, both indisposed to beleeve, and to apply themselves, to the meanes of their deliverance: immoderate passions are a great prejudice, not onely to Gods truth, but to mans welfare.

V. 12. *of uncircumcised lips*] Circumcision was the seale of Gods Covenant with his people, and so an honourable badge; though on a dishonourable part: and it noted the cutting off of the corruption of nature, especially in naturall generation: but the circumcision of the lips, (which in a literall sense would be a great affliction, and deformitie,) in a figurative meaning importeth, that which is commendable, and free from fault: so were not Moses lips. See Annot. chap. 4. 10.

V. 14. *These be the heads of*] Moses maketh (here) a digression from his maine Story, to note the descent of the promises from Abraham, Isaac, and Jacob, to the present people; but especially to observe the line of Levi, of whom himself, the first Captaine of the people, and his brother Aaron the first high Priest, were descended; whose Priesthood was derived by succession to his posteritie; and this might be done the rather for an antidote against the fabulous reports of heathen Writers, (as of Justine, and Tacitus) who tell untruths of the Originall both of Moses, and of the people of the Jews: which (though they were many ages after) were apprehended as present, by the Spirit, which assisted Moses in the penning of this storie. For the like reason it is piously conceived that the Apostles made the decree against the eating of bloud, Act. 15. 29. to secure the credite of the Christians against the calumnie of the heathens, who charged them with bloudy banquets, as is evident by Justine Martyr in Dial. cum Tryph. Tert. Apolog. and others.

the sonnes of Reuben] Gen. 46. 9. 1 Chron. 5. 3. Reuben, Simeon, and Levi, may be especially mentioned, rather then the heads of the other Tribes, lest they should be thought, to be rejected by reason of Jacobs severe commination against them, Gen 49.

V. 15. *and the sonnes of Simeon*] 1 Chron. 4. 24.

V. 16. *sonnes of Kohath*] Numb. 26. 57. 1 Chron. 6. 1. and 23. 6.

V. 20. *his fathers sister*] Chap. 2. vers. 1. The Vulgar Latine renders the Originall word, by cousin germane, that is, the unkles daughter, but not rightly, for it is no where in Scripture used in that sense. See Annot. Chap. 2. v. 1.

V. 21. *Korah*] Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.

V. 23. *Aminadab*] Who was a Prince of the Tribe of Judah, Num. 2. 3. & chap. 10. 14. Ruth 4. 19 22.

V. 23. *Naasshon*] In the Israelites returne from Egypt, he is brought in as a Prince of the Tribe of Judah, Num. 1. 7. whose sister Aaron married, though himselfe of the Tribe of Levi: for the law of restraint of marriages (within the severall Tribes) was not yet made; and when it was, it seemes it did not so restraine the Levites, who had no distinct portion, as the other Tribes had; and it appeares that the Tribe of Judah, and of Levi matched often: because (as some conceive,) Christ was typified in this Tribe, and so was to be a Priest, as well as a King: yet Christ was not to be a Priest according to the order of Aaron, but of Melchisedec: See Heb. 7. of the law of marriage within the Tribes, see Num. 36. In this genealogie the modestie of Moses is manifest, since in the setting of it out, he honours his brother Aaron more then himselfe, naming him before himselfe, and bringing in himselfe as an accessarie, and assistant to him, vers. 26. though he were a sonne of the same Family, and his brother, both by the fathers and mothers sides, and in more honour and favour with God, then Aaron was.

V. 26. *that Aaron and Moses*] Forementioned in the precedent story, and now Ambassadours to Pharaoh: so also vers. 27. but there it is Moses and Aaron: and indeed, Moses was Aarons superiour, Chap. 4. 16. yet he carrieth the matter of preeminence with so much moderation, that sometimes he seemeth to be, if not subordinate, yet second to Aaron.

armies] For their Families or Tribes were so great, and so composed in order, that they might be compared to Armies set in array, 1 Sam. 4. 2. marching in Ranke, and File, in a Militarie manner.

V. 29. *the LORD spake unto*] So the Chapter began and Gods speech to Moses broken off, by this genealogie, he returneth to the story he had begun.

V. 30. *before the LORD*] That is, to the Lord, as present with him, and before his face.

V. 30. *how shall Pharaoh*] Moses reflecteth too much upon his owne infirmitie, and unfitnesse to be Gods messenger to Pharaoh, and thinketh too little upon that, which God said he would performe: else confidence on Gods word and power, would have bred more boldnesse, and courage in him, in his Ambassage unto Pharaoh. It is good to take sufficient notice of our owne insufficiencie for any great service: yet so, as that we serve God (in what imployment soever) with beliefe of his promises, and obedience to his commands; and not to thinke so much on opposition to our proceedings, as on the predominance of his power, who must and will prevaile against all the might and contumacie of men.

CHAP. VII.

Vers. 1. *A God to Pharaoh*] The word is *Elohim*, which is ascribed sometimes to men in authoritie, as Chap. 22. 28. Here it is given to Moses as an Ambassadour from God, for God, and in his stead, to command Pharaoh, (though a King) and to punish him (as a Rebell) if he will not obey the words of Moses speaking in Gods Name, and God by his divine power working (with miraculous operations) the confirmation of his message, and the conviction of Pharaohs contumacie, in such sort that it might plainly appeare, God was able to deliver his people, though the Tyrant opposed to the utmost of his power: and in this respect Moses was to be respected by Pharaoh, not as an ordinary messenger from man, but as one coming with extraordinary Authoritie and power from God: so that in Moses, God would account himselfe obeyed, or contemned, as Luk. 10. 16.

shall be thy Prophet] Or shall speake for thee, before Pharaoh: thou shalt be a Prophet unto him, in revealing the secrets I impart unto thee; and he shall be a Prophet (to, or for thee) to Pharaoh, in speaking againe to Pharaoh, the Elders and people what I have already, or shall hereafter declare unto thee: (for that is a prophecie. See 1 Cor. 14.) and though Moses were of a better spirit, Aaron was of better speech. See Chap. 4. vers. 10. 14.

cap. 6. 3. — not known]
Non quod nomen illud fuisset patribus inauditum: sed quod ex illo effectu Deum nondum novissent. Effectus autem ille erat de danda terra quam promiserat, et multiplicando ; Iorum semine. ——
Vt enim induceret in terram quam patres vestri tam diu expectarent.
b.
P. Martyr, 1 Sam. 29 f. 170.

V. 3. *I will harden*] Vers.13. Chap. 14.8. See Annot. in Exod.4.21.

V. 4. *great judgements*] So God had said before. Chap. 6. vers.6. but he repeateth it againe, for further confirmation of Moses his faith, and the increase of his courage. See Annot. on Chap.6.& 6.

V. 6. *so did they*] Exod.Chap.12.28.50. it is said before, *that they did as the Lord commanded them*, and yet he saith, *so did they*: which may seeme a Pleonasme, or superfluitie of speech, without use, or need; but it is rather an emphaticall duplication for care, to keep our selves closely to Gods commands.

V. 7. *fourescore yeares old*] Moses lived in affliction and banishment forty yeares, before he entered upon his office to deliver his oppressed Brethren all that while; and before Moses was borne, were the children of Israel afflicted by the King of Egypt, and his people: which may teach his servants in all ages, to waite upon God with faith and patience, because, though he forbeare their enemies for a time, he doth not forget his servants at all, nor will suffer the rod of the wicked alwaies to rest upon the lot of the righteous, Psal.125.3. And though Moses and Aaron were so old, yet as it was said of Moses, (albeit he lived to the age of an hundred and twenty yeares) *his eye was not dimme, nor his naturall force abated*, Deut. 34. vers. 7. so might it be with Aaron, though three yeares older at his death. Num. 33.39. and so both of them by the abilities of their bodies, and minds, and the reverence and respect due to such a venerable age; they were the more fit to undertake a service, which required all qualifications of honour, and energie of power, to make it effectuall. Besides, the noting of the ages of such eminent persons, maketh up the Chronologie or computation of time, whereby the accomplishment of the prophecie (Gen.15.13.) may be cleared.

V. 9. *Take thy rod*] The Rod which was turned into a serpent, and returned into a Rod againe, Chap. 4. vers.2,3,4. which is sometimes called Gods Rod, because he accompanied it with a miraculous power: sometimes Moses his rod, and sometimes Aarons; because they held it in their hands, when God wrought wonders with it. There was another rod called Aarons rod, Numb. 17.3.

V. 10. *a serpent*] So Exod.4.3. where the word is *Nahash*, as Gen.3.1. but in this place the word is *Tanvin*, which is used for the whole, Gen.1.21. here it is translated *Dragon*, by learned Hebricians, so also Mal.1.3. and vers.10.22. Belike, the change before Pharaoh was not into an ordinary serpent, (called *Nahash*) but into some greater creature, as a Dragon, or Crocodile.

V. 11. *Sorcerers*] God permitted much to the power of the Devils Imposture, that Pharaohs heart might be the more hardened, and so at last Gods conquest over them and him, might be the more glorious: and here the sinceritie of Scripture story is to be observed, which giveth the Devil his due, and utters the truth of his Agents prevailing force, as well as of his and their foile at the last: among these Inchanters, it seemeth, that the chiefe of these, were *Jannes* and *Jambres*, 2 Tim. 3 8.

V.12. *they became serpents*] The word here is the same which is verse 10. this change was either in appearance onely, (for neither the Devil, nor his Agents, can make any creature, or change their nature) or else, (by the helpe of the Devil) Serpents or Dragons might be brought into the place of the Rods, and the Rods removed them also out of sight.

swallowed up] That is, the Serpent, or Dragon, into which Moses his Rod was turned, swallowed up the Serpents, into which their rods were turned, or for which, they were changed, by the inchantment, and art of the Devil, not making, but bringing true Serpents in their places.

V. 13. *And he hardened*] See Annot.on Chap.4. vers.21.

V. 15. *the rivers brinke*] To wit, the River Nilus.

V. 17. *in mine hand*] The words are Gods words, yet the Rod is in Moses hand; it is in Gods hand by vigorous influence, and in Moses hand by outward ministration: as the sword of Gideon, and the sword of the Lord, Judg. 7.18. may be one and the same; Gideons in use, Gods in force, and the power of prevailing with it.

shall be turned into bloud] The Egyptians were bloud-thirsty men, bloudily minded against the Hebrews, and that they might have bloud enough, their waters are turned into bloud. Thus God requites the wicked in their kind, there was no need to turne the whole river into bloud, so farre as it runneth or reacheth: it was enough, that the streames running by Egypt, had the plague, which (when it passed the borders thereof) might be cleare as it was before.

V. 18. *stinke*] By the ill sent of the dead fish in it.

V. 19. *all their pooles of water*] We must not thinke that Moses went particularly to every poole, to stretch his Rod over it, but that having stretched his Rod towards the River, he afterwards did the like over some ponds or pooles, or gathering of water, in the name of all of the like kind: or he might (stretching out the Rod) make mention, how farre the Curse should reach; and it is like, it was rather upon the fresh waters, that were potable, then upon the salt; other liquors seeme to be free from this plague, especially milke; for that is not properly comprehended under the name of water.

V. 21. *and the fish died*] Which was an evidence, that it was a true Miracle, and that Miracle a plague to them, by whom fish was used for necessarie diet, as Num.11.5. And to some it served, as to many no doubt it did, for dainties; and that plague upon fishes may confute the superstitious conceit of Papists concerning fishes, as if they were holier then other meats, because they came not under the curse, as other creatures, by the Bloud.

throughout all the land] Of Egypt and of Goshen also, (it is like) so faire as it might afflict the Egyptians, and not the Israelites.

V. 22. *the Magicians did so*] Exod. 7.12. & Chap.8.7. When all the waters were turned into bloud, how could they doe so? unlesse they first returned them from bloud to water againe: *Answ.* It might be in Goshen, or if that Province were free from this, as it was from the other plagues, Chap.8.22. & 9.26. & 10.23. it might be, that all the Rivers and Pooles were not turned into bloud, (at once) but that some of them being turned into bloud, the Magicians practised their Inchantments on others: or they might digge new Wells, vers.24. which had no commerce with these blood waters; or (because this plague continued but seven dayes, verse 25.) the Magicians might play their prankes when these dayes were expired: and then might make their false appearances of bloud by their magicall Impostures.

V. 24. *digged*] But (it is like) they lost their labour, if it were within the compasse of seven dayes, after mentioned: for they were like to find (in stead of pure water) stinking bloud, which would rather torture their tast, then quench their thirst: this plague (it seemeth) was shuted to seven dayes continuance.

seven dayes] This plague is expressely said to continue seven dayes, and it may be that it was the whole time, but the Text doth not set downe the period of it.

CHAP. VIII.

Vers.3. *Frogs in thy bed chamber*] Notwithstanding Moses and Aaron were harshly entertained upon their first message, Chap. 5. 4. and the tyrant were enraged, and the miserable condition of the people aggravated, and Pharaoh by the enchantments of his Magicians more hardened then before: yet Moses and Aaron resolutely pursue their commission, and command from God, and presse into his presence, and persist in their commination: an evidence of their fidelitie and courage in Gods cause, and a worthy example for all Gods messengers to follow in the like case, See Jerem. 1. 17,18,19.

kneading troughs] Or, *Dough*. This plague appeareth to be more grievous then the former; for that was only upon waters, this every where; the former was but upon liquor, nor upon all neither; this upon all their victuals; that afflicted them, but when they were thirsty; this at all times; that being often out of sight, might be sometimes out of minde; this was a continuall offence to many of their senses; to their eyes, the number and figure of the frogs were a most horrid spectacle; to their eares their croaking was odious, and their crawling upon them, and among their meats, most abominable: lastly, the bloody waters came not up to their chambers, beds, or mouthes; but these frogs with unceassant importunitie haunted them in every place, and invaded them on every side, on every part. Hence it was, that this plague humbled the tyrant so farre, as to desire to be prayed for, vers. 8. which the former did not.

V. 4. *and the frogs shall come up both upon thee*] (Notwithstanding all locks and bolts) the frogs cannot be kept out of the Kings bed-chamber, and for all his guard, they will come up upon his Royall person, and crawle upon his bosome, and croak in his eares when he is in bed: How despicable shall the dignitie even of Kings become, if the King of Kings be pleased to cast contempt upon them! See Psal. 83. 10. and how favourable is God unto man, by his ordinarie, providence, in making such creatures loth to come, where man hath to doe, who are so loathsome to him, that he cannot indure to be touched by them!

V. 5. *the Lord spake unto Moses*] By secret inspiration, because it was in the presence of the King, and so not convenient to speake of him, and not to him, in his hearing.

V. 6. *over the waters*] That is, over against them, or towards them, from Pharaohs Court, where it is like that Aaron was at that time.

covered the land] Goshen, where Gods people dwelt was excepted as from the plague of flies, vers. 22. unlesse the Egyptians that were among them, were infested with them, which might be without annoyance to the Israelites.

V. 7. *The Magicians did so*] That is, they stretched out their hands over or towards the waters, and either by false appearances, deceiving the sight, made seeming frogs; or the devill brought true frogs to the place, where the contestation was betwixt Moses and Aaron on the one side, and Pharaohs Magicians on the other: though it is like the devill brought but a few, in comparison of the number that were brought against them.

V. 8. *intreat the Lord*] Vers. 28. Chap. 9. 28. Chap. 12. 32. Psal. 78. 34. He that peremptorily refused to be intreated in the Lords name, to let the people goe, asking by way of proud contempt, *who is the Lord?* Exod. 5. 2. now feeling his hand lye heavy upon him, doth not disdaine to desire his mercy: Such power hath God Almightie over Kings, though they be mighty in power, and haughtie in spirit, that what they will not doe for love, or reverence; he can make them doe for feare. See Annot. on vers. 3.

V. 9. *Glory over me*] Or have *this honour over me*. For the meaning of the words see the next Annotation.

when shall I intreat for thee] That may be, I will give thee this honour to appoint, or prescribe a time when I shall pray and prevaile for thee: and if my prayer take not effect, doe thou glory over me, and say I am no better then one of thy Magicians, who can rather bring a plague upon thee, then remove it.

V. 10. *To morrow*] Why not presently? the plague being so grievous, he might thinke, either that by that time they might be withdrawn some other way, and so they should not need to be beholding to God or Moses for that favour: or he might thinke, that though the frogs might come on a sudden, it was not so easie a matter to remove them again, and that therefore Moses must have some time to mediate with God for that mercy, and to make it take a full effect.

V. 12. *Moses cryed*] Though he were sure of the miracle, vers. 10. he did not forbeare the meanes to obtaine it, *viz.* prayer unto God: which is so prevalent with God, that it is next to Almightie, in efficacie and power, See Chap. 32. 10.

V. 14. *the land stank*] The plague was not wholly removed at once, that it might be knowne to be (not a counterfeit, but) a true miracle, for their clearer conviction: and the frogges being gathered on heapes, that their stink might be offensive to the Egyptians, as their sinnes were to God; afterward it is like, they were partly cast into the River, and partly buried in graves, or pits, digged for them: though it be not so expressed in the Scripture.

V. 15. *that there was a respite*] This respite was but Gods Pause, for Pharaoh to make a good use of the precedent plague, and when Gods hand was taken off him (by withdrawment of his Judgement) he should by repentance have made himselfe capable of mercy. But this is the manner of such as are doomed to destruction, to take more heart to goe on in sinne, when they should take most heed, that by sinning againe, they provoke not God to punish them againe.

V. 17. *became lice*] The word *Cnim* in the Hebrew is variously rendred: some take it for gnats; (but they are rather comprehended in the plague of flies afterwards) some for fleas: but they were not like to be plague enough, because they were more movable, and lesse loathsome then other vermine: the most and best Interpreters render the word *lice*; yet it may be, as they came in an extraordinary manner, so they were of an extraordinary kind; such haply as the like was neither before, nor since, as is noted of the locusts, Chap. 10. vers. 14. By such little creatures, armed with a power from God, the greatest Tyrants may be plagued, yea devoured, as were Herod by wormes, Act. 12. 23. and Galerius and Maximinus. Bucolz. Jud. Chron. on the yeare 311. pag. 188. and on 313. pag. 190. and by lice Pherecydes was devoured, AElian. var. hist. l. 5. c. 18.

all the dust] That is, a great deale of it, as *all Judea*, Matth. 3. 5. for a great part of the people of Judea: or all the dust, that is, the dust all over the land, no place being free.

V. 18. *the Magicians did so*] That is, stretched out their hands with rods, as Aaron did vers. 17. and shewed their indeavour to doe the like, though in vaine.

but they could not] God confounding their wisdome and power in a thing most vile; whereby yet he honoured himselfe; since hence it appeareth, that there is nothing so small, that his power and providence descendeth not unto, nor wherein he cannot foile both the power and imposture of men and devils, who could neither make lice indeed, not make a shew of them.

so there were lice] In the Hebrew there is an Enallage of number, the Verbe being of the singular Number, and the Noune of the plurall, as Gen. 1. 14.

V. 19. This is the finger *of God*] (Luk. 11. 20.) They might have seen and acknowledged the whole hand of God before; now they confesse a finger of it, in this plague, which they yeild to be done by Gods Power, and not by Sorcerie; which they should have acknowledged of the rest of the miracles: but their master the devill taught them, both to counterfeit Truth, and to conceale it; yea (and which is more) to persevere in resistance of it.

V. 20. *for he cometh forth to the water*] What ever were the occasion of Pharaohs going to the water in the morning, whether for a pleasant prospect, or out of a superstitious respect to the River Nilus, it is uncertaine: but sure it was the fittest place for Moses (now no Courtier, as before he had been) to meete with him, and early in the morning, he was most like to make use of what he said unto him.

V. 21. *swarmes of flies*] Or, *a mixture of noysome beasts*. The word (in the Hebrew) which some read *Harob*, some *Haroc*: (by reason of the similitude of the Hebrew letters *Beth*, and *Caph*) is by learned Hebricians translated by the word *mixtian*, or *a mixed swarme*, which (according to the sense, rather then the literall construction of the words) is in some Translations expresst by [*all kinds of flies*] and it is certaine, they were not of one sort, Psal. 78. 45. but a compounded plague, consisting of many kinds of the lesser sort of flying creatures, as of ordinary flies, gnats, bees, and hornets; which by the importunitie of their pressing upon them) might give them no rest; and some of them (with their stings) might wound and kill them, as Psal. 78. 45. and as Josephus noteth, *Antiq. lib. 2. c. 5.*

V. 23. *A division*] Heb. *a redemption*. That is, *a division, for redemption*, or deliverance of his owne people, from participation of the plagues, heaped on the Egyptians: wherein God giveth cleare evidence of his Justice on the one sort, and his Mercy on the other; so that here we have a type of the finall separation of the Elect, and Reprobate; and of the salvation of the one, and the damnation of the other.

to morrow] It makes for more assurance of the miracle, because they that heare the Propheeie of it, (for so short a time) are like to see the failing, or performance of it thereafter, as in event it falleth out.

V. 24. *And there came*] We read not of this plague, that any use was made of the Rod to bring it; and it is like it was not used, that it might appeare, the power of these plagues was not in the Rod, but in the hand of God.

corrupted] Or, *destroyed*.

V. 25. *in the land*] (To wit) the land of Egypt, where hitherto, it seemes, they were restrained, at least from publique worship.

V. 26. *the abomination of the Egyptians*] Moses refusing the motion of Pharaoh for performance of the sacrifice in Egypt, maketh his deniall (by a *Dilemma*) thus: If we sacrifice here, we must sacrifice either after the manner of the Egyptians, or of the Israelites: If after their manner, that would be an abomination to the Lord our God: If after our owne manner, that will be an abomination unto them, and they will stone us; for they will not indure to see us kill those creatures, (as by sacrifice we must) which themselves adore as Deities: among whom, the prineipall was an Oxe (with a white marke on his side) called *Apis*, whereof see *Plin. Nat. hist. l. 8. c. 46.* See also the Annotat. on Chap. 43. vers. 32. & on Chap. 46. vers. 34.

V. 27. *As he hath commanded us*] Chap. 3. 18.

V. 29. *deceitfully any more*] Hitherto he had played the hypocrite, whose manner is, (in distresse) to speake faire, and pretend humilitie; but no sooner is the plague taken off, but hypocrites returne to their wickednesse againe. See Psal. 78. 34. 36, 37.

V. 32. *hardened his heart*] Zach. 7. 11, 12. See the Annotat. on Chap. 4. vers. 21.

CHAP. IX.

Vers. 1. *Goe unto Pharaoh*] He saith not here, (as Chap. 8. vers. 20.) goe to Pharaoh going forth to the water, and stand before him in his way thither; but goe to Pharaoh where he is, though at his Court, where he keepeth greatest state, and maketh ostentation of greatest pride, and where he hath his parasites about him, to puffe him up in scorn and contempt, and to incense him to indignation against Gods Messengers and people; there Gods Ambassadours must be bold to tell God's Message to the greatest Tyrant; yea though they should be served with a prohibition for such a place, as Amos 7. 13.

V. 3. *in the field*] This was an open plague without doores, and principally upon the cattel, and those onely that were not in some house: and if men were out of doores, it is like they were partakers of the same plague with the beasts of the field, as is threatned of the plague of haile, vers. 19.

oxen and sheepe] By Oxen is meant also Kine and Bulls: such cattell the Egyptians had, though not for food of their flesh, yet for nourishment by their milke, for cloathing with their wooll of sheepe; and some, as Oxen and Horses, they made use of for their worke: and of all kinds they made commoditie by trafique with other Nations, though with divers of them they committed brutish Idolatrie.

a grievous

a grievous murraine] The word here translated *murraine*, is Chap 5. vers. 3. tearmed *pestilence*, and it is one and the same disease, though when it is applied to cattel, it be usually rendred by *murraine*; when to men, as Chap. 5. vers. 3. it is commonly called the pestilence.

V. 5. *to morrow*] See the Annot. on Chap. 8. vers. 23.

V. 6. *all the cattell*] The greatest part of sorts of cattell: for some were reserved for another plague, and some preserved from it, by a favourable premonition, for their removall from the danger, vers. 19. 25.

V. 7. *Pharaoh sent*] Into the land of Goshen, to see whether Gods people there, had a priviledge from this plague, which the Egyptians had not; he did not send upon the former plagues: for in some of them the wayes were scarce passable, or with much danger, as we see, vers. 3. & 19. and when they were more safe, it may be, the triall came not into his thought: and he might send now the rather, to make up the losse of the Egyptian cattell, out of the Heards of the Israelites.

V. 8. *let Moses*] Though Aaron tooke up his handfull of ashes, as well as Moses; yet Moses must sprinkle both, that the power of these operations might not be ascribed to the hand of Aaron, (which held the miraculous Rod) or if they both sprinkled the ashes, Moses might the rather be named, as Gods chief Minister, for the wonderfull deliverance of his people.

V. 9. *blaines*] Hitherto (for all their plagues) they might sleep: in a whole skinne, although so many, so great plagues, might have kept them both waking, and weeping: but now the sinne of their soules brake out in the sores of their bodies, and on the beasts for their sakes, where the mischiefe is not more miraculous, then the meanes used to produce it, v. 8. which was by casting ashes of the Furnace up toward Heaven; by these was sent up a *complaint* to God, against the oppression of the Israelites, in the furnace of the Brick-kills (See Deut. 4. 20.) *which came* downe with a vengeance upon *man and beast*. The Originall word not used elsewhere in the Scripture, signifieth *scalding*, or *boyling blaines*, or *blisters*: though the ashes cast up, were not hot; but such as Moses and Aaron might hold in their hands.

V. 11. *upon the Magicians*] Though they were convinced, and confessed themselves overcome by God, in the plague of Lice, Chap. 8. vers. 19. yet they still persisted to oppose the Power of God, and the Ministery of Moses; and therefore they were worthily plagued with boyles, for the corruption and contumacie of their minds against the Almighty. So God getteth him honour of them to their shame, being so branded, as that both their impietie and impotencie, (though they tooke much upon them) was most apparent.

V. 12. *as the Lord commanded*] Chap. 4. 21.

V. 14. *all my plagues upon thy heart*] Though my hand hath beene heavie upon thee already, I have plagued thee but sparingly to that I will doe, for I have in store for thee more and worse then yet thou hast felt; and I will make thy heart sick in smiting thee, Mich. 6. 13. and thine owne conscience shall condemne thee of ungratitude and malice.

V. 15. *Pestilence*] By this is not meant that known deadly contagion, commonly so called: but any, or all the plagues which are after mentioned, and were inflicted; and especially it may be meant of the slaying of the first borne, as the cutting off may be meant of his, and his peoples drowning in the Sea.

V. 16. *for this cause*] So also, Rom. 9. 17.

have I raised thee up] Heb. *made thee to stand*. That is, I have made thee a man, preferred thee to be a King, supported thee by my Power, sustained thee by my beneficence, permitted thy pride, indured thy contempt; that the world may see my justice, my punishment of thee, and my power in my conquest over thee, Chap. 14. 17. Psal. 76. 10. Pro. 16. 14.

my Name may be declared] That is, that my contestation against thy contumacie, may be knowne, and spoken of to the praise of my patience toward thee, and of my miraculous operations upon thee and thine.

V. 19. *gather thy cattell*] See Annot. in vers. 6. A Judgement tempering together severity and mercy.

V. 21. *regarded not*] Heb. *set not his heart unto*.

V. 23. *stretched out his rod*] With how much ease, and in how short a time doth God great wonders?

V. 24. *and fire mingled*] Psal. 78. 47, 48. Haile and Fire are contrary: yet both concurre in Gods quarrell to plague his enemies.

none like] This confuteth the observation of some, who say, there is never any Haile, or Raine in Egypt. The truth is, it is more rare there, then in other lands; but not so, that the observation should be peremptorily and universally negative; yet it might well be said, there was none like it: for first, none so generall over a whole land at once: Secondly, none so tempered with fire, vers. 23. & Psal. 105. vers. 32. Thirdly, none so punctually prophecied, and accordingly accomplished, vers. 18. Fourthly, none so destructive to man and beast, and trees, vers. 25. and Psal. 78. vers. 26. 47, 48, & 105. vers. 33.

V. 26. *Goshen no haile*] That may be meant of that part which appertained to the Israelites: for the Egyptians that were among them, unlesse they were better then their Countreymen elsewhere, were no more favoured then they.

V. 27. *I have sinned*] Exod. 10. 16. The wicked sometimes confesse their sinnes to Gods glory, in their acknowledgement of his justice: but they doe not truly repent, and reforme, that they may be received to mercy.

V. 28. *it is enough*] That is, I will not put God to bring any more plagues upon me; those I have already seene and felt, shall suffice for your dismission, I will now let you goe, and ye shall stay no longer.

mightie thunderings] Heb. *voices of God*. Psal. 29. vers. 3, 4, 5. God presents miracles to his eares, as well as to his eyes: yet (neither way) will his obdurate heart be softened.

V. 29. *the earth is the Lords*] Psal. 24. 1. All the Inhabitants of the earth (Kings not excepted) must acknowledge God for their Land-Lord, and (under that title) they owe him suite and service.

V. 30. *I know that*] Moses though he knew (by experience of their stubbornnes, and by revelation from God) that Pharaoh, and his people would still be stubborne, yet he goeth on to worke wonders, both in bringing plagues upon the wicked; and praying God to remove them: since God is glorified by both, though they were reformed by neither.

V. 31. *and the barlie were smitten*] As Egypt differed from other Countreyes, being watered not with raine, but with the river Nilus: so it is like there was a difference of the husbandrie of that Land, in sowing the Barlie with the Wheat, which is not the manner of other Countries.

V. 32. *not growne up*] Heb. *hidden*, or *darke*.

V. 35. *was hardened*] 2 Chron. 28. 22. & 36. 13.

by Moses] Heb. *by the hand of Moses*.

CHAP. X.

Vers. 1. *For I have hardened*] Vers. 20. 27. & Chap. 4. 21. & 11. 10. Deut. 2. 30. The wicked must be admonished, though there be no hope they will be amended, Isa. 6. 9, 10. Ezek. 2. vers. 3, 4, 5. For if they turne not, God will whet his sword, Psal. 7. 12. and be glorified in his justice upon them, who made no account of his mercy.

V. 2. *eares of thy sonne*] Chap. 13. 8. The miracles were so great that they should be spoken of for ever: where also we see the dutie of parents towards their children, which is to teach, and instruct them in the Word and Workes of the Lord, Deut. 6. vers. 6, 7. Psal. 71. vers. 15. 18. Joel 1. 3. Ephes. 6. 4.

V. 3. *humble thy selfe*] The end of affliction is to humble our selves, with true repentance, under the hand of God: and so it is a mercy to be afflicted; but if it doe not take effect, it is sometimes withdrawne in judgement, as Isa. 1. 5. and so it was in Pharaoh and his peoples case, from whom one plague was removed, that another might succeed it.

V. 4. *locusts*] The Hebrew word *Arbe* signifieth both a Locust, and a multitude of Locusts: for the word *Haba*, whence it is derived, signifieth to be many; and their multitude is significantly set downe in the next verse.

V. 5. *the face*] Heb. *the eye*. Not able to see the earth, (in many places) they shall swarm, in such numbers, that they shall cover the ground from mans sight, though they most abound where most abundance of greene fruit, or food is to be devoured. See *Plin. lib.* 11. *c.* 29.

and they shall eate] Devouring vermine are Gods scourge on man, for mans contumacie and contempt of God and his Word, Joel 1. 4.

the residue] From the plague of Haile, the Wheat and the Rye were preserved, because they were not then growne up, Chap. 9. vers. 32. Heb. They were hidden or darke, out of sight, and out of hurt: whereby it appeares there was an intermission betwixt this and the precedent plague, whereby the contumacie of Pharaoh was increased, and occasion given for more miracles.

every tree] That is, the fruit of every tree, though these being such as were never seen before, vers. 6. they might be such, as might eate into the wood, as well as devoured the fruite: for that is reported of some Locusts, *Plin. Nat. Hist. lib.* 11. *c.* 29. and these were worse, not onely then any that were before, but then any that come after, vers. 14.

V. 6. *neither thy fathers fathers have seene*] That is, they have not seene such for number, nor any in effect so hurtfull as these: but they and their fathers had seene Locusts before, for Egypt had her part of such kind of creatures, as well as other Countries, and more then some others.

V. 7. *a snare unto us*] Or *an offence*, as some read: or an occasion of all these evils: so are the godly charged, as Elias by Ahab: the sinne and the blame should goe together, but the wicked procure judgement on themselves, and impute their

plagues to the godly, who would reclaime them, and secure them, Chap.23.33. Josh.23.13. 1 Sam.18.21.

V. 8. *who are they*] Heb. *who and who, &c.*

V. 9. *with our young*] Young and old (being comprehended in the Covenant) were to have their parts, both in the deliverance from servitude, and in the service of their deliverer.

our flocks and our herds] Both for sacrifice to God, and sustenance for our selves.

V. 10. *Let the LORD be so with*] The words of Pharaoh savour of much distemper, and little sense: the passion of anger is said to be a *short furie:* he was long angry, and so did (a great while) like a furious mad-man: and as he did it, so he sometimes spake, he knew not what: and what he meant in this speech is hard to say: it may be he wished that God had no more good will to them, then himselfe had, that as he was unwilling to let them goe, so God would be unwilling to goe with them: or it may be, he might (by way of derision) taunt them for their trust in God, for their deliverance, as if he would doe no more for them, then himselfe would doe: and he would not let them goe with their little ones (but with their men onely at the most, vers.11.) and therefore that God either would not or could not, worke their full deliverance out of his hands. This was either his hope, or the desire of his heart.

for evill is before you] That is, though you make a pretence of sacrifice, you have some evill plot, or purpose to effect; or some evill is before you to way-lay you, and light upon you: at least he thought they meant wholly to quit themselves from his service, as Chap. 1. 10. and therefore he would have kept their little ones as pledges for their returne: and he threatens them, if they persist in such a purpose, to prevent the performance of it, by some surprisall of their persons.

V. 11. *Not so*] That is, as you demand, for the departure of so many.

V. 13. *over the land*] Neither his Rod, nor his Armie could reach over all the Land: the meaning is, (as at other times) that he stretched his Rod over some part, in the name of the whole.

the East wind brought the Locusts] Gen. 8. 1. Num. 11. 31. Psal. 78. 46. & 105.34,35.

V. 14. *neither after them shall*] This Moses speaketh by the Spirit of prophecie, which as it shewed him a long retrospect to the beginning of the world; so did it shew him a prospect as long forward to future times. See the like prediction, Chap. 11. vers.6.

V. 15. *covered*] See Annot. on vers.5.

darkened] Either by such covering of the earth, as hath been spoken of, Annot. on vers.5. Or by flying so many together, as (like a cloud) doe darken the Ayre: so it was with swarmes of Locusts in Poland and Silesia, *Anno* 1575. which for a mile and an halfe obscured the light of the Sunne, *Anno* 1475. *Bucolz Chron. p.* 425. The like happened also, *Anno* 1542. *p.* 546. *Ibid.*

did eate] Psal.78.46. & 105.34,35.

V. 16. *I have sinned*] Chap.9.27. 1 Sam.26.21.

and against you] (1 Sam.15.24. Num. 21.7.) Against you all, whom I have oppressed with grievous servitude; and against you Moses and Aaron in particular, whose persons and miraculous operations, and just requests I have hitherto contemned.

V. 17. *forgive,----my sinne onely this once*] He taketh notice of his sinne as the cause of his punishment; and desires the removall of the cause, onely that he may be free from the effect: and he stints his petition to this sinne onely, either out of some hopefull opinion he had of himselfe that he should no more provoke God to plague him as he had done; or he seemeth modest in his request, that he might more easily obtaine it, thereby as it were, threatning himselfe, that if he transgressed so againe, he would desire to be pardoned no more.

Intreat] 1 King. 13.6. Act. 8.24. Rom.15.30.

this death onely] That is, this deadly plague, 2 Cor.11.23. for being such Locusts, as the like never were before, nor should be afterward, they might be a deadly annoyance unto them, as wel as devourers of the fruit of the earth; and so that may well be true, which is said (in the booke of Wisdome, c.16. v. 19.) *for them the bitings of the grashoppers and flies killed, neither was there found any remedy for their life:* indeed it was easie for God, to make them as pernicious to the persons of men, as to the fruits of the earth; and the devouring of them onely might be called a death, because it was like to produce a famine; and famine is (many times) followed with the pestilence, both which are deadly plagues.

V. 18. *And intreated the Lord*] The charitie of the godly must exceed the malignitie of the wicked, and they pray for them, though they deserve rather cursings, then blessings, Matth. 5. 44.

V. 19. *west wind*] Heb. *a wind of the Sea.* Because the Mediterraneum sea is Westward, in respect of Canaan, and of Egypt: hence it is, that the Hebrews signifie the West by the Sea.

cast them] Hebr. *fastned.*

Red sea] Acts 7.36. Hebr.11.29. In the Heb. it is *the sea of Bulrushes:* the Greek and Latine usually render it the Red sea, so called as some think, because the water is red. Adrich. Delph. Theat. pag. 123. Some, because it seemeth red, by reason of the red sand, or gravell; so the Geneva: or from a red mountains neere unto it: but it is rather thought, (by the most Judicious) that it is so called from a King who had his Dominion neere unto it, whose name was Erythras, (Erythros in Greeke signifying red) which may be Edom, that is Esau, the red sonne of Isaac: See 2. Annot. in Gen. c. 25. v. 30. and *Fulleri Miscellan. lib. 4. cap. 20. & Sixt. Amam. Antibuc. dissertat. de Nom. Jehovah, p.* 531.

V. 21. *even darknesse that may be felt*] The words are figurative, importing extraordinary black darkenesse, as *rivers of teares*, Psal. 119. v. 136. extraordinary sorrow: yet God might so thicken the aire, that they might take notice of it, not onely by the eye, but by the hand, when they could rather feele, then see what was next unto them: so that (for three dayes space) they stirred not from their places: This darkenesse might be caused by a withdrawment of the light of the celestiall bodies, or by drawing a thicke curtaine of very blacke clouds betwixt mens eyes and them; or by thicke foggy vapours, which were so grosse that (like tangible bodies) they might in a manner be felt: such hyperbolicall expressions are usuall not only in humane authors, but also in the holy Scriptures. See Deut. 1. 28.

V. 23. *neither rose any*] They were not only (for three dayes space) deprived of the naturall lights & lampes of heaven; but of artificiall also; the vapours might be so thicke and moyst as to put out their candles and any other light that was kindled by them: so they were as blind men, that could not see at all; and as lame men, that could not move from their places; and so they sate still, as under the arrest of this darkenesse, because they could not see what to doe, whither to goe.

Israel had light] Esa. 60. 2. Whereby they had opportunitie to have stolne away; these three dayes of darkenesse to the Egyptians, and of light to the Israelites, would have served for their three dayes Journey, in the wilderneſse, Chap. 3. 18. & 5. 3. & 8. 27. in which time they might have removed themselves and their goods: but God had yet more miracles to worke for his owne glory, and their safetie; and he would not have them goe out like fugitives at all; but rather to march out of Egypt, as by way of honourable and triumphant victory over their enemies.

V. 24. *and your herds be stayed*] As a pawne of their return, and a forfeiture if they returned not.

Pharaoh called] After the three dayes darkenesse was expired, and light returned.

only let your flocks] As a gage or pawne of their returne, or as a recompence and supply for the losses of their cattell by the plagues of haile and murrain. Chap.9.v.6.25.

V. 25. *Thou must give us also*] Thou must not only give us leave to goe, but permit us to have our cattell also, that we may have wherewith to sacrifice to God.

V. 26. *Not an hoofe be left*] The Ministers of God ought not to yeeld one jot to the wicked (as touching their charge) though they would not have him obeyed at all; his word and will must be performed to a tittle.

with what] That is, with what beasts, or how many in particular; the laws of sacrifices were punctually set down after their deliverance out of Egypt: yet from Cain and Abels oblations, Gen. 4. the continuall practise of the Patriarchs, and the distinction of beasts, cleane and uncleane, was some direction for this dutie.

V. 28. *thou shalt die*] Though before he confessed Moses just, yet (against his own conscience) he threatneth to put him to death: an impudent stubbornnesse, after so many miraculous terrors, by the ministery of Moses; that he should threaten him with death, whose prayers he had so often begged for his deliverance: all wickednesse is folly, but such as this, is no lesse then madnesse, and a wonder of the devils working by divine permission: yet did not this discourage Moses from his dutie, Heb. 11. 27.

V. 29. *thou hast spoken well*] He approveth not Pharaohs speech in Pharaohs sense, but rather taunts him, turning his words to another intent then he thought of, whereof see v. 29.

thy face no more] These words are set down here, (by Anticipation) for they were not spoken untill after Moses his last message, Chap. 11. v. 4. 8. Or else they may be a propheſie of Pharaohs perdition in the sea, that (after their parting) he should be drowned, no more to be seen by him or any else.

CHAP. XI.

Vers.1. *The Lord said*] This was spoken to Moses by inspiration, (before he departed from the presence of Pharoah) having denounced the death of the first-born, after which

which time (as he said, Chap. 10. v. last) he made his appearance no more before him.

thrust you out] He shall send you away without any condition, with hast and violence, as afraid to keepe you captives any longer: and without all hope to overcome the power, which hath so miraculously managed your cause against him.

V. 2. *borrow*] See Annot. on chap. 2. v. 22.

neighbour] Though at first the Israelites (planted in Goshen) had not much to do with the Egyptians, from whom they were (for the most part) separated in their manners, and in their habitations, (for which a part of the Province of Goshen was sufficient) yet afterwards they multiplyed so much, that they spread all over that Countrey: and besides had many mixed habitations in other parts of Egypt, whence it was, that their doores were distinguished by the sprinkling of blood, as in the next Chapter.

jewels of silver] Chap. 3.22. & Chap.12.35.

V. 3. *favour*] Psal.106.46. Exod.12.36. Act.2.47. Exod. 3. 21.

very great] 2 Sam.7.9.Esth.9.4. That is, much honored, much feared, in regard of the manifold miracles wrought by his ministery, both in bringing punishments upon, and withdrawing punishments from the people of Egypt: whereby he might be the more like to obtaine jewels, or whatsoever else he should aske of the Egyptians for himselfe or the people.

V. 4. *about midnight*] To wit of the night, which followed the fourteenth day of the moneth Nisan, in the morning of that fourteenth day, Moses gave out the commination of the first born, before he finally departed from the presence of Pharaoh, v.8. at the evening of that fourteenth day the Passeover was first celebrated, and the night after that evening, was the slaughter of the first born.

V. 5. *from the first born*] Exod. 4.23. & 12.29.

that is behind the mill] Judg.16.21. Esa.47.2. Matth. 24.41. Heb. *behind two mills*, or *after two millstones*. The meanest servants (many times) were put to grind at the mill: wherefore mils were often in prison houses, where prisoners and captives were kept in worke, to turne the mill, which was sometimes so made, that they that wrought were placed on the backe part thereof, betwixt the mill it self, and the wall of the roome, wherein it was placed: so they were behind the mill, and sometimes they drave it before them, thrusting and turning it about with the maine strength of their bodies; which though it went round, yet still they came behind it, since they forced it about, by driving it before them, rather then by drawing it after them.

V. 6. *great cry*] Chap. 12. 30.

V. 7. *a dog move his tongue*] Josh.10.21. Job 5. 23. Hosea 2. 18. A proverbiall speech, signifying that their condition shall be very quiet, without any disturbance of man or beast: whereas the Egyptians were in tumults, and made out-cryes for their losses of their first born.

V. 8. *shall come down*] Moses had hitherto been a suiter at Pharaohs Court for the freedome of the Hebrews; but after a while the condition of the King and kingdome shall be so farre changed, that Pharaoh shall (by his servants) sollicite them to be gone, Chap. 11. v. 1. and the Egyptians shall be faine to buy their libertie, with great liberalitie giving them their most precious things at their departure.

in great anger] Though Moses were a man of a very meeke and patient spirit, (Numb.12.3.) yet in the cause of God, seeing Pharaoh so rebellious against him, so outragious against his people, so false in his promises to both; his zeale raised his indignation to a great height of detestation of him, and his doing. So also Exod.32. 19. Numb. 16. 15. Thus may we be angry without sinne, and (in such a cause) we cannot without sinne forbeare anger.

V. 9. *that my wonders*] God hardeneth the hearts of the reprobates, that his glory thereby might be the more set forth, Rom. 9. 17.

V. 10. *not let*] No words, though after so many wonderfull deeds, would worke upon this stubborn tyrant, to let Gods people goe: God permitting him to the course of his corrupt nature, and the misguidance of the devill, and knowing out of the evill of both, to set forth his own glory, in bringing forth his people with a mightie hand.

CHAP. XII.

Vers.1. *And the Lord spake*] That which here followeth, (touching the institution of the Passeover, and sprinkling of the bloud of the Paschall Lambe) was spoken by God to Moses, and by Moses to the people, before the slaughter of the first-borne; (as is plaine by the 12.22. & 23. verses of this Chapter) but it is here placed after it, that the plagues (which passed upon them before their departure) being brought in together, the departure it selfe, and the ensuing passages might proceed in their order.

V. 2. *This moneth*] Called in the Hebrew, *Abib*, Exod.13. 4. in the Chaldee Tongue *Nisan*, Esth. 3. 7. containing usually, part of March, and part of Aprill. See Annotation on Gen. Chap.7.11.

first moneth] That is, the first according to the order observed in Ecclesiasticall matters, as for politicall affaires they reckoned from September (called by the Chaldeans *Tisri*) because (as it is thought) the World began with that moneth: and it is thought to begin with it, for that there were ripe fruits at that time: though many of the Ancients conceive it began with the Spring: and according to this latter computation, was the Jubile reckoned, Levit.23.8,9,10. because of the Secular accompt of contracts, and releases then to be determined; this yeare called the Civill yeare, ended at the Feast of the ingathering of fruits, which was after their harvest, whereof see Exod. 23.16.

according to the house] Thereafter as the fathers of the household had great or small families.

In the tenth day] The Lambe must be severed on the tenth day, (on which day the Israelites made their entrance upon the borders of Canaan, Josh.4.19.) from the flocks, and sacrificed the fourteenth day, vers.6. this was for more serious and sacred preparation for the Sacrament; and to signifie our Saviour Christ, as separate from sinners, Heb. 7. 26. Some thinke this was peculiar to the first Passeover, and that it was therefore peculiar, because the Lambe might be in readinesse, and not to seeke when he was to be sacrificed, for which they would have little leasure, neere their departure: but that reason seemes not sufficient to appropriate this preparation to the first Passeover: because, first, this separation was typicall, as hath beene noted out of Heb. 7. 26. Secondly, if it were occasionall, so was the unleavened bread, vers.34. yet it was established by a perpetuall Ordinance, and that upon an heavie penaltie, vers. 17, 18, 19.

a lambe] Or *kid*. (The Hebrew word *Seh*, signifieth either of them:) (for such as had no meanes to bring a Lambe, a Kid was allowed, using the same Rites) By the Lambe or Kid, was signified Christ, Joh. 1. 29. who was innocent and harmelesse like a Lambe, Heb. 7.26. and because the Lambe of the Passeover was a figure of Christ, he is by a figurative speech called Our Passeover, 1 Cor. 5.7.

for an house] If the house or familie were sufficient for the eating of a Lambe, he who was the chiefe man in the family, (if an Hebrew) was to kill it, and if they were too few, or onely women in the house, they were to joyne themselves to those, who were more, and better fitted for such a service.

V. 4. *of the soules*] See Annot. on Gen. 12. 5.

according to his eating] He shall take so many as are sufficient to eate the Lambe: which Josephus reckoneth to the number of tenne men, besides women, and children: (*Josephus of the warres of the Jewes, lib.7.cap.17.*) But if a man had a great familie (as Abraham had three hundred and eighteene trained servants that did beare Armes, Gen.14.14.) one Lambe would be too little: and therefore as when the company was too few, more persons were to be added, that they might be enow for the Lambe: so if one Lambe were not enough, more must be added, that there may be Lambes enow for the company.

V. 5. *without blemish*] Some read *without spot*: but that is ambiguous, for thereby may be meant, either a spot of another colour, which may be an ornament, as in the Lambes of Jacob, Gen.30.35. or a marke of deformitie, or defect; the former is not forbidden in the Lambe or Kid to be sacrificed, but the latter: This Lambe or Kid, was a Type of Christ, who was without spot or blemish of sinne, so ~~Saint~~ Peter sets him forth, 1 Pet.1.19.

a male] The word *Seh* in Hebrew, signifieth a Lambe or Kid, whether male or female, for it is of the Common gender, and is taken (in the generall) for the lesser sort of cattell: and it may signifie a young kid as well as a lambe, as Deu.14.4. but though the law leave it to the choice of either, use and custome made it most frequent, to furnish the Paschall supper, rather with a lambe then with a kid; and accordingly did our Saviour celebrate the Passeover. The lambe is taken of the stronger sex, and more worthy gender, because Christ (signified by it) was to be of a masculine vigour, as well as of a lambe-like meeknesse.

of the first yeare] Heb. *sonne of a yeare*. That is, not above a yeare old, though it might be offered younger, at any time, when it was eight dayes old. Levit.22.27.

V. 6. *whole assembly*] That is, every assembly, in every family, or the master of the house for the family shall kill it, and with the family eat it: and this it is like, was the manner, not only of the first Passeover, but of the rest: because it was a service, not of the sanctuary, but of private families, where the master of it was (to the present purpose) a Priest, as before the Levitticall Priesthood was ordained, which served for publique ministrations, not for the service of private families in this way: and though in the second of Chron.30.15. it seemes

the

the Priests were to kill the Passeover, (i. the Paschall Lambe the most proper service of the Passeover) that is to be understood rather of the Bullock sacrificed at this feast, 2 Chron. 35. 7. then of the Paschall Lambe in private families: and this Bullock was rather a part of the solemnitie of the feast of unleavened bread, which lasted seven dayes together, then precisely of the Paschall Supper, which was made only with a Lamb, by the first both institution and observation also, where the chief of the family was to doe that, which the Priest did in the publique observance of the sanctuary, vers. 21.

in the evening] Heb. *betwixt the two evenings*. In our Saviours time (and before) the day was divided into twelve houres, Joh. 11. 9. but a long time before that, the Jews made speciall choice of three times for the practise of devotion, Psal. 55.17. *Morning*, *Noone*, and *Evening*, each of which had its measure: the morning was all that part of the day from Sun-rising to noone: the noone was the middle part of the day, taking up about two houres, before the Sunne ascended to the Meridian point, that is, before twelve of the clocke, and two houres after: and the evening was from the beginning of the declining of the Sunne to its setting: before this setting of the Sunne, (and so long before as it might serve for doing what belonged to the sacrifice by day light) was the Lambe killed, and the time that followed till night, was a second part of the evening, called a second evening, and so as betwixt two evenings, was the Passeover or Paschall Lambe slaine. Some make a fourefold division of the day artificiall, from Sunne to Sunne, the first from Sun-rising to nine of the clock in the fore-noone, as Acts 2. 15. by many is expounded: the second from nine to twelve containing three houres more: the third from twelve to three, which made up the ninth houre: and the fourth from that to Sunne setting, which consisting of three houres more, made the twelfth houre: so the day betwixt Sun-rising and Sun-setting is sometimes divided into twelve parts, Joh. 11. 9. sometimes into three, sometimes into foure; and according to this last division there may be two evenings, that is, two parts of the afternoone, or evening, as well as two mornings, that is, two parts of the morning or forenoone, and in that part of the day (which consisted of the third division) ended at three of the clock, and which was called an evening (becuse all that time the Sunne was declining towards his setting) and at the end of it, and towards the beginning of the other last part of the day, (which was reckoned for the second evening, and which was as a Participle of both evenings, or a borderer betwixt both) was this Lambe to be killed: and as the type, so was the antitype our Saviour sacrificed upon the crosse about the same time, Matth. 27.46.50.

V. 7. *strike it on the two side posts*] This is also thought by divers learned Commentators, to be peculiar to the first Passeover, and upon better ground then the former generally acknowledged: and this was done for distinction of the dwellings of the Hebrews from the Egyptians: not for instruction or direction to the Angel, who knew how to distinguish their houses in the darkest night, without any sign at all, but to direct the faith of the Israelites to the death of their great Redeemer, and their deliverance from a greater Tyranny then that of Pharaoh, by his blood; and withall to leave a Memorandum to the surviving Egyptians of this wonder. Some thinke this ceremony was particular to the first Passeover, others that it was to continue in the land of Canaan, and the sprinkling of the blood of the lambe might continue as of the ramme, Exod. 29. 16. to note the like in the *Lambe of God*, whose blood must be shed, 1 Pet. 1.2. (*for without blood-shedding there is no remission*, Hebr. 9.22.) and sprinkled by faith upon our hearts, Hebr. 9.14. It is not the blood in his veines, by concomitancie, (as the Papists teach) will serve the turne, but the blood let out of them, blood not taken out after the manner of meat, but of washing, as in the one Sacrament of drinking as in the other, which must doe us good.

whercin they eate it] They then who were called out of another family, to make up a competent number for the eating of the lambe, (as vers. 4.) were there to tarry that night; for no household had securitie from slaughter, but that wherein the lambe or kid was eaten.

V. 8. *rost with fire*] As some conceive, because it would be sooner rosted then boyled, and they were to dresse it that way which had most expedition, because they were in hast: but the reason rather may be, for conformitie to our Saviours sufferings, (whereof it was a type) and our Saviours sufferings were answerable to this; for fire is most sharpe and piercing, the most active of all the elements, under which all other things are most passive; and though his passion was most bitter to him, it is most sweet to us, as rost meat is sweeter then that which is either rawe or sodden, which is forbidden in the Paschall Lambe, vers. 9.

**unleavened bread*] The Lambe was to be eaten in hast, Deut. 16. 3. and vers. 34. of this Chapter, and unleavened bread is made ready soonest; but withall, leaven having an operation to sower, and puffe up (and so being used to signifie sinne, as the sinne of hypocrisie. Luk. 12.1. and of malice, and other wickednesse, 1 Cor. 5.8.) *unleavened bread* was fittest to be a part of the Paschall Supper: *wherein* was prefigured, or fore-shewed, the integritie, and puritie of Christ. Besides the feast of unleavened bread was to beginne on the fifteenth day, Num. 28.16, 17. and to last till the twenty one day. * Exod. 34.25. Num. 9. 11. Exod. 23.18. Deut. 16.4. Exod. 12.18. & Chap. 13.7.

Bitter herbes] Num. 9.11. We cannot be partakers of such sweet meate, without sowre or bitter sauce; that is, our hearty repentance, in bitter teares, Matt. 26.75. And it was to the Israelites a remembrance of their affliction in Egypt, Deut. 16. 3. and a monitorie of mortification of their corruptions, as it were a bitter crucifying of the flesh, with the affections and lusts, Gal. 5.24.

Eat not of it raw] There needed no prohibition against the eating of raw flesh, in a literall sense; therefore it is not improbable (which some here note) that since the Paschall Lambe was a type of Christ, Joh. 19.36. the Popish doctrine of eating Christs flesh raw in the Sacrament, in a carnall sense, is here precondemned: and it is not more repugnant to the type, then to religion, and reason: to religion, in destroying the nature of a Sacrament, by confounding the signe with the thing signified; and against reason, requiring carnall nourishment to a spirituall substance, to which the flesh profiteth nothing, Joh. 6 63. yea against sense, for they would have the receivers beleeve, that they receive the very flesh and bloud of Christ, when they see, and touch, and taste nothing but bread; and that when their senses tell them it is bread and wine they receive, they most senslesly deny them all.

head with his legges] All of the Lambe (that was mans meat) must be roasted whole, even the inwards when they were washed, and so all eaten; so Christ is not to be divided, 1 Cor. 1.13. yea even his coat was seameles, Joh. 19.23. to give caution against schisme and separation.

V. 10. * *untill the morning*] It must not be kept, but imployed onely for that use, for which it was ordained: and so it was not to be superstitiously reserved (as the Papists use the consecrated wafer) nor profanely to be used, Exod. 29. 34. which might have fallen out in Egypt, if being to be gone in hast, they had left any part of it in their houses behind them, * Chap. 34. 25. & 23.18. & 29.34. Levit. 7.15. Deut. 16.4.

V. 11. *staffe in your hand*] As ready to depart thence: it is very probable, and generally received, that the Passeover was eaten standing: for that was a gesture of readinesse, for present passage: and this gesture is conceived to be peculiar to the first Passeover, because that onely was eaten in hast; and for that our Saviour celebrated the Passeover with another gesture, Luk. 22.14,15.

the Lords Passeover] The Lambe is called the Lords Passeover, by a figurative speech; (which speech is observable in both the Sacraments of both Testaments) for it was not the Passeover it selfe, but the materiall part of it. It was called the Passeover, because where the Angel of the Lord saw the bloud sprinkled upon the side posts of the dores, he passed over that house in mercy, and slew none in it, vers. 13. and passed on with speedy judgement, to destroy the first-borne of the Egyptians.

V. 12. *gods of Egypt*] The Egyptians were great Idolaters, and they had a multitude of Idols, which they tooke for gods: these gods were either destroyed, or (which is in effect as much) discovered in their defect of a Deitie, by laying open their impotencie, to preserve those who did service to them, and trusted in them, as if they had beene Gods: among these, the chiefest of them were Kine, and other cattell of that kind, which were destroyed with the murraine, and with the haile, Chap. 9.3.25. and it may be their great Idoll *Apis* had some especiall judgement executed upon it, as upon *Dagon* the Idoll of the Philistines, 1 Sam. 5.3.

V. 13. *when I see the bloud*] God knew well enough, whom to save, without seeing that signe; but this is spoken after the manner of men, and to men whose weakenesse of faith, and strength of feare, stood in need of such a signe, and saying, for their assurance of safetie. See Annot. on vers. 7.

V. 14. *for a memoriall*] Of the benefit received by your deliverance. Dayes dedicated to God, or instituted by him, (for holy memorialls of his mercy) must not be spent in idlenesse, or wantonnesse, but in serious consideration of the benefit received; and heartie, holy and humble gratulation, and thankesgiving for it.

for ever] Vers. 24. That is, untill Christs coming, for then Ceremonies had an end: the word (*for ever*, for it is but one word in the Hebrew) is used not onely for time without end, but for a long time, as Pro. 29.14. Dan. 3.9. as till the yeare of Jubile, which was every fiftieth yeare, Exod. 20.6. Levit. 25. 40. See Psal. 89.1.

V. 15. *Seven dayes*] This number is of much note and use in Scripture, and by some accounted a number of perfection; because

12.36. [ent] – ut postulata conce-
derent. Munsterus. / ut declarint eis
petentibus. Tremel. Jun. / ut com-
modarent eis. Vulgar. / Hebr. Lent,
Genova Margin. / Comodato dede-
runt ipsis petentibus. Buxtorf.
Ser 1 Sam. 1. 28.

because when God had perfected his worke of Creation, he rested, and ordained the seventh dayes rest for a memoriall of it. It is observed also by some, that the destruction of the Egyptians in the Red Sea, fell out seven dayes after the Israelites went out of Egypt: and this is alledged as another reason of the number of seven, observed in this sense. Of these seven, the first was the fifteenth day of the moneth at even, being the next day after the eating of the Passeover: the time whereof was, the latter end of the fourteenth day.

V. 15. *shall be cut off*] Not onely from communion in the Church, or sacred Societies, as an uncircumcised person, Gen. 17.14. but if any contempt, or contumacie appeared in the breach of the Ordinance, it was penall, yea capitall, and might cost the life of the offender, as Exod.31.14.

V. 16. *every man*] Heb. *every soule*. By a very usuall figure, where a part (especially the better part, as the soule is) is put for the whole person.

that onely may be done] The first and last of these seven dayes of the Feast of unleavened bread, were to be observed in the manner of Sabbaths: yet with this difference, that on these dayes meat might be dressed, on the Sabbath not, Chap.15. vers.5.23.

V. 17. *armies*] Vers.41.51.

V. 18. *In the first moneth*] Levit.23.5. Num.23.5.

V. 19. *cut off*] It is no light matter, nor little danger to disobey God, though but in a thing (in it selfe) of no great weight. It is a good rule then, (in all Gods commands) to consider, not so much what it is, as who it is, that biddeth or forbiddeth any thing. See Annotation on vers. 15. and on Gen. 17.14.

stranger] The Hebrew [*Ger*,] (from which our English word *stranger* may be derived) signifieth not onely a foreiner, but such a one as is a Proselyte, or Convert in Religion; and so it is to be understood in this place: and he was not to partake of the Passeover, nor to observe this Feast. Except as Annotation vers. 43.

V. 21. *Elders of Israel*] Who were to slay the Paschall Lambe in private families. See Annot. on vers.3.& vers.6.

V. 22. *lintell*] Or, *transome*, or *upper doore post*. This (as some conceive) was proper and peculiar to the first Passeover: (though some thinke otherwise) when their habitations were among the Egyptians: for before the Israelites came into Egypt, the land of Goshen was not without Inhabitants of that Nation: and when they came at the first, there was roome enough for the strangers, and old Inhabitants, and afterward their multiplication made a great mixture, not only in Goshen, but in other parts of Egypt also; especially, after the Israelites were made as common drudges to the whole Nation of the Egyptians.

none of you shall goe out] The danger of death was in the houses, and the [illegible] would shew his favour to the Israelites, where he execut[illegible]dgement upon the Egyptians: It might have beene danger[illegible]us for them, to have stirred out, having this command [illegible]kee[illegible] within doores, a command haply like that of the Lord, [illegible] Prophet Esay, *Come my people, enter thou into thy [illegible]amber[illegible], and shut thy doores, hide thy selfe as it were for a little moment, until the indignation be overpast*, Isa.26.20.

until the morning] This sheweth they went not out of Egypt in the night (as some have conceived.)

V. 23. *the destroyer*] That is, the Angel of God, sent to kill the first-borne, of whom some doubt, whether he were a good, or a bad Angel; more like a good one, because ordained of God for safetie to his servants, and most fit to execute vengeance on his enemies, Chap.14.19.24,25. and 23. from vers. 20.to 23. And most usually the wicked are destroyed by good Angels; and the godly chastised (as in Jobs case) by the bad, and they are delivered and succoured, by the good: nor is he to be accounted a bad Angel, because (if the Israelites had not marked their doores) he would have destroyed them: for if they had disobeyed so easie a command, for their owne safetie, they had deserved to have beene destroyed: and God himselfe threatens to destroy Jeremie, if he should disobey him, in setting himselfe against a rebellious people, Jer.1.vers. 17. But, though this might be a good Angel, (who executed a double Commission of mercy and justice, the one on the Israelites, the other on the Egyptians) yet they might be plagued with evill Angels, and so it is said they were, Psal.78.49. albeit some translate those words, (according to the Hebrew) *messengers of evils*, and meane by those messengers, *Moses*, and *Aaron*, foretelling the plagues of Egypt, in the 7, 8, and 9. Chapters of this Booke.

V. 24. *For ever*] See Annot. on vers. 14.

V. 25. *The land*] That is, the land of Canaan.

V. 26. *what meane you*] Chap.13. v.48.9.14. Psal. 78. 6. Josh.4.6. Deut. 32.7. The meaning of true religious services is to be known unto children: true religion is the exercise of minds illuminated with faith, and knowledge, and not of an ignorant or blind devotion, (as among the Papists) who have a masse of mysticall ceremonies, whereof neither children nor ancient men, no nor many of their priests, doe know the reason: and indeed, for many of them no reason is pretended, but such as is ridiculous.

V. 27. *bowed the head*] Exod.4.11. 2 Chron.29.30. They gave God thanks for so great a benefit, and expressed their thankfulnesse with an outward gesture, and that gesture was as well the bowing of the head, as the bending of the knee.

V. 29. *at midnight*] Chap. 11. 4. Not in an exact Mathematicall measure but about midnight: When the wicked are most secure, their destruction is most neere. 1 Thess.5.3.

first born] Not only of men, but of beasts; and among men, it is not meant only of children of both sexes, but of parents also, and those both men and women, who were born before them, and of the first born of their fathers families; and if they had children, their first born of them were slaine also, so that in one house the father of the family might be a first born, and his wife, and if he had divers wives, he might have a first born by each of them, and some of them might have first borne grand children. Some would have it, that in one house there was but one who was killed, as the first born, and in many families it is like, there was no first born, and because the first born (among the people of God) were the priests of the families, if they were heads of families, and women were not priests, as the first born, for when the first born were sanctified unto God, they were of the males, not of the females, Exod. 13. 12. See Annot. on Chap. 13. v. 2. And there might be some exception from this rule, as Pharaoh, (if he were a first born) and some others, of families, whom God might reprieve for a future destruction: but his *first-born* was slain, as is expressed in this verse, who (it may be) was partner with his father in the government of Egypt, and the oppression of Israel.

dungeon] Heb. *the house of the well or pit*. Because it was made round, like as wels or pits, are digged: or because such as were put there were exercised in drawing and carrying of water.

V. 30. *great cry*] Chap. 11. 6. It was meet it should be a great cry, and that they should have great cause for it, and they had the greater cause the more that were slaine: Here their cruelties recoyles upon them with calamitie; for they made Gods people cry, by reason of their bondage, Exod. 2. 23. and when they were intreated to shew favour, they increased the rigour; now it is their turne to cry, and God hardens his heart against them, as they against his people. See Prov.21.13. Jam.2.13.

not a house] Of those houses, wherein were any first born, either of men, or of beasts, according to the former observation, vers. 29. it was very strange, if any family had not some dead in it, and many (as hath been observed on that verse) might have many dead.

V. 32. *blesse me*] Chap. 8. 28. Pray for me, that I may be blessed at least, not cursed as I have been.

V. 33. *out of the land*] Chap.11.1. There is neither truth, nor certaintie in the wicked, their consciences swayed by their passions, their passions varyed with their states, their states changeable at Gods choice, and pleasure: thence they that (by force) would keepe Gods people captives, would now make them fugitives, to run away in hast: this is that fulfilled which God foretold of their departure, Chap.11. 1. and the *remainder of their wrath restrained*, as the Psalmist hath it, Psal.70.10.

dead men] That is, in assured danger of death, as was said to Abimelech. Gen.20.3.

V. 34. *kneading troughes*] Or, *dough*. See v. 39.

V. 35. *and they borrowed*] Chap. 3. 22. & 11. 2. It is not like that this borrowing, whereof they were foretold, and was agreed on to be before, (See Annot. on Chap. 3. v. 22.) was put off untill the day of the Hebrews departure out of Egypt, though then (for a farewell) they might have a great proportion of the goods of the Egyptians brought unto them; but that formerly, (as the Egyptians by the precedent judgements were inclined, and opportunitie served) they made use of the advantage to borrow, and lay up in store, for this time, which was farre too short (if they had put it off till this time now) to furnish them sufficiently for their occasions.

V. 36. **favour*] It is in Gods power to give his people favour in the eyes of enemies: therefore, when we are to seeke, or sue to any by petition, or otherwise, it is good first to present our request unto God, to make us gracious in the eyes of men. See Nehem. 2. 4, 5. * Gen. 33.4. Prov. 16. 7. Exod. 3. 21. & 11. 3.

spoiled the Egyptians] It is just with God that his people spoile those, who spoiled them; Ezek.39.10. and just with men, (having Gods expresse warrant for it) as the Israelites had in this case.

V. 37. *from Rameses*] Whereof see Annot. on Gen. 47. 11. to Succoth; the Hebrews journeying out of Egypt towards Canaan, had (as they are noted by such as carefully compute them) fourtie two stations in the Desert: whereof Rameses was the first, Succoth the second, which was betwixt Egypt and

and the Red Sea: where we must understand, that that part was sometimes reckoned to Egypt; but being untilled, usually the manured part onely, was called Egypt, and this part was called Succoth, of the Boothes or Tabernacles of the Hebrewes, first pitched in that place, Num. 33.5. The word *Succoth*, is derived from a root, signifying to hide, to cover, and to defend, which is the proper use of those moveable mansions, as well as of those which are fixed or settled.

sixe hundred thousand on foot] That is, such as (not under twenty yeares of age) were able men to march in Militarie manner, without need of support of Horses, or Carts to carry them: besides women, children, decrepit old men, which (with the wicked multitude who were partly Egyptians) are conceived to amount to the number of about halfe so many, to wit, three hundred thousand persons.

V. 38. *a mixed multitude*] Heb. *a great mixture.* Num. 11. 4. Which were strangers, and not borne of the Israelites, being partly Egyptians, and partly servants of other Countries, who moved with the miracles removed out of Egypt with them. See Zach. 8.23.

V. 41. *at the end of foure hundred and thirty yeares*] (Gen. 15. 18. Act. 7.6. Gal. 3.17.) From Gods promise of the Land of Canaan, made to Abraham, Gen. 12. 7. and his first passage into Egypt, vers. 10. to this miraculous deliverance, were 430. yeares, Gal. 3.17. whereof (for a great part) he and his were strangers, and sojourners, partly in Egypt, partly in Canaan: sixtie yeares were spent in tolerable servitude, after that, eighty yeares more, under intolerable tyranny. See the Annot. on Gen. 15. v. 13.

the selfe same day] Vers. 51. Ezek 24.2. God is most just and exact, in performing of his promises, though very ancient and farre off, he keepeth touch even to a day: which may make us confident in the call of the Jewes, the fall of Antichrist, and other predictions yet to be fulfilled.

V. 42. *a night to be much observed*] Heb. *a night of observations.* Though the destruction of the Egyptians, and the preservation of the Israelites, were in the night, the solemne memoriall of that memorable justice and mercy, was to be observed in the day, and much observed, because it was extraordinary great: for men must endevour to be proportionably mindfull, and gratefull for great favours: so that not onely ungratitude, but too little gratefulnesse, is a great fault, 2 Chron. 32. vers. 25.

V. 43. *no stranger*] Vers. 19. Except he be circumcised, and professe onely your Religion, vers. 48, 49.

V. 44. *that is bought shall be circumcised*] He is bound so to be as the child of the native Hebrew; but a stranger who converseth with the Israelites, as a Merchant, or otherwise, as a mercenary labourer, hired by the day, or for a certaine time, was neither bound to be circumcised; nor uncircumcised, permitted to eate of the Passeover: and so it is in the Evangelicall Sacraments, for none may eate of the Lords Supper who is not a member of the Church by Baptisme.

V. 46. *In one house*] Numbers 9.12.

breake a bone thereof] Joh. 19. 36. As men doe, that feed deliberately, having leasure not onely to eate the flesh, but to breake the bones, that they may eate the marrow in them: this was forbidden, because of the hast they were to make in their departure: and (as according to the letter it was ordained touching the Paschall Lambe) so it is in that type or figure prophecied of the Lambe of God, and accordingly fulfilled at his passion, and so applied by the Evangelist John, 19. Chap. 36. vers. for that was not done unto him, which was done unto the two theeves, which were *crucified* with him, who by such violence were put to death: but he voluntarily laid *downe* his life, and in the same manner, was able to take it up againe, Joh. 10.18. and did so.

V. 47. *keepe it*] Heb. *doe it.*

V. 49. *One law*] See the like, Num. 15.15.29. As God is one Lord, so of that Lord there is one faith in him, one worship, one baptisme to him, Ephes. 4.5. It is said of the gods of the heathens, that they were good fellows, and that they were content with a shew of worship, because none at all is due unto them, for they are *no Gods which are made with hands*, Act. 29.16. no more or better Gods are they, which are made with braines; that is, with vaine fancies and imaginations of men: but he that is God indeed, will allow of no rivalship in service: for he requireth (as his due) the devotion of all the heart, with all the soule, and with all the mind, Matth. 22.37. and therefore he is a jealous God, Exod. 20.5. and if men take any part of that from him, which (when it is whole and entire) is much too little for so great a God, his jealousie will be raised up to wrathfull revenge, Exod. 20.5. Neh. 1.2. Toleration of divers Religions then, is impious and dangerous: *Impious*, (especially as some late Libertines have taught) if the most *Paganish*, *Jewish*, *Turkish*, and *Antichristian* consciences and waies should be permitted: for so most horrid blasphemies against God, and his Sonne Christ Jesus should be suffered: and *Dangerous*, because thereby the indignation of the Almighty may be much provoked, many soules may be seduced to damnable errors, and the Church and State rent into destructive factions. Contrarie to Luk. 14.23. Revel. 2.20. 1 Cor. 1.10. Mar. 3.24,25. Luk. 11.17. Phil. 1.27,28. Jude 1. and many other places of the Scripture, which taken together do clearly evict a negative conclusion against toleration of severall Religions, where there is power in the Church and State to suppresse all, but that which is true and consonant to the Scriptures.

CHAP. XIII.

Vers. 2. * *Sanctifie unto me*] That is, set them apart for my use, that they may offer up themselves a living sacrifice, holy and acceptable in my sight, Rom. 12.1. * Exod. 12.13.15. & 22.29. & 34.19. Levit. 27.16. Num. 3.13. & 8.16. Luk. 2.23.

* *all the first borne*] The first borne of cleane creatures were to be sacrificed, Num. 18.17. of the uncleane, to be redeemed; and a price must be given to the Priests for their redemption; both of them, by way of gratefull memoriall of Gods mercy, in sparing the first borne of Israel, when he slew the first borne of Egypt, vers. 15. The first borne of men were to be set apart, for especiall service to God; and they were reckoned for the first borne, though a daughter had beene borne before: in stead of which first borne, the Lord afterward tooke the Levites to his service, Num. 8.15,16. Under this title of dedication and appropriation of God, an especiall holinesse was required of them: and in regard of that holinesse, all that are sanctified, are called the first borne, Heb. 12.23. * Gen. 4.4. Col. 1.15. 1 Cor. 5.20.

is mine] So are all things, by right of creation, and preservation: but the first borne are his by peculiar right, and to be offered to him for sacrifice, or for redemption; in remembrance of Gods mercy, as in the precedent Note. Of this generall and particular right of God see Annot. 5. on Chap. 19. v. 5.

V. 3. *Remember*] Chap. 23. 15. See Annot. on Chap. 12. 42.

bondage] Heb. *of servants.*

no leavened bread] To signifie, that they [illegible] leaven their bread. See Annot. on Ch[illegible]

V. 4. *Abib*] When corne begar[illegible] trey. See Annot. on Chap. 12. vers[illegible]

V. 5. *when the Lord shall bring t[illegible]* here to be enjoyned but for the [illegible] kept but once in the wildernesse, a[illegible] thirtie eight yeares after, Josh. 5. t[illegible] first, because the keeping of the Pa[illegible] cision, which by reason of contin[illegible] mitted: secondly, because in the [illegible] might be apt to forget their preced[illegible] from it: and therefore there especi[illegible] moriall of it.

flowing with] See Annot. on C[illegible]

V. 9. *upon thine hand*] Thou s[illegible] brance thereof, as thou wouldest [illegible] hand, (as a seale-ring on thy finger) or [illegible] Jewes (as in conformitie to this Law) had the Law of the Decalogue written in pieces of parchment, which they wore upon their armes, forheads, fringes or borders of their garments; these are the Phylacteries, which our Saviour mentioneth when he taxeth the hypocrisie of their degenerate posteritie, Matth. 23. 5.

the LORDS Law in thy mouth] Josh. 1.8.

V. 11. *of the Canaanites*] Under which name other people called (elsewhere by severall titles) are contained: who might all be called Canaanites, as descending from Canaan, Gen. 10. 6. though some sort (among them) more eminent then the rest, were called chiefly by that name.

V. 12. *smite all the first borne*] Chap. 12.29.

the LORDS] This is spoken not of all, but of such beasts as were fit for food and sacrifice; as sheepe, goats, and beeves.

V. 13. *of an asse*] That is, of a she Asse, who is the damme and bringeth forth a foale: this is also to be understood of an Horse, and of other beasts that were unclean, which were not offered in sacrifice. For Asses both in Egypt, and in Canaan were in more ordinary use, then Horses, both for bearing of burdens, and for riding. See Jud. 10.4. and 12. 14. and were not onely strong, but swift also, above those of other Countries.

shalt thou redeeme] When and at what rate, see Numb. 18. 16.

break his neck] For if it were not redeemed, it rested as in Gods right and proprietie, and so man was not to make use of it, as his owne: and by his breaking, or cutting off the neck, for the word is used for *cutting off*, Deut. 21.4. Esa. 66. 3. the

ungratitude

ungratitude and hardnesse of the heart of the owner was to be noted, and hated, who would not give a Lambe or Kid, a creature of lesse price and use, for the life of an Asse that might live and doe service.

shalt thou redeeme] By offering a clean beast (for sacrifice) in his stead: for otherwise, (as in Gods right, and their owne desert) they might have beene offered up in sacrifice themselves: but they were to be redeemed, as Isaac was, by offering up a Ram, Gen. 22. vers. 12, 13. or by a payment of money, to wit, five shekels, Num. 18. 16.

V. 14. *in time to come*] Heb. *to morrow*. Because that is next to come.

* *what is this*] * Deut. 6. 10. Josh. 4. vers. 6. 21. See Annotat. on Chap. 12. vers. 26.

V. 16. *frontlets*] Little plates, or pieces of parchment worn upon the forehead, called *Phylacteries*, according to the Greek, Matth. 23. 56. from a word signifying to *keepe*, or *preserve*, that is, in memorie: for though they could not see betwixt their owne eyes, they might see in each others foreheads, that which should remember them of Gods deliverance of them: their right use was memorative, which (afterwards) was turned into superstitious preservatives against the power of sinne.

V. 17. *for God said, Lest*] God led them about, to traine them, before he put them to warre with their enemies: for warre is a terrifying evill, which if they should soon meet with, would dispose them to thinke it better to goe back into Egypt, then to make their way through the weapons of such enemies as had slaine some of their brethren before. (See 1 Chron. 7. 21.) Yet refusing this way, the way that was chosen for them, they were to fight with the *Amalekites*, and did so, Chap. 17. but that was not untill the fourtieth day of their journey out of Egypt, when it was too farre off to returne into Egypt, and that was but one fight, and in that God gave them a glorious victorie: but in the way by the countrey of the Philistines, they must have begun with warre, and (having begun) must have beene still provoked to goe on with it, since they were a wilfull and a warlike Nation. Herein God sheweth, that he graciously condescendeth to humane weakenesse. See Gen. 19. 20, 21. Deut. 20. 8. 1 Cor. 10. 13. And this doth God, (as observing the rule of his ordinary providence) for otherwise, he could easily have made the Philistines to favour them, as he did the Egyptians: or could have made his peoples courage more vigorous then their enemies, by victories over them.

V. 18. *harnessed*] Or, *by five in a ranke*. Josh. 1. 14. It is not like they had much armour, besides their staves, unlesse when the armed Egyptians (pursuing them were drowned) they recovered any of their armes for a spoile, when they saw them lye dead upon the shore, Chap. 14. 30. And yet they might be allowed some armes for defence of that part of the country where they dwelled from the incursions of enemies; and might borrow armes, as well as other things of the Egyptians. The word *Chamushim* here used, hath the signification of five in it, and so it is taken for *five* in ranks, or for girding up their loynes, at the fift rib: the meaning is, that they went not out of Egypt (in a tumultuary manner) like fearefull fugitives, but trussed up, or girded up, and going on in an orderly manner, like a well ranked armie, so that none gave impediment to another.

V. 19. *Moses tooke the bones*] So Joseph ordered at his death, and (for more assurance) required a solemn oath, Gen. 50. 24, 25. The will of the dead in lawfull things, is faithfully to be fulfilled by their surviving friends. See Annot. on Gen. 50. 25. With his bone, it is like the bones of the other Patriarchs were carryed, as appeareth by the speech of Stephen Act. 7. 16. at least this is evident thereby, that their bones also were brought into Canaan, though when, and by whom it be not certaine.

God will surely visit] Gen. 50. 25. Josh. 24. 32. See Annot. on Gen. 50. 24.

V. 20. *Succoth*] Exod. 12. 37.

V. 21. *The Lord went*] Chap. 14. Numb. 14. 14. Deut. 1. 33. Psal. 78. 14. called the angel of the Lord, Chap. 14. 19. by which is understood Christ, Exod. 23. from the 20. verse to the 23. who was typified by this cloud, as the allusion of the Prophet Isaiah intimates, Chap. 4. v. 5, 6. and who was tempted by their disobedience, 1 Cor. 10. 9.

pillar of a cloud] Which was moved by him, with such variation as he thought fit, for the guiding of their journey, and for their stations; for it went before them when they were to march, and when to stay, it stood still; and when the tabernacle was built, it went backe and rested over it, where they were to rest; and though it were narrowed toward heaven like a pillar, it was broad downwards, and diffused like a cloud, whereby it might serve for a shelter of the people from the heat of the Sunne. See Psal. 105. 39.

V. 22. *tooke not away*] Nehem. 9. 19. The first mention of the cloud and fire, is at the third mansion, or pitching of the people: but that letteth not, but that they were guided by them before: for Josephs bones are not mentioned till then, and yet the people carryed them all the way, out of Egypt; and they (having need of such guides, by day and by night, both before and after, there is no doubt, but they continued all their journey in the wilderneſse.

fire by night] Though they did not usually journey in the night, yet sometimes it is like they did: See Nehem. 9. 19. and though it were but sometimes, God was alwayes ready for them, and watching over them, as Psal. 121. 4.

CHAP. XIIII.

Vers. 1. *And the Lord spake*] That which he had spake before is here brought in, and it is brought in here, to shew that Moses mistook not his way, when he brought them into these straits, and danger, but that therein he followed Gods direction, as they did his: the reason whereof, see in the notes following.

V. 2. *turne*] This turning was a returning: for they were before at Etham, whence now bending their course, (as here they are appointed) they coasted toward Memphis, (the chiefe Citie of Egypt Southward) whereas the land of Canaan (whither they were to goe) was Northward.

Migdol] This was a garrison Tower or Castle of the Philistines: so that turning this way, they might be thought to have lost their way and to be intangled in the wilderneſse, and that with such disadvantage (having that on one side, mountains on the other, the sea before them) Pharaoh, and the Egyptians might be drawn out, to pursue them, with hope to prevaile against them: that so the faith of the Israelites might be tryed, Gods power and providence the more declared, and the enemies more confounded, in their own destruction, and Gods strange deliverance of his people.

V. 4. *be honoured*] Chap. 4. 17, 18. By punishing his obstinate rebellion. See the Annot. on Exod. 9. 16.

V. 5. *fled*] Whereas they pretended to goe but three dayes journey into the wilderneſse, to *sacrifice to the Lord their God*, Chap. 3. v. 18. Chap. 5. v. 3. it was told to Pharaoh that they were runaway, and purposed now to return no more. But they went not out like runaways, but with a confident boldnesse, and in an orderly march. See note on v. 8.

V. 5. *why have we*] The wicked are apt to repent of their well-doing, as the godly of their ill. See the Annot. on Chap. 12. v. 33.

V. 7. *charets*] Of old they used charets with sithes at their sides, to mow down men in their way; there were other charets, out of which they fought, as now out of ships men use to do: but where had he horses? all the cattell of Egypt being killed, Chap. 9. v. 6. Answ. That is to be understood, (as the plague of haile) only of those that were in the field. See Chap. 9. v. 19. 25.

Captains] called in Hebrew *Salasim*, or *Schalaschim*, which signifieth thirds, either because they were the third sort of men, next to the King, or set up over the third part of the armie, or that one of them was strong enough for three men.

V. 8. *The Lord hardened*] See Annot. on Exod. 4. v. 21.

an high hand] So also Numb. 33. 3. The hand of God (overmatching the might of Pharaoh) so that in the power and protection thereof, the people did not fearfully flie, but confidently marcht in a Military posture: and if *the high hand* be referred to them, it importeth a stoutnesse of stomach, as when men are audacious in sinne, they are said to act it with an *high hand*. So Numb. 15. 30. according to the Hebrew.

V. 9. * *but the Egyptians*] This sheweth the condition both of the wicked, and the godly: for the wicked though their malice be intermitted, it is not suppressed; and the godly, who (though they have their pawses from persecution) have not their *quietus est* from all pursuit, while they are on this side Canaan.

* Josh. 24. 6.

V. 10. *cryed out*] Joth. 27. 7.

V. 12. *Is not this the word*] They would seeme Prophets, in foretelling the evill; that Moses might beare the blame, if they miscarried in their way, as if he (with ignorance and confidence) had drawn them into danger against their premonition. It is very incident to querulous natures, to thinke themselves wiser then their governours, and it is very necessary that such be as low in humilitie, as they are high in authoritie, that they may patiently beare the impatient and passionate reproaches of inferiours.

V. 13. *for the Egyptians*] Or, whereas you have seene the Egyptians to day, &c.

no more] That is, no more alive: for (when they were dead) the water wrought up their dead bodies, and they were seene by the Israelites on the shore. Vers. 30.

V. 14. * *hold your peace*] By that phrase in Scripture may be meant, not only a cessation from words, but from actions, as Psal. 83. 1. Esa. 42. 14. and here they are bidden, not so to keep silence, as not to call upon God for safetie from destruction; but quietly to compose themselves, in expectation of Gods execution of his wrath upon their enemies, as if he should say,

only put your trust in God, without doubting, or murmuring: for God deferreth his chiefest ayd, untill mans greatest need; when the danger is greatest, the helpe of God is readiest, as at this time: for the Israelites had on either side them huge rocks and mountains, before them the sea, behind them most cruell enemies, so that there was no way left to escape in mans judgement. See 2 Chron. 20. 17. and now they were bidden patiently to expect the salvation of the Lord.

* Psal. 50. 3. & Psal. 83. 1. & Isaiah 42. 14.

V. 15. *wherefore cryest thou*] Esa. 64. 24. We read of no words that he said: his crying was therefore, like to be strong ejaculations and groanings of his spirit, Rom. 8. 26. which he uttered with some perturbation of minde, (mixt with anger and feare) upon the peoples clamour against him. Yet his passion at them, did not overcome his confidence in God, nor that make him withdraw his devotion from him, or withhold his supplications for their safetie. By this question, God doth not finde fault with his devotion, but rather hasten him to the action; wherewith he meant to joyne his own miraculous power, for their preservation, and their enemies destruction, that is the stretching of the rod, as in the next verse.

V. 16. *over the sea*] That is, towards the sea, as before, *over the river and over the land.*

midst of the sea] Not precisely in the midst, as the center is in the circumference, but so that the sea should be on each side them.

V. 17. *I will harden*] See Annot. on Exod. 4. 21.

get me honour] See Annot. on Chap. 9. v. 16.

V. 19. *The Angel of God*] That is, the Lord himselfe, Chap. 13. 21. to wit, the second Person in Trinitie, the Angel of the covenant, Exod. 23. 20. 22.

removed] That is, removed the pillar, which was a signe of his especiall presence, which till now, went before them; but now was behind them, that it might be between them, and their enemies.

V. 20. *darknesse to them but*] The cloud sheweth light to the Israelites, but to the Egyptians it was darknesse, so that their two hosts could not joyne together: it usually went before the campe, now it came behind, and betwixt the Armies of the Hebrews and Egyptians, shewing light to the one, and being black and darke to the other.

divided] So farre asunder, that there was way enough for so many hundred thousand to passe through in one night, which required a great breadth: some thinke every tribe had his proper path. So Epiphan. hæres. 46.

V. 22. * *upon dry ground*] From so great feare, as before made them cry out unto the Lord, v. 10. they are come now to so much faith, as made them boldly to passe through high walls of water, Heb. 11. 29. This passage is applyed (by the Apostle) as a representation of Baptisme, 1 Cor. 10. 2. to which it may be likened in divers respects: as first, that Baptisme by water is a meanes of safetie to Christians, so was this unto the Israelites. Secondly, that their going in the chanell, (the waters on each hand) was as a being in the grave, and we are said to *be buried with Christ* by Baptisme. Rom. 6. 4. Thirdly, their coming safe to the shore, was as a resurrection after burial: so for such as are baptized, by immersion, or dipping in the water by Baptisme, the arising out of it, hath the same resemblance, though that manner of Baptizing be not necessary, as some would inforce, from the signification of the word: for the contrary appeareth, Mark. 7. 4. Fourthly, some Expositers upon 1 Cor. 10. 2. say (though but by conjecture) that as they passed through the sea, some drops of the raised waters, were sprinkled upon them, and some also from the cloud, that was above them: but if that were not so, the cloud preserving them from the scorching heat, signified security from the burning indignation of Almightie God: from which Baptisme if inward, as well as outward, is an especiall protection, Mark. 16. 16. and it is to be noted, then when Christ was Baptized, the Proclamation of his well-pleasing acceptance was made from heaven. Matth. 3. last, wherein is the safetie of all the faithfull, who put their affiance in him. Lastly, the universalitie of Baptisme to both sexes, all ages and sorts of persons, is represented by this passage through the Sea, in that (as the Apostle saith) they were all *baptized in the cloud and in the sea*, for both sexes, women as well as men, children as well as those that were of ripe yeares, Gentile Proselytes (a mixed multitude, Exod. 12. 38.) as well as Jews, were under the cloud, and passed through the sea.

Mark. 7. 4.

* Psal. 78. 13.

V. 24. *in the morning watch*] The night was kept with divers watches: sometimes more; sometimes fewer, but usually, one watch was from evening to midnight, another from thence to cockcrowing, and the third from that to the dawning of the day: this is thought to be about the three last houres of the night.

God looked] This looking was not a bare beholding, but such a one as troubled the Egyptians: and it was some evidence of divine power, and indignation, whereby he might be known, as a man by his looks, and whereby he appeared terrible unto them, as Psal. 77. 18.

V. 25. *that they drave them*] Or, *made them to goe heavily.*

V. 26. *over the sea*] Or, *toward the sea.*

V. 27. *returned to his strength*] For division is a weakening of any thing; and now the sea was bound, and had no strength to wave, and swell and flow, as before it had: but God let it loose againe, and it was vigorous and violent as before.

overthrew the Egyptians] The Lord (by the water) saved his people, and by the water drowned his enemies. The same thing shall worke contrary effects, thereafter as God shall please to imploy it; and be the operation never so naturall, God can suspend it, or move it, which way he thinks good, either for good or for hurt. See Dan. 3. 27.

V. 30. *saw the Egyptians*] See Vers. 13.

V. 31. *great worke*] Heb. *hand.*

and his servant Moses] That is, the doctrine, which he taught them, and the message which he told them, (in the name of the Lord) they beleeved, as if the Lord himselfe had spoken to them. See Chap. 19. 9.

CHAP. XV.

Vers. 1. *Then sang*] Or, *shall*, or *will sing.* (According to the Grammaticall construction) which may implie, that as Moses sang then, when the Israelites were delivered, and the Egyptians destroyed; so the memoriall of this mercy and judgement should be kept up for the celebration of the glory of God in future times. Here is the first mention we finde of singing in the Scriptures, yet it is not like there was no singing in the world before this time, nor that the Patriarchs of precedent Ages praised not God in singing unto him; for many things were done which are not recorded in the Scriptures: as (no doubt) the Fathers before the flood kept a weekly Sabbath, for it was ordained at the beginning of the world, upon such grounds, as concerned them as much as any of their Successours: yet we read not of the practise of the Sabbaths observation, untill the 16. of Exod. N.

Moses and the children] The song composed by Moses, and garnished with many patheticall, and rhetoricall expressions might be sociably sung by himselfe, and the people; who (if they had not a competent number of copies of it, to read it) might have it repeated by parts unto them, so they might sing it altogether, (as the manner is in many Churches of the Christians:) or he himselfe might sing it for himselfe, and them; as the prayers of a publique Minister in the publique execution of his Office, are the prayers of the people, (though he onely speake) while he doth it for them, as well as for himselfe, and with their consent.

this song unto the Lord] Wherein they give him the whole glory of his owne victory, magnifying his justice upon Pharaoh, and the Egyptians; and his mercy on his own people.

V. 2. *my God*] The Originall word signifieth a strong and powerfull God, and very fitly is he here noted by that name, where his powerfull prevailing over the proud and mighty Tyrant, is illustriously set forth.

an habitation] A Tabernacle to entertaine his presence with worship due unto him.

V. 3. *a man of warre*] The word *Ish*, here used for man, is sometimes used to signifie some eminence; as *a man of words* is put for an eloquent man; *a man of arme* for a mighty man, Job 22. 8. So *a man of warre*, 1 Sam. 17. 33. for a famous warriour: and he is so a man of warre, as to be a master of warre, sweying the successe of it to which side he pleaseth; as in the battell betwixt the Israelites, and the Amalekites, Exod. 17. 11.

the LORD] Jehovah is his name. See Annot. on Chap. 3. vers. 14, 15.

V. 4. *red sea*] In Hebrew it is called *Suph*, that is, the sedgie Sea: ordinarily, it is translated the *red sea*, and by the Greek, the sea *Erythræum*, from a King called *Erythrus*, buried by the shore of that Sea.

V. 5. *as a stone*] Or, *as lead.* Vers. 10. The weight of their sinne, and of Gods wrath sunke their dead bodies downe into the Sea, with more then ordinary pressure; as their presumption was extraordinary high, and daring: the wicked are designed to deepe destruction, whereby they violently descend (as a stone) cast into the water, which is too weake to beare the weight of it, Jer. 51. 63, 64. Revel. 18. 21.

V. 7. *against thee*] Such is the league, betwixt God and his people, that what is done against them, he accounteth as done against himselfe, Act. 9. 4.

* *as stubble*] That is, not for the particular manner of the destruction; (for stubble is consumed with heat of fire, these were overwhelmed in the water) but for the speedinesse, certainty, and unrecoverablenesse of their overthrow: as the Prophet Isaiah threatneth, Esa. 5. 24. * Isa. 47. 14.

V. 8. *with*

V. 8. *with the blast of thy nostrils*] Nostrils, and other parts of man, are ascribed to God, for the capacitie of man; and by this we are to note the vigour of the Almightie Spirit, who can (with as much ease, as a man letteth his breath passe through his nostrils) overthrow the mightiest power of the wicked. See Job 4.9. 2 Thess.2.8. And if we take the words in a more particular sense, the Wind may be called the breath of his Nostrils, for that onely cometh from him: and as a wind divided the waves of the Sea, & made them to stand like wals on each side for a passage to his people, Chap.14.21. So a wind might blow down those water wals upon the Egyptians, to overwhelm them.

congealed] That is, hardned, either because the waters stood like confirmed walls, or the muddie part (under their feete that walked through it) was thickned, and confirmed like a solid floore.

heart of the sea] Or, *depth of the sea*. Jonah 2.3.

V. 11. *amongst the Gods*] Or, *mightie ones*. So the Scripture sometimes calleth the mightie men of the world, especially Judges and Magistrates, as Exod.22.28.

glorious in holinesse] Holinesse is the glory of the Creator, therefore the Seraphims glorifie him, in trebling the acclamation of holinesse, Isa.6.3. And where we are taught to pray for the glorifying of his Name, we must say, *hallowed be thy Name*; that is, let it be declared, and beleeved to be holy: and the Apostle linketh holinesse and honour together, 1 Thess.4.4. The more unreasonable then is their irreligion, who make holinesse the marke of their malignant contumelies, and doe what they can to turne the greatest glory into shame.

fearefull in praises] Who ought for his great and dreadfull execution of judgement to be praised, and when we praise him we may feare, because we cannot sufficiently praise him: yea so farre should we be from presuming on God for any of his acts and attributes, that all of them, even his mercy should affect us with an awfull feare, and religious reverence; for this, see Psal.2.11. Isa.6.5. Jer.33.9. Psal.130.4.

V. 12. *earth swallowed them*] The Earth is (sometimes) taken for the Globe which is made up of earth and sea, as distinguished from the heaven, the upper part of the world, and so by a Synecdoche, the earth may be said to swallow them, though the sea drowned them; or they may be said to be swallowed up in the earth, because the ground which was solid to the Israelites, was soft to them, and they sunke into it, like a stone or lead into mire, vers.5.10. See Annot. on vers.5. And it may be when they were found dead on the shore, Chap.14. vers.30. they were buried in a pit to prevent the corruption of the ayre.

V. 13. *holy habitation*] That is, the promised Land, the Land of Canaan, inhabited by the holy Patriarchs, especially the citie of Jerusalem, and there the Temple principally where God intended it should be built, in which he promised to dwell, that is, to afford his speciall presence, Psal.135.21. 1 King.9.3.

V. 15. *the mightie men*] See this prophecie accomplished, Numb.22.3.

V. 16. *passe over*] Not over the Red Sea, for they had passed that already; but into Canaan, as the next verse sheweth.

V. 17. *mountaine of thine inheritance*] Deut.3.25. Mount Sion, where Moses (by the spirit of prophecie) foresaw the Temple should be built; and there God promised his abode, as in the place of a perpetuall inheritance and habitation. See 1 King.9.3. This was about foure hundred and eighty yeares after the peoples departure out of Egypt.

hast made thee] After the manner (usuall in prophecies) *viz.* which is to expresse future things by the Preter Tense, he saith, *thou hast made* thee, for *thou shalt make*: such an expression importeth certainty and assurance. See Revel.18.2. 10.21.

V. 18. *for ever and ever*] The word *holam*, here used, when it cometh single, signifieth (many times) a long time not limited in words, though limited in decree and providence to a certaine period; when with the word *gnaed*, which signifieth beyond, as here, it signifieth an absolute and everlasting eternitie.

V. 20. *Miriam*] So the sister of Moses and Aaron is called, both in the Hebrew, and Chaldean tongue; the Vulgar Latine turneth it *Maria*, and so with reference to the Virgine Mary: the Etymologie of some Hebrewes will please the Romanists, who say, *Mar*, signifieth Lady, and *Iam*, the Sea: but the right derivation of it is from *Marar*, which signifieth *bitter*; because about the time of her birth, the bitter afflictions of the Israelites began to breake forth.

V. 20. *Miriam the * prophetesse*] By whom the Lord spake: They who vilifie the female sex, especially with reference to Religion, may here observe in point of holy prophecie, that male and female are all one in God as in Christ, Gal.3.28. 2 Cor.6.18. * Judg.4.4. 2 King.22.14. Luk.2.36. Act.21.9.

the sister of Aaron] And of Moses, yet she is called Aarons sister, rather then the sister of Moses, because she was Aarons sister before she was his sister, being elder then either of them; and because Moses was long absent from her, (when Aaron continued with her) and so she was longer, and more generally knowne, by the name of Aarons sister, then the sister of Moses: these three were the principall conducters of the people out of Egypt into Canaan, Mic.6.4.

timbrell] Psal.68.25. 2 Sam.6.5. That is, a little Drum, Tabor, or Tabret; the Hebrew word *Toph*, cometh from a word signifying to *strike*; some of them had little bells hanging within them, which when the skin of the Tabret was stroken, returned a musicall sound.

and with dances] Or, *flutes*. Signifying their great joy: which custome the Jewes observed in great solemnities. Jud. 11.34. But it ought not to be a cloake to cover our wanton dances: for this dancing was a religious and outward expressing of their inward rejoycing, and glorifying in God: besides, it was not a mixt dancing of men and women, but the women danced by themselves, as the manner was, Judg.21.21.

V. 21. *Miriam answered*] As some thinke, alternately, or by turnes with the men; or that the women repeated those words, *Sing ye to the LORD, &c.* as the close or burden of the song, as in the 136. Psalme. *for his mercy endureth for ever*, which cometh in at the end of every verse; and the burden of this song might be the words of the first verse, repeated by Miriam in this verse, or (being a Propheteesse) she might sing another song like unto it.

V. 22. *of Shur*] A part of the great wildernesse, having the particular name of *Shur*, the same is called Eth, Num.33.7. and Etham, and is said to be a desart tract of ground bordering on both parts of the Red Sea, in respect of which extent, *Shur* might be a part of narrower or shorter compasse.

Marah] Or, *bitternesse*. What name soever the place had before; for the bitternesse of it, now Moses gave it this name, answerable to the nature of it; that they might not be too much puffed up with their prevailing over the Egyptians, God mingleth his favours with afflictions; after their joyfull melodie of songs and instruments of musicke, they are exercised, first, with thirst; and then their thirst is tortured with bitter water.

V. 24. * *murmured against Moses*] Magistrates are not to be envied for the honour of their places; but to be pitied rather, for the burden of their cares, and feares, and dangers; and the many clamours, which multitudes of people are ready to raise against them, when any thing goeth not well with them.
* Chap.16.2. & 17.3.

V. 25. *And he cried*] See Annot. on Chap.17.4.

a tree] Which might have a naturall sweetnesse in it, as that wood which the Greeks call *Glycyrize*, (we Liquorish) that is, sweet-root, which might be sweet enough, to give a good relish to a particular draught; but that the casting of it into the maine water, it turned it wholly into a more pleasing temper, was not naturall, but miraculous, which God could have done without any externall signe; but for mans dulnesse, and to make a deeper impression upon his apprehension; he put forth his power, by sensible instruments (in themselves) altogether impotent to produce such great effects, in any hand but his owne.

he proved them] Deut.8.2. 16. He, that is, God, or Moses in Gods Name. See Annot. on Chap.16.vers.4.

a statute and ordinance] What this was is not set downe, but it appeares, that God gave them some Ordinances, before the solemne publication of his Law at Sinai; or the Statute summarily may be that in the next verse.

V. 26. *keepe all his Statutes*] Deut.28.1.

none of these diseases] Deut.7.15. Sincere and sound obedience is wholesome, both food and physicke, as well for the body, as the soule: for it either prevents diseases, or removes them; so godlinesse hath not onely the promise of this life, but the performance of good things in this life, besides the promise and assurance of that to come, 1 Tim.4.8. Pro.4.22. Psal. 103.3.

that healeth thee] As the Lord can heale the waters, and make them of bitter, to become sweet: so he can heale their persons, by keeping them from diseases, and recovering them out of them, and this, both for the disease of the soule, Psal. 41.4. and of the body, Matth.9.26.

V. 27. *And they came*] Num.33.9.

palme trees] Or, *date trees*. Which shoot up into a great height, and bring forth a sweet fruit: of this tree they have anciently taken Ensignes of victory, and to that the Spirit alludeth, Revel.7.9. These twelve Wells, and seventie Palme trees, some compare, first, to the twelve Patriarchs, and seventy persons that went into Egypt: and then to the twelve Apostles, and seventie disciples, but that is no interpretation, or instruction of the Text, but a meere allusion onely.

CHAP. XVI.

Vers.1. WIlderneſſe of] Not immediately from Elim, (the next place before mentioned)

for here was the eighth station, and the seventh is omitted, because there is no memorable matter observed of it.

Sin] Sin is the common name of the whole space of the desart, from Elim to Mount Sinai; yet here it is particularly taken for that part of it, where the Israelites had their eighth mansion, or pitching of their Tents: and it was called *Sin*, (as some conceive) from a Citie of Egypt of that name, Ezek. 30. 16. The desart of *Sin*, Num. 20. 1. is not this desart, but another called sometimes Cades, towards which, this part of the wilder- nesse coasted.

fifteenth] In respect of the second moneth, it was the fifteenth day, but the thirtieth from their departure out of Egypt.

V. 2. *the whole Congregation*] Gen. 19. 4. Exod. 17. 23. The greater part are commonly the worse; and therefore the consent of a multitude is no good Argument of a good cause; we must goe by rule then, and not by example; or if by example, rather by the example of the best, then of the most; and then also our imitation must be with the limitation of the Apostle, 1 Cor. 11. 1.

murmured] Having now spent their provision of unleavened dough, which they brought out of Egypt. See Annot. on Exod. 15. 24.

V. 3. *we had died*] Famine is an affliction more bitter then death: for it is a dying by degrees, a lingering torment; in respect whereof, a speedy death from the hand of God, is desired as a favour: yet their impatience was above their pressure, and God did but make them fast, to give himselfe occasion to furnish them with a miraculous feast.

flesh pots] How carnally minded were these murmurers, who had rather be Pharaohs slaves, for victuals, then Gods freemen, notwithstanding his power as well to feed them, as to free them? and how falsly doe they commend their precedent, to aggravate their present condition? for it is not like, that there was either so much liberalitie exercised towards them, or so much libertie given unto them; as to have so full a diet as they spake of; or so much leasure to sit by the flesh pots, as they say.

to kill this whole] By famine, because their former store was much-what spent, and no supply appeared for the future: the charge is very heinous, and injurious; but it is usuall for men in anger, to make little scruple of the greatest slander.

V. 4. *raine bread from* * *heaven*] That is, a graine made by God immediately in the Ayre, whereof (being punned) they might make cakes, Num. 11. 8. their murmurings deserved to be punished in hell, yet God is pleased to satisfie them with food from heaven: so should we endevour to overcome others evill with good, Rom. 12. 20, 21.

* Psal. 78. 24, 25. & 105. 40.

a certaine rate] Heb. *the portion of a day in his day*: as their daily bread, that they might day by day, exercise their faith in his providence for their provision, as Matth. 6. 11.

* *prove them*] Chap. 15. vers. 25. Deut. 8. 2. That is, trie them, or make them known, not to himselfe, who knew them well enough before, (without any experimentall triall of them) but to themselves and others; whether afflictions, or favours, will worke them to obedience; and to discover their contumacie, if neither of these wayes prevaile with them.

* Chap. vers. 25. and Deut. 8. 2.

V. 5. *twice so much*] On the sixth day their allowance was doubled, that the seventh day (being the Sabbath) might be the better hallowed: by their ceasing from their labor of gathering, grinding, or dressing of it (so farre as the day before it might be prepared) leaving them a libertie, for more active and uninterrupted devotion on that day, ordained for rest; but not for rest onely, (for such a Sabbath the cattell might and did keepe) but for rest with reference to Religion, and for furtherance and fitting of the soule for sacred communion with God in the duties of devotion.

V. 6. *at even*] At even they had Quailes, and in the morning Manna, vers. 13. By this miraculous supply, it will be manifest (as Moses and Aaron might well say unto them) we have not deluded you, in drawing you out of Egypt; but that God hath delivered you, and will sustaine you without ordinary meanes, where ordinary faileth.

V. 7. * *murmurings against the* LORD] Vers. 2. They are said to murmure against the Lord, Moses and Aaron here, as they are said to beleeve the Lord and his servant Moses, Cha. 14. v31. because the Lord spake by Moses and Aaron, and they murmured against the Lord, by their murmurings against Moses and Aaron, because they guided the people, as God guided them by the pillar of a cloud and of fire, Exod. 13. 21, 22. So he that contemneth Gods Ministers, and the Magistrate is Gods Minister, Rom. 13. 4. (Moses as well as Aaron) contemneth God himselfe. * 1 Sam. 8. 7. Num. 16. 11.

V. 8. *not against us, but*] That is, not onely, or not so much against us, as against the Lord: or rather against the Lord, then against us; for the reason of the precedent Annotation: the like phrase and sense hath the Prophet, Hos. 6. 6.

Heareth your murmurings] Vers. 9. 12.

V. 9. *before the* LORD] That is, before the miraculous cloud, which was the signe of Gods especiall presence: for as yet the Tabernacle was not set up: before which time (notwithstanding) some conceive, there was a publique place of solemne worship: but when and where it was erected, or by what Authoritie, or by whom, and how it was employed, is not delivered in the Scripture.

V. 10. *glory of the* LORD] God put an extraordinary glory upon the cloud, which might affect the people with more feare and reverence of his presence. See Ezek. 20. 8. Matth. 17. 6. Rev. 1. 16. 17.

V. 11. *spake unto Moses*] Who haply made a nearer approach to the cloud, then Aaron and the people did.

V. 12. *At even ye shall eate flesh*] The Lord complaineth of their murmurings, and presently promises supply of food; but that was not as a reward of their wickednesse, but for ratification of his promise, and to convince them of infidelitie, and mistrust of him; as if he either could not, or would not make due provision for them.

and in the morning] The bread and the flesh came not both at one time; but the one at *evening*, the other in the *morning*; as they came, so they might be eaten severally; (as some conceive,) the Quailes without bread, and the bread without Quailes: for as the provision came in an extraordinarie manner, so it might have an extraordinary temper, or qualification, to be both wholesome and pleasant of it selfe, without any thing else, to relish or season it: or though they came in at severall parts of the day, they might be joyntly used in their daily refections.

V. 13. *at even the* * *quailes*] They flew in the day over the Sea, and by night came to their journeys end, (the Campe of the Israelites) being furthered in their flight by the wings of the wind, Psal. 78. 26, 27.

* Numb. 11. 31.

in the morning the dew] It came downe, as some conceive, like an Ayrie dew, and when it was come downe it was thickned and hardned into a small round graine, vers. 14. but Num. 11. vers. 9. it seemeth that the dew and Manna were two distinct things, both when they were together, (for when the dew fell the Manna fell upon it, Num. 11. 9.) and when they were parted, as in the 14. verse of this Chapter.

V. 14. *the dew that lay*] Num. 11. 7. Psal. 78. 24.

V. 15. *it is Man, or Manna*] Or, *what is this*? or *it is a portion*: the word *Manna* is one of those words which are received without change, in severall Languages; as *Amen*, *Selah*, *Hallelujah*: some thinke that the word *Man*, (according to the Egyptian Tongue) is put for *Mah*, in the Hebrew, signifying *who*, and sometimes *what*; others take the word to be a Chaldee or Arabick word, of the same signification: but at this time that dialect was not knowne to the Israelites: and some rather thinke it is a Syriack word: but the most proper derivation of the word is from the Hebrew, *Mannah*, or *Minnah*, which is to prepare; so it is a prepared portion, prepared by God, so that they might presently eate of it, though they might grinde, or punne, or bake, or boile it also. The Manna of the Apothecaries, is a Syriack dew; but this differeth from this *Manna* of the Israelites, many wayes, especially in that the Syriack Manna will not melt with the Sunne, nor putrefie in the night; nor is it hard, nor fit for food, but for physicke onely: in all which particulars the Hebrew Manna is contrary. N.

they wist not what it was] Though they called it a prepared portion, they were not yet acquainted with the proper nature and use of it.

This is the bread] Joh. 6. 31. 1 Cor. 10. 3.

V. 16. *Omer*] An *Omer*, vers. 36. is said to be the tenth part of an *Ephah*: and an *Ephah* is about ten pottles; or as some say, seven gallons and an halfe, and neare the measure of our English bushel: some conceive the Omer to containe three pints and an halfe, some a pottle; some rate it by the proportion of fourtie three hens egges, and a fifth part: which way soever it be taken, it is enough for the strongest man, and the hottest ordinarie stomach: Wherein Gods bounty may be observed.

V. 18. *he that gathered much*] As in reaping, so in gathering of Manna, some are quicker and doe more then others, in the same time: thence the gathering being laid on an heape, (whether greater for each Tribe, or lesser for severall families) the distribution was so made, that an Omer was allowed to each person; and though any had gathered more, he was to have no more then that measure for himselfe, and they that gathered lesse, had their part made even with the rest: to this the Apostle alludeth, 2 Cor. 8. 15. In this portion of Manna, it is probable the sucking children had no part, their mothers milke was their portion.

V. 18. *every man* * *according*] To the eating of his family: that is, every Master of a family according to the proportion of his number or household. * Exod. 12. 4.

V. 19.

Cap. 16. 23. The Sabbath now first mentioned; but not now first Comanded; In Egypt they had neglected the Sabbath; Since their coming thence, they had Marched on it; Now a Rule is given for its constant Observation. Lightfoot, p. 63. Compare this with Exod. 31. 13. Both places seem to be an affirmation of the Institution of the Sabbath. They must not so much as gather Bread, or work upon the Tabernacle on that day. Therefore the Sabbath was Instituted from the beginning. and the divine Authority thereof is, on both these occasions, solemnly Asserted. —

Jan. 6. 1721/22 &c.

The Hebdomadal Revolution was from the beginning; ergo The Sabbath was from the beginning; being the Diamond in this Ring.

V. 19. *Let no man leave*] What if one could not eate an Omer? Answer. As the meat was miraculous, so might be the capacitie, and concoction of mens stomachs: or if (as the people were of different statures, and tempers) that which was competent for greatest men and hottest stomachs, were too much for such as were lesse growne, and lesse hungrie; then the overplus (at night) might be cast into the fire, as the remainders of the Paschall Lambe, Exod. 12. 10. and of the Priests portion of flesh and bread, Exod. 29. 34.

V. 20. *bred wormes and stanke*] This came not by the nature of Manna, which would have kept without corruption, on that day, as well as on the Sabbath: but by a miraculous power, causing it to putrifie, for the conversion or punishment of the incredulous; and to shew that distrust in Gods providence, or contempt of his Ordinance; are as offensive unto God, as it can be to a man, to eate corrupted meat, stinking or crawling with wormes.

V. 21. *is melted*] That is, went away as a dew, that it might not remaine either to corrupt on the earth, or by treading on to come into contempt.

V. 22. *twice so much*] Which proportion should serve for the Sabbath, and the day before.

told Moses] Not knowing as yet, why the proportion (on the sixth day) was doubled; but Moses presently telleth them the reason, in the next verse.

V. 23. *To morrow is the rest*] The solemne sanctification of the Sabbath, ordained by God at the beginning of the world. See Annot. on Gen. Chap. 2. v. 3. but it is like it was intermitted by the bondage of the Israelites in Egypt.

bake that you will] As they gathered the portion for the Sabbath, the day before, so they dressed it the day before: that which might be done on the eve of the Sabbath, must not be left to be done on the Sabbath day; that there might be no occasion to hinder holy duties required for the sanctification thereof.

V. 24. *it did not stinke*] That which they laid up on the sixth day, to serve for the seventh, did not corrupt, because it was done according to Gods command: Obedience is a sweet thing, it sweetens the persons and actions of men to God, Gen. 8. 21. Exod. 29. 18. 2 Cor. 2. 15. and the creatures to man, Pro. 15. vers. 16.

V. 25. *not find it*] They did not find it because it fell not on the Sabbath day, for God would not have them to have occasion to goe out to labour for it on the Sabbath: that they might be the more free to sanctifie the whole day, by such religious duties, as he required of them.

let no man come out of his place] This was not an absolute prohibition of all locall motion on the Sabbath day, (though some Jews in after Ages took it so; and therefore in what place and state soever the Sabbath tooke them, would not (upon any occasion) move or change, or divert from it till the day was done) for they might goe out of their Tents, to the place of publique worship (whether Tabernacle, Temple, or Synagogue) on the Sabbath day: for it was to be sanctified with a solemne Assemblie, Levit. 23. 3. and the people were to come out of their private Tents, to make up that Assembly at the Tabernacle (which stood without the Campe, Exod. 33. 7.) this might be the Sabbath dayes journey, Act. 1. 12. the prohibition then is concerning servile workes, and such motions as gave impediment to the due observation of the religious rest on the Sabbath; and in particular it forbad going out onthe Sabbath to gather Manna.

V. 31. *like Coriander seed*] Not in colour, but in forme and figure, for the colour of it was like the colour of Bdelium, Num. 11. 7. which is white as Crystall; the colour of Bdelium, some say, somewhat inclineth to yellow, so is not Coriander seede, for that (though it be not black) is of a darker colour inclining to browne.

and the taste of it] Unbaked or dressed was like unto sweet wafers, but when it was drest, it tasted like *fresh oyle*, Num. 11. 8. yet it may be, this Manna in Exodus, might differ in tast from that in Numbers; but both serve to confute the Apocryphall conceit of the Authour of the Book of Wisdome, Chap. 16. vers. 20. 21. *viz.* that Manna was that in tast, which every man delighted in: for in both places the tast is specified, and restrained: and if it were that which every one liked, how came it to be so disliked as it was? Num. 11. 6.

V. 33. *a pot*] Heb. 9. 4. Here is an anticipation in story. See the next Note.

V. 34. *before the Testimony*] That is, the Arke of the Covenant, afterwards set up, when the Israelites encamped at Mount Sinai, but here mentioned for conclusion of the story concerning Manna: and it was called the Testimony, because therein were the Tables of the Law, Deut. 10. 5. which was the Testimony, or Witnesse of the Covenant betwixt God and his people, and would testifie against them, if they transgressed against him; and in the same Arke, Aarons rod and the Pot of Manna, kept testimony, or evidence of Gods power and favour: yet some conceive, they had some Tent, Tabernacle, or place of publique worship, before that curious piece of worke (whose description is afterwards exactly delivered) was erected.

V. 35. *fourtie yeares*] Which were at an end on the morrow after they came into the Land of Canaan, and had eaten off the old corne of the land, Josh. 5. 12. that is, of the provision remaining of the former yeares store: where we see God will not supply men with miraculous meanes, when ordinary means is afforded unto them. This Manna, Psal. 78. v. 25. is called in the Hebrew, the *food, or bread of the mighty*, usually translated, *Angels food*: not that Angels eate any food at all, unlesse when they take an humane shape, as Gen. 18. vers. 8. for they are spirituall substances, without bodies: but as some conceive, because it had a vertue to nourish above ordinary food, and so (if sinne hindered not) would draw out a mans life, rather to angelicall, then an humane duration, or living: or it might be called the food of Angels, because it came from the habitation of Angels; or because it was made by the ministery of Angels; or for that, if the Angels were to be nourished as men are, they need not any more dainty diet: so it is commended in the name of Angels, as Eloquence is, 1 Cor. 13. 1. where a tongue is attributed to them, not by way of position, but of supposition: but it is without doubt that our Saviour maketh it a type of himselfe, Joh. 6. 33. and so doth the Apostle, 1 Cor. 10. 3.

V. 36. *Ephah*] See Annot. on vers. 16. of this Chapter.

CHAP. XVII.

Vers. 1. *Pitched in Rephidim*] Moses nameth not every place where the people of Israel encamped; but onely those places where some notable thing was done, or happened to them.

V. 2. *did chide with Moses*] Num. 20. 4.

tempt the LORD] By requiring a miraculous evidence of his presence among them, vers. 7. as if he had said, Why distrust you God? Why looke ye not for succour of him, without murmuring against us? this is to tempt him to wrath, to your owne ruine.

V. 3. *for water*] Heb. *at the waters.*

murmured] See Annot. on Chap. 16. vers. 24.

V. 4. *cried unto the LORD*] When the people murmure for meat or drinke, Moses betakes him to the Lord: for the belly hath no eares, and a rude multitude are as like to be provoked, as pacified with words: but the godly may alwaies have recourse unto God, and find acceptance with him; and he that can still the noise of the waves of the Sea, can still the tumult of the people, Psal. 65. 7.

to stone me] How madly do the common people (sometimes) mutinie against their most godly Governours? there is great cause, to pitie and pray for those who are set over a multitude: since it is difficult to please them, and to displease them, dangerous: but no cause to thinke the worse of them, because their rage is rash and irreligious.

V. 5. *take with thee the Elders*] Not all the people, who by their murmuring against God, and their furie against Moses, were unworthy to see the miracle; but the Elders who were not so wicked, and who were sufficient witnesses of what was done.

wherewith thou smotest the river] Ch. 7. v. 20. The river Nilus by the hand of Aaron: some meane by the river, the Red Sea, because (as some hold) it is rather narrow like a river, then broad like the Ocean: and it is true he used the Rod, and it is like the selfe same Rod to both; but the Sea is very rarely called a river.

V. 6. *Behold, I will*] Num. 20. 9. Psal. 78. 15. 41. 1 Cor. 10. 4. Wisd. 11. 4.

water out] This miracle was wrought twice, the first time the first yeare of the peoples journeying; and the second many yeares afterwards, to wit, in or about the beginning of their fourtieth yeare, and thirtie ninth mansion, or station, Num. 20. Some thinke the miracle is the same, because in the twentieth of Numbers, and the fifth verse, the people (in their murmuring expostulations) say, *Wherefore have you made us to come out of Egypt?* now by that time, they conceive, that all that generation (which came out of Egypt) were destroyed, for their murmurings: so that such as were alive (except Aaron, Moses, and Caleb) could not say, they were brought out of Egypt: but if we looke upon Numbers 14. vers. 29. it will appeare that many more might be then alive, since the Commination is there made against those, (who at their first numbring) were twentie yeares old and upward: besides which, there were very many under twenty, of whom divers might be alive, at this latter miraculous issuing of water out of the Rock, and the sonnes of those that were dead, might in their murmurings speake as in their names and persons: this water issuing out of the Rock, is spiritually applied to Christ by the Apostle, 1 Cor. 10. 4. whereunto adde, Joh. 4. 13, 14.

V. 7. *Massah*] That is, temptation.

Meribah]

Meribah] That is, chiding, or strife; there was another Meribah. Or, chiding and murmuring, Num. 20. 13.

is the Lord among us] Impatience under pressures, provokes God by distrust of his promise, reproach of his providence, and deniall of his presence: all this is implied in this passionate, and discontented demand, which (in effect) is a renunciation of all Religion at once, even to the deniall of the Deitie of God; for if he be not every where present, he is no where; no God: if there be not a divine omnipresence, there is not a divine Essence. Their words may (notwithstanding) be mollified with a more gentle construction: and they may be said to question his presence but in relation to his providence, in providing for them, their extreme thirst felt the want of this, and that might occasion the questioning or doubting of that: but excesse of passion, keeps no bounds of moderation in better men, then most of this mixed and tumultuating multitude. See Jonah 4. 9.

V. 8. *Amelek*] (Deut. 25. 17. Gen. 26. 12.) That is, the *Amalekites* who were the posteritie of Esau, by Duke Amalek, the grand child of Esau, Gen. 36. 16. and the heires of his hatred against the Israelites, the off-spring of his brother Jacob; with remembrance and emulation (as it is like) for the old Quartell of the birth-right, and blessing gotten by Jacob from Esau.

V. 9. *unto Joshua, Choose us out*] Moses was as a Prince unto the people, and Joshua (as a Lord Generall) managed the Military matters.

rod of God in my] Chap. 4. 20.

V. 11. * *held up his hand*] With the Rod in it; the lifting up of the hand, is rather a naturall, then an instituted gesture of prayer; and though outward gestures of themselves be not acceptable to God, yet gestures of devotion (such as are warrantable in the Word) he both alloweth of, and will accept of, when they are moved, and quickened by the fervencie of affection within: and this lifting up of the hands toward heaven shewed, that to God there, he directed his prayer, and from thence hoped for help, to prevaile against the enemie. See Psal. 121. 1.

* Psal. 24. 2. Esa. 1. 15. James 5. 16. Psal. 56. 9.

let down his hand] When his devotion fainted, his hands were enfeebled: where we see, how dangerous a thing it is to faint in prayer, and how powerfull prayer is, against the power of warlike enemies.

V. 12. *and Hur*] Who is thought to be the brother in law of Aaron and Moses, by the marriage of their sister Miriam; or if not so, an associate with Aaron, for the government of the people, in the absence of Moses.

so his hands were steady] It is like he held up first one hand with the Rod in it; and that wearie, he used the other; and when both were weary, and his whole body also, with long standing; a stone was set under him, and his hands held up on each side, and so having that ease and assistance, his devotion might hold out with more vigour; and the people seeing the miraculous Rod, still held up on the top of the hill, might take more courage in the battell below.

V. 14. * *Write this for a memoriall in a booke*] In the Chronicles or Annals of the time, that the wickednesse of Amalek, in assaulting Gods people, may be remembred for revenge, untill they be all rooted out: here is the first mention of writing of a booke, there might for all that be writing of Bookes before Moses his time, as of *Enochs* prophecie mentioned, Judg. 16. which some cite as a written Volume, yet the Apostle might have that he citeth in Enochs name, out of some other later Booke which now is not extant; or by the spirit of revelation, which discovereth things past, as well as to come, as the history of the Creation sheweth.

* Exod. 34. 27.

the remembrance of Amalek] Deut. 25. 19. 1 Sam. 15. Not that it should never be remembred, that there was such a man, or not such a people, (as appeareth by the precedent Note) but that their houses, castles, and other memorials of their greatnesse, and honour, shall be demolished, razed and ruined: and they either not remembred at all, or not without detestation and disgrace; which is worse then a meere oblivion, or silent forgetfulnesse.

V. 15. *Jehovah-Nissi*] That is, *the Lord is my Banner*, as he declareth, by holding up his Rod, in his hand professing thereby that he and the Israelites, (under his colours, and in armes for his cause) expected, and obtained good successe by the favour and power of the Lord of hosts. See Psal. 105.

V. 16. *Because the LORD hath sworne*] Heb. *the hand upon the throne*. By which may be meant, either that Amalek presumptuously endevoured to make an assault upon the Throne of God, in setting upon his people to ruine them; in whose deliverance and defence, he had engaged the glory of his Throne, and the power of his Scepter in a perpetuall warre against Amalek: or that Moses had taken a solemn oath (as it were laying his hand upon Gods Throne) for asseveration and assurance, that he and the people will have an unreconciliable warre with the posteritie of Amalek.

CHAP. XVIII.

Vers. 1. *Priest of Midian*] See Annot. on Chap. 2. 16.

V. 2. *sent her back*] It seemeth by this place he sent her backe (for a time) to her father, and it is like (at that time) when she was so impatient of the circumcision of her sonne, Chap. 4. vers. 25. that she might not (through feare or griefe, for his dangerous opposition to Pharaoh) either withdraw him from his dutie, or (by her discontent and murmuring) make him lesse chearfull in performance thereof.

V. 3. *Gershom*] See Annot. on Chap. 2. vers. 22.

V. 4. *Eliezer*] That is, *my God is an helpe*.

V. 5. *mount of God*] That is Horeb, so called, because God wrought many miracles in it. So Peter calleth the Mount where Christ was transfigured, the holy Mount: for by Christs presence *it was holy for a time*, 2 Pet. 1. 18. See Annot. on Chap. 3. vers. 5.

V. 6. *And he said*] By messengers sent from Jethro to Moses, for yet they were not come together, vers. 7.

V. 7. *meet*] Act. 28. 15.

did obeisance] 1 King. 2. 19.

kissed] See Annot. on Gen. 29. 11.

welfare] Heb. *peace*. It is very usuall in Scripture, to comprehend all manner of welfare by the name of Peace, even the prosperitie of warre (2 Sam. 11. 7. text and marg.) is so called: and (on the contrary) all woe may be comprehended in the name of warre.

V. 8. *come upon them*] Heb. *found them*.

V. 10. *Blessed be the Lord*] By this it appeareth, that Jethro worshipped the true God, and therefore Moses might (the rather) marry his daughter; and it is like that (by Moses) he was further instructed in the true Religion; yet his next words, v. 11. note either some misunderstanding, or a weake apprehension of the true God.

V. 11. * *Now I know*] Jethro was a descendant from Abraham; who was his great grand-father, by Midian (who was one of Abrahams sonnes by Keturah, Gen. 25. 2.) from whom his Progenitors received the Religion of Abraham, though the further from *the father of the faithfull*, the more they degenerated from the faith, and a true worship of God: and so were (by this time) tainted with Idolatry: but after Moses his marriage with his daughter, and living with him fourtie yeares, especially, upon the report of the prodigies, and miracles (which God had wrought for the deliverance of his people by the ministerie of Moses) Jethro his knowledge of the true God was much increased: so that now he knew God more clearly, and fully then before: whereupon he forsooke his former false gods, and betook him to the service of the onely true God, wherein it seemeth his posteritie persevered, Jer. 35. who descended from him, 1 Chron. 2. 55. as did the Kenites, Jugd. 1. 16.

* Gen. 22. 12. 1 King. 17, 18. 24.

for the thing] Chap. 10. 16. 22. & 5. 7. & 14. 18.

V. 12. * *before God*] That is, in that place, or neare it, where the sacrifice was offered, for part was burnt, and the rest eaten, and that (sometimes) not farre from the Altar. See Annot. in Exod. 5. 1.

* Deut 12. 7. & Chap. 27. 7. Psal. 11. 6.

V. 16. *between one another*] Heb. *a man and his fellow*.

V. 18. *wilt surely weare away*] Heb. *fading thou shalt fade*.

Not able] Deut. 1. 9. 12.

V. 19. *to Godward*] Judge thou in hard causes, which cannot be decided, but by consulting with God.

V. 20. *teach them ordinances*] He was to mediate with God both wayes, as an Advocate of the people to God, and as an Ambassadour, or Interpreter, from God to the people.

V. 21. * *able men*] What manner of men should be chosen, to beare Office · See Annot. in Gen. 47. 6.

* Deut. 1. 13. 1 Chron. 26. 6.

feare God] 2 Sam. 23. 3. 2 Chron. 19. 9. Nehem. 2. 7.

hating covetousnesse] Deut. 16. 19. Isa. 33. 15. Pro. 28. 16.

V. 22. *at all seasons*] Vers. 26. Esa. 16. 5.

V. 23. *and God command thee so*] Or if thou doe this, thou shalt fulfill the commandement of the Lord. Though he gave him good counsell, he would not have him further to follow it, then God would be pleased to approve of it, as he did, Num. 11. vers. 16, 17.

V. 24. *so Moses hearkened*] He did not thinke himselfe too good, to be advised by a man farre inferiour to himselfe, both in pietie, prudence, and acceptation with God: But why did not so wise a man as Moses, thinke of such a course himselfe? or why did not God himselfe give him that advice? Answer. It may be Moses expected Gods direction for some course in such affaires, and that he would have him take it from Jethro for the exercise of his humilitie, (as though he miraculously called

That which is contained in the 3, 4, 5, 6, 7, 8. Verses of the Nineteenth Chapter, I apprehend it to be the National Covenant, whereof Moses was the mediator, and which is antiquated Jer. 31. & Hebr. 8. It disappear'd when the Temple, & City, and Nation were destroyed and dissipated by the Romans.

S. S. Sept. 4th. 1722.

called Saul, Act.9. he sent him to Ananias to be instructed) and withall to shew him, that divine revelation doth not exclude the giving, or receiving of humane counsell, when it is according to the rule of reason, and prudence.

V. 25. *Moses chose able*] As Moses was to ease himselfe, by the subordinate service of other officers: so for the choyce of those officers, he had the peoples assistance, and consent, Deut. 1.13,14. The like election was made of the seven Deacons for the furtherance of the Apostles in their function, Act. 6. vers. 2,3,4,5.

CHAP. XIX.

Vers.1. *IN the third moneth*] Or, *in the third new Moon.* (viz. in the moneth *Sivan*, Est. 8.9. containing part of May and part of June) This was the twelfth station or encamping place of the Israelites in the wildernesse, and here (to wit at Sinai) they stayed almost a whole yeare, and hither they came about the fortie fifth day from their coming forth of Egypt, and five dayes after (which was the fiftieth) was the giving of the Law, whereof one or two dayes of entercourse (betwixt God and Moses) might passe, and then he might receive from God the command of three dayes preparation, v. 11. before the receiving of the Law.

the same day] Not the third day, as it was the third moneth: but the same day that the moneth beginneth, that is, in the first day of the new Moone: for the Hebrewes accompt their moneths by the course of the Moon, and the first day of the new Moon, is the first day of their moneth.

V. 3. *And Moses*] Act. 7.38.

and the Lord called] That is, for the Lord had called.

house of Jacob and] God called Jacob Israel, therefore the house of Jacob, and the children of Israel signifie only Gods people. See Annot. on Gen.32.28.

V. 4. *you have seene*] Moses appealeth to their testimony, who were eye-witnesses of Gods wonders in Egypt: an argument of certaintie, and assurance of any truth, when they are called to testifie, who were present, and had the best evidence of sense that may be, which is that of the eyes, to confirme their acknowledgement of it.

* *on Eagles wings*] Esa.63.9. As the Eagle charily carryeth her young ones on her wings, Deut. 32.11. not in her tallons, for feare of hurting them, and lifting them up on high, above the reach of all that are adverse to her, or to her brood: so the Lord was choice and chary of his people, and carryed them safe above the power of their persecutors.

* Deut. 32.11,12. Esa.63.9.

V. 5. *indeed*] Heb. *obeying ye obey.* That is, carefully, constantly, and throughly, in thought, word and deed: for thoughts or promises of obedience, will not serve: for as God is good indeed, so his people must be obedient indeed.

keepe my Covenant] Deut. 29.9. A covenant is an agreement betwixt two at the least, and requireth mutuall conditions betwixt the Covenant-makers: In this Covenant, the parties are God, and his people; the condition (on Gods part) is to give them deliverance, and inheritance: the condition (on their part) is confidence in him, and obedience to him.

* *peculiar treasure*] Gods people being his peculiar treasure, we must hence learne to value persons, rather by their relations to God, then secular riches; and thinke them very silly, who despise and vilifie those (as meane and worthlesse) on whom God setteth the highest price: and being his peculiar treasure, they should not serve any, but in subordination to him.

* Psal. 135.4. Mal. 3.17. Deut. 32.8,9. Esa. 43.1. Jer. 10.16. Cant.8.12.

above all people] Deut.10.14,15.

* *for all the earth is mine*] Or, *though all the earth be mine* Or, The meaning may be thus: it is in my power, to make election of you for my peculiar people, for all the earth is mine: mine to choose, or refuse as pleaseth my selfe, and all that is on the earth, even the cattell *on a thousand hils*, Psal. 50.10. yea and all the world is Gods by his right of creation, and of perpetuall preservation. Yet his Church is his by peculiar appropriation to himselfe: as among this people he had his peculiar portion: For first, he had the Israelites for his Nation: secondly, the Levites for his service: thirdly, the first born of cleane creatures for sacrifice: fourthly, the sabbath for time: fifthly, the Tabernacle and Temple for place: sixthly, the tythes for revenue: so to alienate any of these, without his consent, is sacriledge.

* Deut. 10.14. Psal.24.1.

V. 6. *a kingdome of Priests*] Revel.1.6. Or, *a royall Priesthood*, as 1 Pet.9.2. *Royall* in your overcoming the Canaanites, and ruling over them: and as Priests who are sanctified to my service, and come nearer unto me, then any other of your Tribes; so shall you be an holy people, and be nearer unto me then any other Nation upon earth, Psal.148. vers.14.

an holy nation] For the nearer you are unto me, the holier you must be: for I will be sanctified in them that come nigh me, Levit.10.3. This is a doctrine for the Church at all times: for holinesse becometh Gods house for ever, Psal.93.5.

V. 8. *all the people*] Chap.24.37. Deut.5.17. & 26.7.

Moses returned the words] Not that God knew not better then Moses, both what the people said, and thought: but because Moses was to be a mediatour betwixt God and them: therefore he must bring Gods word unto them, not to instruct him by them, but to receive his answer to them.

V. 9. *thick cloud*] 1 King. 8.12. 2 Chron. 13.18. This is not to be understood of the cloud fore-mentioned, Exod.13.21. & Chap. 14.19. 24. but that on Mount Sinai, vers. 19. of this Chapter.

V. 10. *sanctifie them*] That is, instruct, and enjoyne the people an holy preparation of themselves, for their approach unto God: and teach them to be pure in heart, as they shew themselves outwardly cleane by washing, Heb. 10. 22. for without holinesse, *no man shall see God*, Heb. 12.14. much lesse come nigh him: for iniquitie is a wall of separation betwixt God and man, Isa.59.2.

wash their clothes] See Annot. on Gen.35.2.

V. 11. *third day*] This day was the fiftieth day from the Passeover, and from the peoples departure out of Egypt: it is by the learned commonly called Pentecost, from the number of fiftie which it signifieth, on which day the Law was given: in our vulgar Language, it is usually termed Whitsunday.

V. 12. *goe not up or touch*] Offer not by curiositie or presumption, to make nearer approaches towards the Majestie of God, then he permits.

V. 13. *up to the mount*] That is, from their tents, they shall drawe neare to the bottome of the hill, vers. 17. but without the bound or border set about it, vers.12.

beast or man] The beast is threatened or doomed to danger, to keepe man at further distance from danger: so there is mercy in the commination, as it may be a premonition, though severitie in the execution, by stoning the offender neare hand, and by darting at such as were further off.

trumpet] In Hebrew the word is *Jobel*, so also, Levit. 25.11. but in Leviticus it signifieth the yeare which giveth libertie, because it was proclaimed with the sound of the Trumpet; this Trumpet might be sounded by an Angel, or such a sound made immediately in the ayre by God himself.

soundeth long] Some straines in this sound, were thick and fast, like a quick pulse; some more deliberately drawne out, wherewith the warning of the peoples approach was made.

V. 14. *sanctified the people*] The Lord indeed is he who sanctifieth the people; but Moses is here said to sanctifie them, by shewing them, and prescribing them, how to prepare themselves in a pure and holy manner to meet their God.

V. 15. *come not at your wives*] But give your selves to prayer, and abstinence, that you may at this time attend onely upon the Lord, 1 Cor.7.5. The use of the marriage bed was never noted among the legall pollutions: and indeed (being instituted in the state of innocencie, Gen. 2. and honourable in all, and the bed undefiled, Heb.13.4.) this forbearance was not prescribed, as from a thing profane, or uncleane in it selfe: but that the mind might be more fully, and sincerely set upon the holy covenant, to be made with God; and hence the godly that they may be alwaies estranged from things unlawfull, must sometimes abstaine from things lawfull. The Papists who apply this, to be the Priests disavowing of marriage, make an inference as absurd, as if because the people must sometimes at solemne Fasts abstaine from meats, therefore the Clergie must eat no meat at all.

V. 16. *thunders*] Deut.4.11. 1 Sam.12.18.

V. 18. * *trembled exceedingly*] God used these fearefull signes to shew that his Law should be had in very great reverence, and his Majestie the more feared and adored: and if the beginning; or preface before the giving of the Law, were so terrible: how terrible will be end of the Law breaking?

* Heb. 12.21. Psal.68.7,8.

V. 19. * *by a voyce*] He gave answer to Moses by plaine words, and so loud, that the people might heare God speaking unto him. See vers.20. See Deut.5.24.

* Heb.12.19. 1 King.19.12,13.

V. 20. *came downe*] He came downe from heaven before, and shewed his glory over Mount Sinai, but now he draweth lower and nearer the people, *viz.* to the top of the hill, where he speaketh with Moses placed a little below it.

V. 21. *to gaze*] 1 Sam. 6.19. Curious prying into the secrets of God, is dangerous to man.

V. 22. *let the Priests*] The Priesthood of Aaron, was not yet ordained, therefore the Priests here meant, are such as (under the Law of nature) executed the Priesthood, that is, the first borne, or fathers of Families.

lest the LORD] Levit.10.2,3. A profane Priest is so farre from being a gracious mediatour, betwixt God and the people, (as he should be) that he is more like to derive wrath upon himselfe, then procure favour for them.

V. 24.

V. 24. *not the Priests and people*] Neither dignitie, nor multitude, can allow men to passe the bounds that Gods word prescribeth.

CHAP. XX.

Vers. 1. *ALL these words*] The Commandements are to be received (all of them) with an equall regard, as having all of them the same Authour: who if he be contemned in any one, is obeyed in none of them, Jam. 2.10. There is so much written of the Ten Commandements in Catechismes, and other Treatises (of common use) that it will not be needfull to make any long exposition upon them.

V. 2. *I am the Lord*] Deut.5.6. Psal.81.10.

Land of Egypt] Hos. 13. 4.

bondage] Heb. *servants*.

V. 3. *None other gods*] There be many gods by name, 1 Cor. 8. 5. though not by nature: Gal. 4. 8. for flatterers make great men gods, as the people did Herod, Act. 12. 22. and simple people (upon any extraordinary evidence of divine power) bestow a deitie on him they see, in stead of him they see not: as the barbarous people did upon Paul, Acts 28. 6. and the superstitious account them gods which are *made with hands*, Act. 19.28. and some take upon them the office of God as Antichrist, 2 Thess. 2. 4. and to some *their belly is their god*, Phil. 3.19. yea and the devill himselfe, 2 Cor.4.4. And whatsoever it is, that men love, or feare, or delight in, or trust in, or would doe more for, (as voluptuaries for their pleasures, 2 Tim. 3.4.) or but as much, as for the true God, is a false god unto them: but indeed there is but one true God, 1 Cor.8.6. Eph.4.6. even that God, who (with a mightie hand) had brought the Israelites out of the bondage of Egypt: for, for others, (though they be so called) indeed they are no gods, 2 King.19.18.

V. 3. *before me*] Deut. 5. 7. Or, *with me*. or, *besides me*. But the words *before me*, imply that Idolatrie cannot be so secretly committed, but that it is before his face, Psal 44.20,21. And Idolatrie against God, being as Adultery against an husband, Jam.4.4. what an impudence is it to commit it in his presence?

V. 4. *any graven image*] Especially of God, Deut.4. 16.

likenesse] Num. 33.52. Deut.4.18.

heaven above] Whether of Angels, Sunne, Moone, or Starres, or fowles of heaven; or of men, or beasts on earth; or of fishes in the sea: this enumeration is made so full, to seclude all kinds of idolatrous representations of God by the creatures: for, that there should be no Image made of him, is plaine (by the expresse caution) given by the Lord himselfe: *Take heed to your selves: for ye saw no manner of image, in the day that the Lord spake unto you in Horeb*, Deut.4 15.

V. 5. *Thou shalt not bow*] Nor serve, nor sacrifice, nor doe any service to them. By this kind of gesture, all kind of lawfull service and worship of the true God is commanded in the Scripture. And in the same phrase, all honouring of Idols, 1 King. 19.18. 2 King.17.35. and all religious worship of the creatures, whether absolutely, or relatively; mediately, or ultimately, is condemned.

* *jealous God*] God and his people, are as a man and his wife, Hos.2. 16. 19. and if they commit adultery against him by idolatrie, (for that is spirituall adulterie, as is said in the Note on the third vers) he will be inraged at the matter, as a jealous husband at his lascivious wife, and injurious Rivall, Pro. 6. 34, 35. and this should make his people chastly precise, and scrupulous against all occasions and appearances of Idolatry, by which his jealousie may be provoked.

* Nah.1.2. Isa.48.11.

* *upon the children*] This doth not contradict that of the Prophet Ezekiel, *The sonne shall not die for the iniquitie of his father*, Ezek.18.17. nor of the Apostle, *Every one shall beare his own burden*, Gal.5.6. The meaning of which words are, that no sonne shall be damned for the sinne of his father; nor one man for the sinne of another, unlesse by commission, or approbation, or some other way, he make it his own. But for temporall punishments, there is none but (by occasion of others sins) may have their portion in them: the sinne of David occasioned the slaughter of seventie thousand, 2 Sam.24.15. yet they (though in his conceit innocent sheepe, ver. 17.) were guilty of sinne, and worthy of death as well as he; and yet from him might come the occasion of their death; as one may catch the Plague of another, and yet die not by his disease from whom he tooke the infection, but his owne. But this is spoken chiefly of those who continue in the sinne of their Parents: and though divers die, (in their minoritie) God foreseeth how bad they would be if they lived, Psal.58.3. And sometimes the Parents derive vengeance on their heads by imprecations upon them, as the wicked Jews wished Christs blood, (that is, the guilt of his bloud) might be on themselves, and on their children, Mat.27.25. And sometimes the good children of wicked Parents, are temporally punished, 1 King. chap.14. vers.12,13. because in them, and by such means, are their Parents punished; for that in them they would live and flourish, when themselves are dead.

* Isa.65.69. & chap. 14.vers.20,21. 1 King. 21. 29. Job 5. 4: & chap.21.19. Num.4.33. 1 Sam. 15: 3. Matth. 23: 34, 35. 2 Sam.12.11. & chap. 21.5.14.

third and fourth generation] Jer. 2.9. Exod. 34. 7. The third and fourth generation are named, because (many times) the Parents live to see their owne iniquitie practised and punished in their childrens children.

hate me] Deut.7.10. The loving of Idols, is the hating of God, James 4.4.

V. 6. *to thousands*] Deut 7.9. As the visiting is of persons to the third and fourth generation, so the mercy is extended or reacheth to thousand generations: so aboundant is God in his benificence; which ought to move men to obey him of love, like sonnes; rather then of feare, like slaves.

V. 7. *Thou shalt not take*] Levit.29.12. Deut 5. 11. Matth. 5. 33.

in vaine] Needlesly, or without just and weightie occasions; or rashly, without heed and reverence; or falsly, without truth.

not hold him guiltlesse] In which words is a Meiosis, or phrase of diminution, (wherein more is meant, then is expressed, as Mic.6.11.) the meaning is, though men make it no great fault, it may be none at all, to take Gods name in vaine, nor take any course to punish that sinne, God will not hold him guiltlesse that doth so; but will deal with him as with a guilty person, as guilty of an high contempt of his glory, which he will not suffer to passe unpunished. See Levit. 20. vers. 4, 5. 1 Sam. 5.6. 9. & chap. 6.19.

V. 8. *remember*] Both for the time past, the institution of the Sabbath in memoriall of the creation of the world; and for the time to come, remember so to forecast thine affaires, that none impediment may interpose, to hinder thy holy observation of the Sabbath.

V. 9. *sixe dayes*] Chap.23.12. Ezek.20.12. Luk.13.14.

V. 10. *not doe any worke*] Of thy ordinary calling, nor of thy carnall recreations: that thou mayest have time sufficient, and thine affection free both for publike, and private exercise: and mayest be in good temper, for the practise of pietie, and charitie appertaining to the dutie of the day. Ezek.46.1.

servant] Deut. 29. 11. God hath written a release of the servants secular labour, that on that day he might be permitted to be his masters fellow-servant unto God, in the solemne observation of the Sabbath.

V. 11. *blessed*] The Sabbath is a day of blessing to man, as well as of glory to God; if he make a conscience to keepe it as he ought to doe: and there will be no losse unto him, though (for a whole yeare) he should forbeare his work, and profit, in obedience to God, Levit.25.20.21.

the Sabbath day] It is not said the seventh day from the Creation; but the Sabbath day, that is, the day of religious rest: for though God rested on that day, his legall Ordinance here doth not precisely prescribe the observation of that seventh day, but one day in seven: as although the first administration of the Sacrament of the last Supper, were in unleavened bread; yet the institution of it, is for the use of bread, not of that which is unleavened.

V. 12. *Honour thy father*, &c.] Deut. 27. 16. Levit. 19. 3. Under these two termes, all Governours, Naturall, Civill, and Ecclesiastical, are comprehended, with the mutuall duties betwixt Superiours, Inferiours, and equals, belonging to them, according to their severall relations.

that thy dayes may be long in the land] Deut.5.16. That is, to the Jews the land of Canaan; to others, the land of their possession; which implieth a promise of long life, to such as are obedient to their Governors: and it may be an encouragement to inferiours, (especially to children) to behave themselves submissively to their Superiours, in that an obedient child shall by Gods promise (laid hold on by the parents prayers) prolong his dayes: therefore are parents requests for their children called usually by the name of blessings.

V. 13. *Thou shalt not kill*] Matth.5.21. Thou shalt neither by thine hand effect, nor by thy tongue procure, nor in thine heart desire, the death of thy brother: but thou shalt love, and preserve his life, using all good meanes, conducing to that purpose.

V. 14. *not commit adulterie*] Ezek. 22.11. 1 Thes. 4. 3, 4. Whereby all unchast thoughts, affections, words, and behaviour is forbidden: and all puritie in heart, word, and deed required.

V. 15. *not steale*] 1 Thes. 4. 16. Ephes. 4. 28. Neither by fraud, nor force wrong any one in his estate: but save his goods and doe him good with thine owne, if he have need.

V. 16. *beare false witnesse*] Deut.19.16. Thou shalt neither by speech nor silence, neither by raising or receiving a false report, be injurious to the credit or good name of thy Neighbour: but shalt carefully preserve it, and cleare it from reproach,

By Reason, man a Godhead may discern:
But, how He would be Worshipp'd, cannot learn.
Dryden Conquest of Granada, p. 453.

However so expresse a Text for ye Change and prorogation of the Seventh to ye Eighth, as we might wish, be not found; yet, were not our sinfull hearts prejudiced agt ye power of Godliness, we might rather conclude, that by this silence God tries our Honesty, than provokes our Treachery. If the L. Jesus would purposly defile & abdicat the Seventh Day-Sabbath of the Jew, by lying in the Grave that whole day (and no other else) that He might early rise upon the next morrow after the Light appeared (whereas else He might have lien that day too) To this End, that as the first Sabbath was devoted to ye Honour of God's Rest from his Creation; So this Second might ~~might~~ much more be deputed to the honour of ye finished Redemption (a far greater Work) Shall we quarrel with Him, and call it a Will-Worship?

Rogers Naaman, p. 527.

graven Image] We shall not need take thought for the Good wch is lost by our Obeying. To forecast ye ~~Evils~~ disasters wch our Obedience may infer; is to take upon us ye person both of ye Subject, & of ye King. If ye King call for Obedience, let the Inconvenience upon it, lye upon him We have done our duty.

Rogers Naaman p. 543.

V. 3, 4. Necesse est igitur invocare verum Deum, et fugere Idola, nec stabilire ea nostra comprobatione. Et hæc mandata sunt anteferenda omnibus rebus, nostræ vitæ, famæ, pacі publicæ, vitæ Liberorum, benevolentiæ principum. Melanct. de Scandalo, p. 729, 730. De Ceremoniis, 720, 721. De Libertate Chr. 744—747.

V. 12. Honor thy Father] Jonathas non est proditor: nam Præceptum illud de diligendo parente, pendet a priore Præcepto de diligendo Deo. P. 108. a. Pet. Martyr in 1. Sam. 19. 1-3. fol.

Planè perspicuum est, non nostri ipsorum amorem, sed Dei et proximi, Observationem mandatorum esse: optimeq; ac sanctissimè eum vivere, qui quam minimum fieri potest, sibi vivit ac studet: Neminem verò eo pejus nec iniquius vivere, qui sibi duntaxat vivit ac studet, suaq; duntaxat cogitat ac quærit.

Calvin. Inst. Lib. 2. Cap. 8. Sec. 54

20. 14. Adultery.] Bartholus scribit, Adulterium gravissimum esse crimen, præter crimen læsæ majestatis; nempe quoad poenam. P. martyr, 2 Sam. 11. 27. f. 236. a.

20. 8. Sabbatum observatum est quasi naturali et divina lege a condito orbe. Est autem caput feriarum omnium. Neque enim institutum est primum per Mosen, exhibito cœlitus Decalogo. Nam religio Sabbati fuit recepta a sanctis max a mundo condito. Idcoq; in Decalogo legimus dixisse Dominum, Memento ut diem Sabbati sanctifices. Sed et ante legem latam, manifestè fit Sabbati mentio. Exodi decimosexto, et Geneseos secundo capite. Bullinger. Decad. 3. Serm. 5. 119. b.

proach, if thou knowest how to doe it, when opportunitie for it.

against thy Neighbour] Nor for him: for all lying is here forbidden; as all crueltie and wrath, by the name of killing: all bodily uncleanesse, under the name of adultery: all injurious usurpation of other mens goods, under the name of theft; and the prohibition is made in these termes, because lies are more frequently made against them, and for that such lies are worse which are mixt with malice and slander, then those which proceed out of affection and favour.

V. 17. * *not covet*] Thou mayest not so much as wish his hinderance in any thing; but must check the first motions of concupiscencie, against any of the precedent precepts.

* Act.20.33. Rom.7.7. Deut.5.21.

V. 18. *saw the thundering*] Heb.12.18. See Annot. in Gen. 42.1. and adde to it Joh.20.29.

V. 19. * *let not God speake*] God (in the publishing of his law) was so terrible, that the people had need of a Mediator, betwixt him and them: in this was Moses a Type of Christ, Gal.3.19. 1 Tim.2.5.

* Deut.18.16. Matth.17.6. Act.7.32.

See the nether margine at this marke Δ

CHAP. XXI.

Vers. 1. *Judgements*] That is, judiciall Ordinances made for the just and peaceable government of the people, as the Ceremoniall serve chiefly for the ordering of their behaviour (especially) in duties of devotion towards God.

V. 2. *If thou buy an Hebrew*] When he selleth himselfe, or his sonne, or daughter, in case of necessitie, Levit.22.39. Or, when for Felonie, or Theft he is sold, because he is not able to make restitution, Exod.22.3. 2 King.4.v.1. Matth.18.25. And the same course, it is like, was to be taken with captives in War.

in the seventh] After his sixe yeares service, the seventh yeare was, as some take it, a standard certaine and unvaried, and the same to all; to wit, the Sabbaticall yeare, Levit.23.2. Deut.15.1,2. So that whensoever a man began his service, it was at an end the seventh yeare, though he had served but one yeare before the seventh came about; nay, if but a moneth, or a day before, it seemeth sufficient; for in the seventh yeare releases were to be made of debts, and a little service would serve, when what remained was to be remitted: But then the law of sixe yeares service, vers. 2. of this Chapter, and Deut. 15.12. is to little purpose, unlesse the service beginne so soone as the seventh yeare expired. To avoyd this inconvenience, some say, and (it is probable) that the sixe yeares service was not broken off but by the yeare of Jubile, Levit.25.v.40.

V. 3. *By himselfe*] Heb. *with his body*. Alone, or in his single person, and not with a wife and children.

then his wife] As he came, so he shall goe, whether in a single or maried estate; and it is like he had the priviledge of a father to goe forth with his children, he brought with him, as well as of an husband, to go forth with his wife.

V. 4. *Masters*] Till her time of servitude was expired, (which might be the seventh yeare) or the fiftieth: this was not to be understood of an heathen woman: for of such they were to buy their bond-servants, Levit.25.44. and not of the Hebrews, vers.42.

the Masters] The wife shall remaine servant to her master, that gave her to her husband for a wife: and the birth following the belly, the children (borne in her service) shall remain (as the masters) with the mother. But how could this separation of man and wife be allowed, since their cohabitation is so expresly prescribed, Gen.2.24? Answer: first, the husband was not compelled to part with his wife, for he might have continued his service and society with her if he would: secondly, this parting might be but for a season, and by mutuall consent; and wherein it may seeme to swerve from the ordinary Rule, there might be a dispensation, or toleration of it for the hardnesse of mens hearts, Matth.19.8.

V. 6. *Judges*] For perpetuall servitude was a matter of too great moment, not to be made up by a private bargain; therefore the Judge, (the publique Magistrate) must heare the case, betwixt the master and the servant; and be sure, that the servant freely consented to such a servitude.

doore] That is, the doore where the Judges sate, as some conceive; and then (when they have heard the case, and given sentence in it) the servant shall be brought to the doore of his masters house; and that doore is here rather meant; for the word is *deleth*, which is used of any particular doore; not the word *Schalhur*, which signifieth the gate of a Citie, where Judges sate, to heare causes, and to doe justice.

bore his eare] Either as a punishment for contempt of libertie, (which he might have had, but would not) or to be a token of his strict, and punctuall obedience to his masters commands, not to goe over the threshold, or out of the doore, without his leave; at least not against his will: or to note his ready obedience to heare and observe what his master commands; so some apply Psal. 40.6. where the *opening of the eare*, (according to the Hebrew) may be rendered by boring of the eare: and so obedience is better then sacrifice, 1 Sam. 15.22.

for ever] That is, to the yeare of Jubile, which is every fiftieth yeare. See Annot. on Exod. 12.14. And at that time all Hebrew servants were to be set free, notwithstanding any ingagement of servitude made before, Levit.25.40. Of the signification of the Originall word here rendered [for ever] see Annot. on Exod. 12.14.

V. 7. *sell*] As constrained: by povertie, or with intent to prefer her from a servant, to be a wife upon the promise of him, that taketh her; so to accept of her, either as a principall, or secondary wife: as (when polygamie was in practice) the first wife was usually chiefe, the other of an inferiour condition.

as the men-servants] That is, a woman shall not be dismissed with so little care as a man, who is strong and better able to preserve himselfe from injuries, and harmes: nor shall an Hebrew servant be put off, as a stranger borne of another Nation; especially of the Canaanites, (who were to be slaves to the Israelites:) and by this she must either be continued in the house, and entertained like a daughter, or a secondary wife; and if he part with her, after he hath taken her to his bed, he shall procure an husband for her, by offering a meete price, and convenient apparell to make her the more acceptable, and more gracefull in his sight.

V. 8. *If she please not*] Heb. *if she be evill in the eyes of*.

to a strange nation] Because this was a generall rule for all Hebrew servants; and the case here mentioned, reqnireth more then ordinary charitie. By a strange nation, some understand, one of another Tribe, though an Hebrew, &c.

V. 9. *after the manner*] That is, he shall give her dowrie convenient for a virgine of her condition.

V. 10. *him*] That is, for his sonne, or himselfe: for it may be taken of either.

V. 11. *duty of marriage*] By which somewhat is meant besides food and raiment, (for they are expressed) it may be that which is comprehended under due benevolence, 1 Cor.7.3.

these three] If he omit or refuse to performe any of the three forementioned particulars, vers. 10. then he shall let her goe free, without paying any price for her redemption.

V. 12. *he that smiteth*] Levit.24.17.

V. 13. *lie not in waite*] But by imprudence, or negligence, or any casuall mishap, hath killed another.

God deliver] Though a man be killed at unawares, yet it is Gods providence it should be so: and he may be said to deliver him into his hand that slew him; because the Lord (who hath the disposall of all mens lives, and before whom all are guilty of death) without mans purpose (by his divine disposall) Brought it to passe.

whither he shall flee] That is, to the cities of refuge in the land of Canaan, Deut.19.5. Or to the altar, whether in the desert, or any other place.

V. 14. * *from mine Altar*] The holinesse of the place ought not to defend the murderer, he shall finde no mercy at mine Altar, who without mercy sacrificed his brother to his deadly malice in a presumptuous manner.

* Deut.19.vers.11.13.19. 1 King.2.28.31.

V. 15. *smiteth his father*] The blow (though it be not deadly to the receiver) shall be deadly to the giver; for he shall die for it: because his deeper obligation to all affection, and offices of reverence and benevolence to his parents, aggravates the guilt of any undutifull or unkinde miscarriage toward them.

V. 16. *stealeth a man*] (Whether free, or a servant to another) shall be put to death: because usually they that did so, meant to sell them for slaves: and so they did great injurie to those whose in right they were; and brought great misery upon the partie sold; especially if he were free and ingenuous before; and this law is principally meant of stealing such a one.

found in his hand] If not yet sold, or used like a slave, it seemeth hard, that the man-stealer should die, therefore they conceive, that if after the fact it could be proved, that he had beene in the stealers hand, he should die for it; yet the phrase and manner of expression imports another sense, which is, that if the stollen man be not yet sold, and the theft apparent (as taken in the stealers hand) he shall die for it.

V. 17. * *curseth*] Or, *revileth*. Though the wicked words of the tongue breake neither skinne nor bone, they bewray such a malignitie of the heart, (when they proceed from children to their parents) that God doometh such transgressors to death, and that worthily; for they requite evill for good, returning imprecations for prayers, cursing for blessing; and this with breach of the strongest bonds of naturall obedience and affection, and the grossest degree of ungratitude that can be.

* Levit.20.9. Prov.20.20. Matth.15.4. Mark.7.10.

V. 18. *stone or fist*] With the hand, or what cometh next

[Δ *An advertisement to the Reader:*]

The Annotations upon the rest of the verses to the end of the Chapter, were by error of the Printer omitted in their proper place; of which misprision he craveth pardon, and desires the Christian Reader to expect his restitution and satisfaction for the wrong, by a supplyment of the Copy at the end of this Booke.

to hand, as ſtones are commonly readieſt for ſudden violence, where the wrathfull perſon would uſe ſome inſtrument of cruelltie, which may doe more hurt then a blow with the hand.

V. 19. *upon his ſtaffe*] 2 Sam. 3. 29. Zach. 8. 4.

V. 20. *puniſhed*] Heb. *avenged*. As a murderer putting him to death.

V. 21. *not be puniſhed*] *i.* By the Civill Magiſtrate. Though (before God) he may be a murderer, yet becauſe of the vile and contemptible condition of ſervants; eſpecially of ſuch nations, as by Gods decree were to be deſtroyed, Deut. 7. 2. the maſter was exempt for giving an account of his act; at leaſt from receiving of puniſhment, for any miſcariage in that cauſe.

for he is his money] Becauſe he gave his money for him; as David calleth the water *of the well of Bethlehem*, their bloud, who adventured the ſhedding of their bloud, and the loſſe of their lives to fetch it for him, 2 Sam. 23. 17. And ſo the poore mans mill-ſtone is called his life; becauſe he gets his living by it, Deut. 24. 6.

V. 22. *miſchiefe follow*] That is, either by death, or maime of the mother, or childe.

V. 24. * *eye for eye*, &c.] The execution of this law belonged not to private perſons, but onely to the Magiſtrate; which yet was not alwaies to be obſerved with rigour; but theſe particulars are ſet downe to ſhew, that the puniſhment muſt be limited to a due proportion: as that an eye ſhould not be required, in recompence of wrong in a tooth: or any member of more, for that which is of leſſer uſe or worth: and this muſt be taken not by an Arithmeticall, but by a Geometricall correſpondence; for if he that had but one eye, had put out one of the eyes of him that had two, if the recompence were numericall one for one, it were not equall; for then one man might loſe a ſenſe, the other but an eye, which is but the organ of ſeeing, without which he might ſee while the other remaineth; therefore the retaliation more agreeable to juſtice (in ſuch a caſe) was not an eye for an eye, but two for one, that is, blindneſſe for blindneſſe.

* Levit. 24. 20. Deut. 19. 21. Matth. 5. 38.

V. 28. *the oxe*] By this, if a beaſt muſt be puniſhed, (and it is a law touching other beaſts, as well as for an oxe) much more ſhould the murderer: ſince, though the law of the beaſt is not given to the beaſts, but to man; for to man it is ſaid, *Thou ſhalt not kill*: and if he doe, it muſt be done unto himſelfe, as he did to another, Gen. 9. 6. yet the oxe was to die, for admonition to man, to have murder in the more deteſtation; and to make every one to looke better to their beaſts, that they become not the cauſes of death unto man.

V. 29. *ſhall be put to death*] For a man not to hinder evill when he ought, and might, is to become guilty, as if himſelfe had done the fact.

V. 30. * *ſumme of money*] Taxed upon him by the next of kinne to the party ſlaine, or by the judge, verſ. 22.

* Num. 35. 31.

V. 32. *thirty ſhekels of ſilver*] Our Saviours taking upon him the forme of a ſervant, Phil. 2. 7. and his ſelling (by Judas) for thirty pieces of ſilver, is conceived, by ſome both ancient and latter Divines, to be prefigured by this law.

V. 33. *doe not cover it*] This is to be underſtood of pits in or neere ſome way of ordinary paſſage, for in the field, pits were to be kept open for cattell to drink at any time.

V. 34. *make it good*] By this law not onely commiſſion of evill is puniſhable, but the omiſſion of care to prevent evill.

V. 36. *Oxe for oxe*] Not an oxe for a calfe, or a ſheepe; but according to the proportion of the damage, and ſo the former verſe is to be expounded.

CHAP. XXII.

Verſ. 1. *Sheepe*] The Hebrew word is *Seh*, which comprehendeth leſſer ſort of cattle, as ſheepe, and goats, by way of diſtinction from the greater ſort; Oxen, Camels, &c. For though ſome kinde of cattle be onely mentioned, others are meant.

kill it or ſell it] This aggravates the theft. See Annotat. on verſe 4.

five oxen for one] Five with that which was ſtolne, and but four ſheep. becauſe the labour of the ox was to be valued, which while he was kept away, was a loſſe to the owner, perhaps greater then the price of the ſheep. See Prov. 14. 4. And the ſame proportion might be held betwixt other great and little cattle, as betwixt the horſe and the goate.

V. 3. *If the Sunne be riſen*] If he be ſtricken to death in the darke, the want of ſufficient light, to judge who or what he was, and the want of meanes to bring him to juſt puniſhment, (for he could not be purſued in the darke) was ſome excuſe: but if the Sunne were up, to give ſufficient light, both to judge of the partie, and to bring him to judgement, then to kill him was murder; unleſſe in the juſt and neceſſary defence of the wronged party.

V. 4. *double*] Before it was fivefold for an ox, foure for a ſheep; here but double: the reaſon is, becauſe if it be found preſently with the thiefe, the propertie not altered, the owner ſuſtained leſſe damage and trouble, and the thiefe ſhewed himſelfe not to be ſo artificiall in his falſhood, nor ſo ſettled in it, as he that carrieth the ſtoln goods away, and either killeth, or ſelleth, or keepeth them a longer time from him that hath right unto them: but it is ſaid, Pro. 6. 31. That a thiefe if he be found he ſhall reſtore ſeven fold: this may be meant of a thiefe breaking into an houſe in the night, who if he were taken in the act, and ſmitten to death, no bloud was to be ſhed for him, ver. 2. and having forfeited his life, he might pay the dearer for his ranſome, then the rate of ordinary reſtitution; and ſo he might pay not onely ſevenfold, but *all the ſubſtance of his houſe*, as it is in the ſame 31. verſe: or there might be a larger reſtitution in Solomons time, becauſe there was more plenty, 1 King. 10. 27. Or by ſevenfold, may be meant manifold, as Gen. 4. 15. Pſal. 79. 12. Iſa. 30. 26.

V. 7. *double*] For money or ſtuffe; where the reſtitution for cattle was foure or five fold; the reaſon whereof may be, becauſe it was eaſier for the poſſeſſor to keepe what was ſo in his cuſtodie, then his cattle in the field; for there he could not keepe them under locke and key, as he might doe the goods and money in his houſe.

V. 8. *to ſee whether*] The Judge muſt (by his prudence) indevour the diſcovery of the deceit, if there be any; and the clearing of the accuſed party, if he be innocent: and to this purpoſe, he muſt uſe the ordinary meanes, whereby the truth may appeare; as receiving of evidence from witneſſes, and the aſſurance of that evidence, by a ratification upon oath. See verſ. 11.

he have put his hand] That is, whether he have dealt falſly, either by denying he had it; or affirming he reſtored it; or pretending it was ſtolne from him; or by any other way of deceit, to defraud the owner of his right.

V. 9. *he ſhall pay*] That is, the partie who was put in truſt, if he be found in fault, as fraudulently fayling the truſt repoſed in him.

V. 11. *an oath of the Lord*] So called, 1 King. 2. 43. becauſe when men take it, they take the Lord to be witneſſe of the ſinceritie of their hearts, and veritie of their lippes; and implicitly invoke his vengeance upon themſelves, if they ſweare falſly.

no man ſeeing it] But the party himſelfe, there being no other proofe, or witneſſe; in ſuch a caſe an oath muſt be the end of ſtrife: as Heb. 6. 16.

betweene them both] For the oath was to paſſe from the one for the ſatisfaction of the other.

put his hand] See Annot. on verſ. 8.

V. 12. *if it be ſtollen*] Gen. 31. 39.

he ſhall make reſtitution] If by any fault of his it were taken away.

V. 15. *with it*] As ſometimes the beaſt and his owner might be hired together: and if he were preſent, the hirer might have ſo much leſſe care, as he would have the more of the ſafetie of his owne.

it came for his hire] He that hired it ſhall be free, by paying for the hire.

V. 16. *If a man entice*] Deut. 22. 28.

V. 17. *If her father refuſe*] For the children ſhould not marry without the conſent of parents.

according to the dowrie of virgins] That is, according to her dowrie as a virgine, whom he hath defiled; to wit, according to her ſtate, and condition: that is, more to the daughter of a rich man, then of a poore. There ſeemes to be one ſet rate for all ſorts, Deut. 22. 29. But the caſe is not alike; for that in Deut. is when the maid was forced, or luſtfully abuſed, without intimation of marriage, to induce unto the act: and then the father was for his part of the wrong, in the abuſe of his daughter, to have of the offender fiftie ſhekels of ſilver, and he was to have her for his wife; and he might not put her away all the dayes of his life. But in this caſe (in Exod.) it is otherwiſe: for if her father refuſed to give her in marriage, he that abuſed her, was to pay ſo much, as might ſerve to marry her to another of a ſutable condition: and if he were not able to make good that proportion, he was to be ſold as in caſe of theft, verſ. 3. of this Chap.

V. 18. *not ſuffer a witch*] Witchcraft is here forbidden, Deut. 18. 10. and that upon paine of death, 1 Sam. 28. 9. By Witch is here meant any one that hath any dealings with the devil, by any compact or confederacie whatſoever: the word in the Originall, is of the Feminine Gender, becauſe the Devils craft moſt prevailes with womens weakeneſſe, in that kinde: but there are men Witches as well as women, Levit. 20. 27. and their ſinne as hainous, and their puniſhment as grievous: and it likewiſe ſignifieth one that changeth any thing before the ſight, (as Jugglers doe) but if it

be

20. 20, 21. See Piscator, Hinf-
worth. Zepperus.

be by slight of hand, without diabolicall art; it is not here condemned. Some have thought Witches should not die, unlesse they had taken away the life of mankinde; but they are mistaken, both for the act of the Witch, and for the guilt: for first, the act of killing any one in such a way, as is called witchcraft, is not the act of the Witch, but of the Devill; and sometimes it is rather his act to faine it, then his act to do it; for such is his craft that where God hath given him a commission to doe hurt; or by his great knowledge (being a spirit and of long experience) he doth foresee in naturall causes (though concealed from others) some imminent evill, he stirreth up malice betwixt the Witch, and the party, and offereth himselfe (for his, or her satisfaction) to bring the evill upon him, wherein the Witch hath no part, but a wicked will; and in that the devil is more wicked then the Witch, and would doe what evill he can, though she would entreat him to the contrary: But why then must the Witch be put to death? *Answ.* Because of the league and confederacie with the devil, which is high treason against God; because he is Gods chiefest enemie, and therefore though no hurt insue this contract at all, the Witch deserves present, and certaine death for the contract it selfe.

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V. 22. *ye shall not afflict a widow*] Zach. 7. 10. Isa. 1. 17. Jam.1.27.

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V. 26. *to pledge*] Deut.24.6. Job 24. 3. 9. Prov. 20. 16. Amos 2.8.

V. 26. * *the sunne goeth*] If it be such a garment as without which he cannot comfortably rest in the night; and of such a garment the words seeme to be meant, by this timely restitution, and it is in effect, vers.27. forbidden the taking of such a thing to pawne: for it were a vaine and frivolous thing to take a pawne in the morning, which without payment of money must be restored in the evening.

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V. 29. *first of thy ripe*] Heb. *thy fulnesse.* It is fit that God (who giveth all) should be acknowledged as Lord of all, by an holy tribute unto him: and that to be presented first, not onely to professe his right, but to procure a blessing upon the rest. See Mal.3.10.

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V. 30. *seven dayes*] Some conceive it must be kept seven dayes, that it may have a blessing from the Sabbath, before it be present: but the certaine reason is, because under eight dayes old it was too tender, and waterish, and not of so perfect a shape at first, as a few dayes after it would be.

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V. * *ye shall be holy*] See Annot.on * Chap.19.v.6.

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* Levit. 22. 8.

CHAP. XXIII.

Vers.1. *Not raise*] Nor receive, as the Originall will also beare: the meaning is, thou shalt not indure the hearing of a false report; especially, if it be offered, to make thee either a false witnesse, or a corrupt judge: for as the receiver of stolne goods is partner with the the thiefe; so the willing hearer of a false report, is partner with the slanderer; and if a *good name be better then great riches*, Prov. 22.1. a slanderous tongue is worse then pilfering fingers.

V. 2. *a multitude*] The greater number is usually the worse, and though (in respect of men) it may be more safe for many, then for a few to offend: yet in respect of God there is more danger to an offending multitude then to a few; for he will rather beare with a few then many wicked ones, Gen. 6. 12. & Chap. 19.4. *or the mighty & powerfull. Trem*

V. 3. *a poore man in his cause*] Levit. 19. 15. In charity we must have respect to a poore mans necessities; but in point of justice, neither the power of the rich, nor the penury of the poore, but his right onely, vers. 6. must be regarded. See Psal. 72.2.

V. 4. *bring him home*] If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Mat. 5.44.

V. 5. *If thou see the asse*] Deut.22.4.

under his burden] If God command to help up an enemies asse under his burden; will he suffer us to presse downe our brethren with heavy burdens, with oppressive impositions upon them? doth God care for asses? and is he careless what they beare, who beare his Image? See 1 Cor.9.9.

helpe with him] Though they be at difference between themselves, they must both agree for a charitable aide to the oppressed creature.

V. 6. *not wrest the judgement*] Not strain nor strive against the evidence of truth, to condemne the poore in his just cause, or to acquit him in that which is unjust.

V.7. *Keep far from a false matter*] It is not enough to be no plotter, no promoter of a false report, or no agent in it; but we must shew such a dislike of it, as to keepe aloofe from it, as if there were some danger of infection, by coming neere unto it. See Prov.4. vers. 14,15.

V. 8. * *Take no gift*] * Deut. 16.19.

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V. 9. *the heart of a stranger*] Who when he is in a strange place, and destitute of friends, and (it may be) also of meanes, hath griefe enough of his owne, (as thou by experience knowest) and therefore thou must not adde oppression to his affliction, which (thine owne heart will tell thee) thou wouldest not have done unto thy selfe.

V. 10. *sixe yeares*] Levit. 25.3.

V. 11. *but the seventh yeare*] That yeare was the remission of debts, Deut.15.vers.1. & 9. and the manumission, or freedome of Hebrew servants; and at the beginning of the Sabbaticall yeare, (which was the seventh yeare) was the Law to be read, in the feast of Tabernacles, Deut.31.10. and the Land was then to rest; whereof see the next Note. This Sabbaticall yeare began not with the moneth Nisan, or March, (whence the sacred yeare was accounted) because so they should lose the harvest of two yeares: but it began with the moneth *Tizri*, that is, September, from whence the civill yeare (after the manner of the Egyptians and other Nations) was accounted, so did they account their Jubile in the seventh moneth, Levit. 25. 9.

let it rest] Untilled, or unmanured, both for sowing, and reaping, which were forbidden that yeare, Levit. 25. 4. partly for sparing of the Land, that it might afterwards yeeld the better increase; but especially that what the land yeelded (of it selfe) might be for the exercise of their confidence in the divine providence, without their owne paines; and for provisions for a charitable supply, first to the poore, and after them to the beasts of the field; for the providence of God maketh provision for man and beast: yet the owner of the land or garden, might every day (which was not a festivall) take such things, and so much as was necessary for himselfe and his servants, Levit. 25. 6. so that nothing were hoarded up, whereby the provision for the poore might be diminished. If any feared he should be a loser by such a cessation, or resting of the land, or doubted how he should be provided for, if the earth were not exercised for the yearely increase; God passed his word for a supply in the sixth yeare, Levit. 25. v. 20,21.

Olive yard] Or, *Olive trees.*

V. 12. * *sixe dayes*] * Chap.20.9. Deut.5.13. Luk.13.14.

V. 13. * *the names of other gods*] Not by way of liking, or approbation, for otherwise they were and might be named by way of historicall report, and of reproofe.

* Deut.12.3. Josh.23.7. Psal.16.4.

V. 14. * *three times*] * Deut.16.16.

V. 15. *Thou shalt keepe the feast*] Chap.13.3. & 34.18.

of unleavened bread] That is, the Passeover, or Easter, in remembrance that the Angel passed over the dwellings of the Israelites, sparing them, when he slew the first-borne of the

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V. 9. *the heart of a stranger*] Who when he is in a strange place, and destitute of friends, and (it may be) also of meanes, hath griefe enough of his owne, (as thou by experience knowest) and therefore thou must not adde oppression to his affliction, which (thine owne heart will tell thee) thou wouldest not have done unto thy selfe.

V. 10. *sixe yeares*] Levit.25.3.

V. 11. *but the seventh yeare*] That yeare was the remission of debts, Deut.15.vers.1. & 9. and the manumission, or freedome of Hebrew servants; and at the beginning of the Sabbaticall yeare, (which was the seventh yeare) was the Law to be read, in the feast of Tabernacles, Deut.31.10. and the Land was then to rest; whercof see the next Note. This Sabbaticall yeare began not with the moneth Nisan, or March, (whence the sacred yeare was accounted) because so they should lose the harvest of two yeares: but it began with the moneth *Tizri*, that is, September, from whence the civill yeare (after the manner of the Egyptians and other Nations) was accounted, so did they account their Jubile in the seventh moneth, Levit. 25. 9.

let it rest] Untilled, or unmanured, both for sowing, and reaping, which were forbidden that yeare, Levit. 25. 4. partly for sparing of the Land, that it might afterwards yeeld the better increase; but especially that what the land yeelded (of it selfe) might be for the exercise of their confidence in the divine providence, without their owne paines; and for provisions for a charitable supply, first to the poore, and after them to the beasts of the field; for the providence of God maketh provision for man and beast: yet the owner of the land or garden, might every day (which was not a festivall) take such things, and so much as was necessary for himselfe and his servants, Levit. 25. 6. so that nothing were hoarded up, whereby the provision for the poore might be diminished. If any feared he should be a loser by such a cessation, or resting of the land, or doubted how he should be provided for, if the earth were not exercised for the yearely increase; God passed his word for a supply in the sixth yeare, Levit. 25.v.20,21.

Olive yard] Or, *Olive trees*.

V. 12. * *sixe dayes*] * Chap.20.9. Deut.5.13. Luk.13.14.

V. 13. * *the names of other gods*] Not by way of liking, or approbation, for otherwise they were and might be named by way of historicall report, and of reproofe.

* Deut.12.3. Josh.23.7. Psal.16.4.

V. 14. * *three times*] * Deut.16.16.

V. 15. *Thou shalt keepe the feast*] Chap.13.3. & 34.18.

of unleavened bread] That is, the Passeover, or Easter, in remembrance that the Angel passed over the dwellings of the Israelites, sparing them, when he slew the first-borne of the

Egyptians, Deut. 16. 16. and the Israelites went out in haſt, not ſtaying the leaſure of leavened bread.

in the time appointed] That is, the time when (in Egypt and in the Land of Chanaan) the Barley harveſt afforded full and ripe eares, for an oblation to the Lord.

emptie] Coming to the Tabernacle, or Temple, (at the Feaſt of Eaſter, Pentecoſt, and of Tabernacles) none muſt come without an oblation; partly for ſacrifice to God, and partly for proviſion for the Levites: and thus it was a dutie laid downe by Law, yet for the particular oblation it was a free-will offering, Deut. 16. 10. wherein the offerer was free to make the proportion of his gift.

V. 16. *the feaſt of harveſt*] Which is Pentecoſt, or Whitſuntide; kept in remembrance, that the Law was given fiftie dayes after they departed from Egypt; but called the *feaſt of harveſt*, becauſe then was the Wheat harveſt, and the ripening of other fruits.

* Deut. 16. 13. Levit. 23. 17.

the feaſt of ingathering] At the end of the yeare, that is, in September, when the fruits of the earth were generally reaped and gathered in: which ſheweth that there was a double account of the yeare; the one for Civill affaires, which was in the moneth Tizri, or September: the other for ſacred, (as for the feſtivals of the yeare) beginning with the moneth Niſan, containing part of March, and part of Aprill, Exod. 12. At this time was the feaſt of Tabernacles, Levit. 23. 34. keeping in minde the memoriall of their dwelling fourtie yeares under Boothes, Tents, or Tabernacles, in the wilderneſſe: the ſolemnitie of this feaſt held ſeven dayes, during which time, they were to reſt in Boothes. See Levit. 23. 42.

V. 17. *all thy males*] From twenty yeares old to fiftie: or as ſome conceive to ſixtie years of age.

V. 18. *ſacrifice*] Or, *feaſt*.

V. 19. *the firſt of the firſt fruits*] (Chap. 34. 26. Deut. 14. 22. Exod. 22. 30.) were yearely ſeparated from the reſt of the yeares increaſe, the quantity whereof (by the tradition of the Jewes) was a part betweene the fourty, fiftie, and the ſixtieth part, at the diſcretion of the offerer.

in the mothers milke] Either as affecting exceſſively the pleaſing of the palate with too much curioſitie, becauſe uſually fleſh is boyled in water, and not in milke; or it may be the meat of a Kid ſo young, that it is (in reſpect of the late yeaning of it) rather moiſt like milke, then any firme or ſolid fleſh; and ſo not wholeſome as that which is of more age: or this may have reference to the Paſchall ſacrifice, (which was to be taken from the goats, as well as from the ſheepe, Exod. 12. 5.)

V. 20. * *an Angel*] Which ſome hold was a created Angel, but this Angel of the Lord, was the Lord of Angels; for they are bound to worſhip him, Heb. 1. 6. *See y^e Dutch.*

* Chap. 33. 2. Num. 20. 16.

V. 21. *He will not pardon your tranſgreſſions*] 2 King. 24. 4. If you perſiſt in them, without repentance for them.

my Name is in him] (That is, he is of my nature being my naturall Sonne,) and with that nature he hath my Name Jehovah, Jer. 23. 6.

V. 22. * *indeed*] * Exod. 19. 5.

an enemie to thine] Gen. 12. 3. Num. 24. 9. Deut. 30. 7. Jer. 30. 20. This is the true holy league, made betwixt God and his people; which might make the wicked afraid to doe them hurt, ſince though they be weake, God muſt needs be too ſtrong for all his and their enemies.

V. 24. * *nor doe after their workes*] * Levit. 18. 3. Deut. 12. 31.

quite breake downe] Deut. 7. 25. God commandeth his not onely to forbeare to worſhip Idols, but to deſtroy them.

V. 25. *thy bread and*] Gen. 28. 20. That is, all things neceſſary for thy preſent life.

I will take all ſickneſſe] Chap. 15. 26.

V. 26. * *There ſhall none caſt their*] This was a great means of the multiplication of Gods people, both in their perſons, and in their herds and flocks, that God (by eſpeciall favour) preſerved them from abortive births, which in Man-kinde eſpecially, bring deadly perill to mother and childe, or both: thus their conceptions were brought unto an happy birth, and their labour neither in vaine, nor with ſuch dangerous adventure, as accompanied the generation of other people. See Chap. 1. verſe 22.

* Deut. 7. 14.

V. 27. *my feare before thee*] I will make them afraid at thy coming, and ſend mine Angel to deſtroy them: as Chap. 33. 2. Joſh. 24. 12.

their backs] God makes men couragious, or cowardly, as pleaſeth himſelfe, and ſo giveth the ſucceſſe of the battel to what ſide pleaſeth him.

V. 28. *and the Hittite*] He nameth but three Nations here, underſtanding by them the reſt fore-mentioned, verſ. 23.

hornets] Not onely enemies armed with weapons, as hornets with ſtings, (as ſome conceive) but hornets, according to the Hebrew, ſuch as were uſually called by that name; for with theſe God might plague them, as he did the Egyptians with the frogs and locuſts; and thereby might deſtroy them: the accompliſhment of this commination we may reade, Joſh. 24. 12.

V. 31. *to the ſea of the Philiſtines*] The Mid-land ſea.

from the deſart] That is, of Arabia.

to the river] That is, Euphrates. By theſe particulars he pointeth at the extent of the promiſed Land ſeverall wayes, which was bounded Eaſt-ward, by the Red Sea; Weſt-ward, by the Mediterranean or Mid-land Sea of the Countrey of the Philiſtines: Southward, by the deſart of Paran, and Northward by the River Euphrates: of this portion of Land in full extent the people (for their iniquities) were not poſſeſſed, except for a ſhort time, under David and Solomon.

V. 32. *Thou ſhalt make*] Chap 34. 15. Deut. 7. 2.

V. 33. * *a ſnare*] * Deut. 7. 16. Joſh. 23. 13. Judg. 2, 3. By idolatry, to which the Canaanites were much addicted, the Iſraelites (if they lived among them) might be infected; therefore (for their ſecuritie from it) the Idolaters muſt be driven out of the Land. So farre were they to be from having to doe with them, in any neere communion of cohabitation, much leſſe of marriage.

CHAP. XXIIII.

Verſ. 1. *Come up*] God had called *Moſes* up to him before, upon his coming down, he was to propoſe the words of his Covenant unto the people, and to take their Anſwer, and then (with Aaron, Nadab and Abihu) to come up to God againe.

ſeventie of the Elders] Some choice men of thoſe, whom Moſes choſe and made Rulers over thouſands, hundreds, fifties, and tennes, Exod. 18. verſ. 25. who might be the ſame, who afterward were endowed with Moſes his ſpirit to be aſſiſtants to him in government of the people, and they were to come to the Tabernacle, and there to be as witneſſes of what paſſed betwixt God and Moſes: the number was proportionable to the ſervice, and as ſome conceive, it was the rather choſen, with reference to the 70. ſouls which came with Jacob into Egypt.

V. 2. *Moſes alone*] He alone was to goe up to the top of the Mount, the reſt might aſcend a good way; but not ſo high as he, yet where were apparent ſignes of Gods preſence, verſ. 10. 17.

V. 3. *And Moſes came*] When he had received the Law in Mount Sinai.

All the words *] Divine terrour made them promiſe faire; but their own frailtie could performe but little; nor is it a condition competent to corrupt nature, to be legally and exactly juſt according to the Law of God; though they promiſe it never ſo ſincerely.

* Verſ. 7. Chap. 19. 8. Deut. 5. 31.

V. 4. *wrote all the words*] Not the words of the Decalogue or Law Morall, the ten Commandements; but the other Laws, eſpecially the Judiciall.

according to the twelve Tribes] Gen. 31. 45.

V. 5. *young men*] That is, ſome of the firſt-borne, (who untill the ſonnes of Aaron were eſpecially choſen for that ſervice) were chiefe aſſiſtants to the father of the family, in ſuch ſervices, and who when their fathers were dead ſucceeded in their office; and whoſoever offered the ſacrifice, young men might be imployed in preparation and aſſiſtance, in the ſervice which required the ſtrength of bodily labours about it. See Annot. on Numb. 3. 12.

V. 6. *halfe of*] The blood was divided betwixt the Altar, and the people, to note the mutuall ſtipulation of God to his people, and his people to him, who were atoned and made one by the blood of Chriſt.

V. 7. *the book of the Covenant*] See the firſt Annot. on verſ. 4.

and read it] The booke was not only read, but ſprinkled with blood mingled with water, Heb. 9. 19. and it was ſo mingled, becauſe otherwiſe by congealment it would be too thick: beſides, it would go the further, being to be ſprinkled upon a great number who ſtood next in the roome of all the people. See Heb. 9. 19.

V. 8. *The blood*] He ſprinkled with reference to Chriſt, which ſignified that the Covenant broken could not be ſatisfied without blood-ſhedding. See Heb. 9. 22. anciently Covenants were made with blood, to betoken conſtancie in the Covenants even to the ſhedding of blood and loſſe of life.

V. 10. *And they ſaw the God*] As perfectly as their infirmitie could behold his Majeſtie, though in propriety of ſpeech God is inviſible, 1 Tim. 6. 16. becauſe he is a Spirit, Joh. 4. 24. Therefore as no man hath ſeen God, Joh. 1. 18. & 1 Joh. 4. 12. ſo ſhall no man ſee him with carnall eyes. The ſeeing then here meant is, when ſomewhat is obvious to our ſenſe, whereby we have

23.17. Males] Tantum a Masculis exigitur, ut relictis domibus, sacras conventus celebrent: muliebribus enim hoc modo parcitur, quibus iter facere non ita commodum est. Adde quod pro foecunditate divinitus promissa, vel gravidæ semper fere erant, vel Nutrices. Calvin. p. 369.
Sacrifices were to be offered at the Temple, and no where else Deut. 12. 13, 14. And therefore Women were obliged, often to repair thither, Levit. 12. & 15. 29, 30. Altho they were at liberty as to their general Rendevouzes
Feb. 16. 1721 Ser.
22.

Cap. 24. 11. – Eat & drank. Had they meat up with them? Oh no: But ye sight of him was meat & drink, and all to them. Shepard 10. Virgins p. 104.

have cause to conceive, that God is present in an especiall and extraordinary manner.

Saphir stones] The Saphir stone is of a cleare skie colour. Anselm Boetius, hist. lapid. l. 2. cap. 42. which may signifie so great glory in God, that what we admire over our heads is below the glory of his feet.

V. 11. *upon the Nobles*] That is, the Elders, whose seniorite, authoritie, and gracious endowments made them noble and honourable.

he laid not his hand] Or, put not forth his hand to doe them any hurt, Gen. 37. 22. Psal. 138. 7. Though to have any vision or apparition of Gods especiall presence, hath been taken for a presage of perill, a forerunner of sudden death. See Annot. on Gen. 32. 30.

and did eat and drinke] Making a sacred banquet of the sacrifices offered, vers. 5. and were neither killed nor cast down, but that they did cheerfully eate and drinke as at other times, notwithstanding the perill: whereof see the precedent Annotation.

V. 12. *Tables of stone*] Signifying the hardnesse of our hearts, uncapable of impression, unlesse God write his Law therein by his Spirit, *Jer.* 31. 33. 2 Cor. 3. 3. Heb. 8. 10. & 10. 16. And withall they import the perpetuitie of that Law, because stone is most durable.

V. 13. *and his Minister Joshua*] See Note on vers. 18.

V. 17. *like devouring fire*] Heb. 12. 29. and it might be not only like as fire, but fire indeed, as Joh. 1. 14. The Lord appeareth like devouring fire to carnall men; but to them that he enlighteneth by his Spirit, he is like pleasant Saphir, vers. 10. yet to neither did he appeare in any similitude, for idolaters to presume to represent him in pictures. See Deut. 4. 15, 16.

V. 18. *fortie dayes*] Deut. 9. 9. Of these fortie dayes, the sixe dayes forementioned, vers. 16. are by some supposed to be a part of the fortie; but it may be those sixe dayes were spent in preparation, and the fortie in conference betwixt God and Moses, vers. 13. It seemeth by vers. 13, 14. that Joshua went up with Moses into the Mount; but how high, how long he staid there, whether he heard what God said to Moses, or whether he fasted fortie dayes as Moses did, Exod. 34. 28. Deut. 9. 9. there is nothing set down in the Scripture; some thinke he staid at the foot of the hill, while Moses was on the top; some that he ascended some degrees, but not to the top; some that he was on the top, but not within the cloud as Moses was, and that he was sustained all the while with Manna.

CHAP. XXV.

Vers. 2. *Speake*] After the Morall and Judiciall Law, he giveth them the ceremoniall Laws, and that so punctually, that nothing should be left to mans invention: wherein some things have mysticall significations of great moment, and may have allusions to holy things; yet to be too curious, as many are in finding out conformities to every particular, may occasion both vanitie and presumption.

bring] Hebr. *take for me.*

of every one] Chap. 35. 5.

willingly] Judg. 5. 9. 1 Chron. 29. 9. Prov. 11. 25. Rom. 12. 8. 2 Cor. 9. 7. The chiefe grace of any gift, is the good will of the heart, which advanceth two mites to more acceptance, then much more, either grudgingly given, or with vaine ostentation, Luk. 21. 3. & 2 Cor. 8. 12. & Chap. 9. 7.

V. 3. *Take of them*] For the building of the Tabernacle.

V. 4. *Scarlet*] A deep and costly red called *Dibaphos* (according to the Greeke) that is, twice dyed, once in the wooll, and again in the cloth; to make it take a most perfect colour, and that according to the Hebrew, which calleth twice dyed the second worme; for out of the scarlet graine there cometh a worme, which ground into powder, and applyed twice by the Dyers Art, unto the wooll or cloth, giveth it a most perfect red colour.

V. 4. **fine linnen*] Or, *silke*. But linnen groweth from the ground, silke cometh from wormes. See Annot. on *Gen. 41. vers. 42.

Goats haire] To make a kinde of sackcloth for the covering of the Arke.

V. 5. **Shittim wood*] Vers. 23. & 28. Which is thought to be a kinde of Cedar that will not rot, but Esa. 41. 19. it is called the *Shittah tree*, as a distinct tree from the Cedar, yet shooting up in height and growing in bulke to the stature of a Cedar tree, having a leafe like a white thorne, and haply agreeing with it in lasting and durablenesse; for it is commended for lightnesse, firmnesse, faireneſſe, and for continuance, without putrefaction, above all other timber; which though it grow not in the wildernesse, might border upon it, or be brought by the Israelites out of Egypt: whereof they might foresee manifold use, though not to this purpose.

V. 7. *Ephod*] Of this see Annot. on Chap. 28. 4.

breast-plate] Of this see Annot. on Chap. 28. 15.

V. 8. *Sanctuary*] A place for holy and solemne service to God, both to offer sacrifice, and to heare the law, to present prayers, and celebrate them, which at first was the Tabernacle, Levit. 26. 11.

dwell among them] Not that Gods essence or presence can be confined to any place, Psal. 139. v. 7, 8. but that he will there give especiall evidence of his grace, and glory, and of his neere relation to his people, in entercourse with them by his Word and Sacraments: that Tabernacle was a type of the Church, the mysticall church of Gods people, in whom he dwelleth as in living Temples, 2 Cor. 6. 16. Heb. 3. 6.

V. 9. *after the patterne*] God shewed Moses a modell, after which he was to make the Tabernacle. See 1 Chron. 28. 19.

V. 10. *two cubits*] That is, of the common cubits, being in length from the bending of the arme to the end of the longest finger: some measure the cubite to a foote, and an halfe, of our measure: and so the Arke was in length, a yard and nine inches; and three quarters of a yard in height and breadth.

V. 11. *crowne of gold*] Crowns are commonly round, but this was a square erected border according to the figure of the Arke. See Annot. on Chap. 30. 3.

V. 16. *in the Arke the *Testimony*] Wherein the two Tables of stone written with the finger of God, Exod. 31. 18. (called the Testimony, because by them was testified Gods will concerning their dutie) were placed, and nothing else for a long time, 1 King. 8. 9. 2 Chron. 5. 10. So that the golden Pot of Manna, & Aarons Rod that budded, were not then placed in the Arke, but elsewhere in the Tabernacle; but afterwards it seemes they were put with the Tables into the Arke, Heb. 9. 4. *2 King. 11. 12. 1 Cor. 2. 1.

V. 17. *Of the Mercy-seate*] This was the covering of the Arke, made of pure gold; and not distinct from the Arke, but placed close unto it; and God sitting as it were, upon the wings of the Cherubims, (which made the representation of a seat) on the Arke below it. This narrow seate was a figure of Christ: the Word signifieth a Covering, the meaning is, mans iniquitie being covered by Christs merits, God is mercifull unto him, Psal. 32. 1. and therefore it is called the Propitiatorie, and Christ a propitiation for mans sinnes, 1 Joh. 2. 2. because of the favour and mercy communicated to men, through his merit: and this was placed betwixt the Tables of the Law, and the Majestie of God appearing betweene the Cherubims, vers. 22. to note that Christ stands betweene God and the rigour of the Law, in our stead, and for our sakes, that God might looke upon the Law through him, as fulfilled by him for our sakes and on our behalfe.

V. 18. *Cherubims*] The word Cherub, as some Hebrews conceeive, is compounded of *Che*, that is, *as it were*, & *Rabin*, that is, a boy or a young man. Cherubims were figures of appearing angels, or glorious representations in humane shape, chiefly in the resemblance of beautifull youth, made with wings, to signifie the expedition which is used by Angels, in obeying the will of God; whereby the Papists would defend their Idolatrie against the second Commandement: they might as well take upon them, to roote out whole Nations by warre, against the sixth Commandement, and spoyle men of their goods, against the eighth; because God gave an especiall warrant to his people of Israel for them both *against* a generall rule; and when there is a generall rule, as that prohibition concerning Images, the exception must have especiall warrant by the same Authoritie that made the rule; but it is absurd from a speciall exception from a generall rule, to set up a generall contradiction to the rule, as the Papists do in this particular.

of beaten worke] Not melted and so cast into a mould, but beaten out of the whole piece with an hammer.

V. 19. *Mercy-seat*] Or, *the matter of the Mercy-seat.*

V. 20. *their faces looke*] Heb. The *face of a man turned to the face of his brother*; Which further confirmeth their portraiture to have been of an humane shape: as Annotation on verse 18.

V. 22. **there will I meete with thee*] That is, above the Cherubims, and in the middle between them I will gloriously appeare, and declare my minde unto my people, thence it is probable were formed sensible words.

*1 Sam. 4. 4. Exod. 29. 42, 43. & Chap. 30. 6. Judg. 20. 27 2 King. 19. 15. Psal. 80. 1.

V. 23. *Table*] As it is described from vers. 23. to 28.

Shittim wood] Chap. 37. 10. See Annot. on vers. 5.

V. 25. *a border*] Made of gold bounding the table upon every side, and lying flat upon it like a gard on a garment; upon this was set *a Crowne* foure fingers high, yet not round, (as Crowns usually are) but as the Table foure-square; there is twice mention of a Crown, vers. 24, 25. whence some take it, there were two Crowns; but it is more like it is but one, though twice named.

V. 29. *dishes*] To receive the fine flower, and other oblations brought unto the Temple; and for the Shew-bread, which were to be placed upon them.

spoones]

spoones] To put frankincense in, and to take it out of the dishes, when it was to be burned upon the Altar of Incense.

boules] For the drink-offerings, into which they were put; and out of which they were powred in oblation to God.

to cover withall] Or rather to powre out withall; for out of the bouls they were powred, and yet the boules also might be covered.

V. 30. *Shew-bread*] Heb. *the bread of faces*; that is, the bread shewed, presented, or set in view as before the face: the manner how, is set down, Levit. 24.5. they were in number twelve, according to the number of the Tribes of Israel; in measure each conteyned two homers; enough to serve two men for one day; and they were placed on a Table not in the holy of holies (where onely the High-priest came) but in the holy place; the place of the Priests, not of the people; and sixe and sixe in a row, were these cakes or loaves placed, answering each other. This bread was (every Sabbath) set new on the Table, and when the new came, the Priest did eate the old in the holy place. The setting of these loaves was a memoriall of Gods beneficence to his people, preparing (for them) a *Table in the wildernesse*, Psal. 23. 5. and to admonish them, that in taking their repast, they should have an especiall eye to God, in whose presence that provision was set, to whom they were to give thankes, and eate to his glory, 1 Cor. 10.31.

V. 31. *candlestick*] Zach. 4.2. Revel. 1.4.

V. 34. *In the candlestick*] That is, in the shaft of the candlestick.

V. 37. *they shall light*] Or, cause to ascend: Chap. 30. 8. & 27.20. 2 Chron. 13.11. Levit. 24. 2,3. 1 Sam. 3.3.

over against it] Heb. the *face of it*. That is, towards the Table of the shew-bread.

V. 39. *talent*] The ordinary talent contained 54. pounds, eight ounces, and a quarter of Troy weight; the Sacred talent contained an hundred pound. So in some directions before Josephus: others augment it to an hundred and twenty five pound weight, reckoning twelve ounces to the pound.

V. 40. *patterne*] Chap. 26.30. & 1 Chron. 28.12. 19. Act. 7. 44. See Annot. on vers. 9.

which was shewed] Heb. *which thou hast caused to see.*

CHAP. XXVI.

Of the Sanctuarie or Tabernacle, a brief description.

THE Sanctuary (at this time the Tabernacle) was a moveable house, made of boards of *Shittim* wood, whereof see vers. 15. and hung about with curtaines, wrought with divers colours in a curious manner, and covered over with three coverings, one upon another, to keepe it from harme. It was thirty cubits long, ten cubits high, ten broad: the uppermost part whereof was made slope, and somewhat bending, each way (as the roofe of an house) to shoot off raine, that it might not rest upon it. It was divided into two parts, the one called *the holy of holies* at the upper end of it, taking up ten cubits, wherein what was placed, see Chap. 25. vers. 16. and in it what was laid up, see Chap. 25. vers. 16. Into this holy of holies onely the High-priest came, and that but once a yeare, Levit. 16. The other part was called the holy place, containing in it twenty cubits, Jer. 5. In this was the Altar of Incense, on which incense was burned: on the right side thereof was the Candlestick, mentioned vers. 31. and on the left the Table of shew-bread, whereof vers. 35. These two parts were divided by a vaile, and from the latter part of the Tabernacle, for fiftie cubits in length, there was a Court walled with boards, but without a covering above; in part of this Court, which was next unto the Tabernacle, was the Altar of the burnt-offering, and the brasen Sea, or Laver for the washings; and so far might none approach but the Priests, whose place was divided from the peoples by a partition wall of boards, which was three cubits high, and no more; that the people might see the Priest at his sacrifice; and into this part neither Gentiles, nor any uncleane person must approach. Josephus Antiq. l. 3. c. 5.

Vers. 1. A *Tabernacle*] That is, a Tent, or moveable house for the Arke, Table, Shew-bread, &c. See Annot. on vers. 8.

of cunning worke] Heb. *the worke of a cunning workman, or embroiderer.* Silke or linen being the ground, threads of blew purple, and scarlet, were curiously wrought upon it; to make it both various and glorious.

V. 3. *five curtaines*] So joyned as to make up one great one; the other five so joyned, as to make up another great one, and these two after by loops, buckles, or hooks, so coupled together, as to make the Tabernacle as one entire worke or structure.

V. 7. *to be a covering*] Not onely above, but round about; so they were as a case for the Tabernacle (which was fine and precious) to preserve it both above, and on all sides, from the injurie of weather; and it was made of Goats haire, woven into cloth: and there was a third covering dyed red, vers. 14. and a fourth above that, next unto the weather (of Badgers skins) which are stronger, and coursер then they: these curtaines were joyned together as the other, vers. 3.

V. 9. *double the sixt curtaine*] That is, five on the one side and five on the other, and the sixt should hang over the entrance of the Tabernacle, the curtaines being eleven in all, which number is made up of five and sixe, the sixt of the six and the eleventh of the whole was to be doubled, and so to hang on both sides the doore of the Tabernacle. These were larger then the former curtains of cunning worke, for they were thirtie cubits long, vers. 8. the other but twentie eight, vers. 2. because they were for a covering and safegard of the finer curtains.

V. 12. *remnant*] For these curtaines were two cubits longer then the curtaines of the Tabernacle, so that they were sider by a cubite on both sides, that they might the better cover the better covering which was under them, and save it from wearing or defiling.

V. 15. *Shittim wood*] Whereof there was store in the desart of Arabia.

V. 24. *coupled*] Like twins exactly answering one another: this is to be understood of the two corner boards in the backe part of the Tabernacle, whereof he made mention in the precedent verse, with farre more strength and firmnesse were to be double, above and below, and so closed together that the ring put in the corner might serve for the barres which met on both sides.

V. 26. *barres*] These barres covered with gold; and put into golden rings were to strengthen and hold the boards together that they might be firme and stedfast.

V. 28. *midst of the boards*] Not through the thicknesse of them, but through the rings, which were fastened to the middle of the outside, the middle in respect of the space above and below the barres.

V. 30. *according to the fashion*] Chap. 25.9. 40. Act. 7. 44. Heb. 8.5. See Annot. on Chap. 25. v. 9.

V. 31. * *vaile*] Within this vaile which separated betwixt the holy place and the most holy was the Arke placed, vers. 33. * 2 Chron. 3.14.

with cherubims] The portraiture of them wrought or woven into the worke. See the Note on Chap. 25.18.

V. 32. *hookes*] Some read heads of the pillars.

V. 33. *most holy*] Whereinto the high Priest only entred once a yeare; here was the Arke placed, and hence God gave Answers, therefore it was sometimes called the *Oracle*, in the 1 King. 6. 19. it was a Type of heaven, the throne of God; for here God manifested his especiall presence, and the high Priest entered into it by especiall prerogative; as Christ our high Priest into heaven; and but once a yeare, the better to preserve the reverence of the place; for which cause it was separated by a vaile from the rest of the Tabernacle.

V. 35. *the Table without*] That is, the Table of the shew-bread or twelve cakes or loaves (representing the twelve Tribes) shall be set on the outside of the vaile, not in the inside; (where the Arke was placed) that is, it must be set not in the most holy place, but in the holy place divided from it by a vaile.

V. 36. *an hanging*] This hanging or vaile was a partition betwixt the holy place of the Priests, and the place where the people were, it being not close to the ground, because at the entrance it was to let in some light.

CHAP. XXVII.

Vers. 1. A *Ltar*] This Altar was not the Altar which served for oblation of Incense morning and evening, but the Altar of burnt offerings, made three cubits high, and five cubits square, placed not in the Tabernacle, but in the Court, (which sometimes is comprehended in the name of the Tabernacle) to the midst of its height (which had some Shittim wood about it) it was covered with brasse, but within was, as some conceive, filled up half way with earth or rough unhewen stones; or which is more probable by the description in the text, it was hollow unto the midst where the brasen grate was, upon which the daily sacrifice of a Lambe morning and evening was offered, Exod. 29.39. and other oblations of severall kinds and occasions. It was first consecrated with holy oyle, Numb. 7. 1. and then other things set upon it were hallowed by it, Matth. 23. 19. This Altar differed from such as were made of earth, upon extraordinary occasions, Exod. 20.24. for this was to continue for the constant service of the Tabernacle, which must not be so base and mean as the other, because the Tabernacle was glorious.

V. 2. *hornes*] Made like hornes sharpe and crooked, partly for ornament, partly for use; and the use, as some conceive was, chiefly to bind the sacrifice to the Altar, Psal. 118. 27. which was to be offered upon the Altar.

with

with brasse] The woodden part of the Altar, was to be overlaid or covered with brasse to preserve it from fire, and yet it was strange, that the brasse very much heated did not burne the wood; and there was, as some conceive, an especiall providence in it, that it did not so, God as he sent it down upon the Altar overruling the operation of it at his pleasure, yet the Altar being so broad, the fire might be kept in a grate at due distance from the wood.

V. 3. *fire pans*] Which served to carry fire from the Altar of the burnt-offering, to kindle the incense, which burnt in chasing dishes upon the Altar.

V. 4. *the grate*] Made like net-worke, but with small holes like a sieve, was fastned by rings to the Altar, and let down by chaines to the midst of it; under it was the wood and fire put, over it the sacrifice was laid to be burned.

foure brasen rings] The Altar had rings and barres by it selfe, and so might this grate, that they might be removed and carried severally by themselves.

V. 8. *as it was shewed*] Hebr. *as he shewed*. Exod. 25 40.

V. 9. *the Court of the Tabernacle*] Which compassed the Tabernacle on all sides: which was an uneven square; for it was an hundred cubits, or fiftie yards long; and fiftie cubits, or twentie five yards broad; and five cubits, or two yards and an halfe high, which had for walles hangings of fine linen, borne up by pillars of brasse. In this Court, and about the midst from the Tabernacle to the outside of it, was placed the Altar, in the open ayre, that the flame and fume of the sacrifice might have free vent without hurt or offence. Of this Court fiftie cubits from the East end toward the Sanctuary, were for the sacrifices which were tendered by the people, in the part neerest to the entrance, and offered by the Priests towards the furthest part of the fiftie cubits, and about ten cubits distant from the Tabernacle: for so many cubits was it off the Altar on the East side, and so many from the walles, or hangings of the Court, on the West side, and twentie cubits on the North, and as many on the South side. In this spacious Court there was receipt for all Professours of Religion, whether sincere or hypocriticall, and so it was a type of the Church visible in the world.

V. 10. *fillets*] They were certaine hoopes or circles of silver plate, compassing the upper part of the pillar to beautifie it, and it may be also for use to fasten the hangings in some places to the pillars.

V. 13. *East side East-ward*] Or, *full East*.

fiftie cubits] Meaning curtaines of fiftie cubits.

V. 16. *gate of the Court*] Which was on the East side.

V. 18. *fiftie*] Hebr. *fiftie by fiftie*.

V. 19. *pinnes*] Or, *stakes*. Wherewith the hangings were fastened to the ground, that they might not be waved to and fro with the wind.

V. 20. *oyle olive beaten*] Levit. 24. 2. Such as cometh from the Olive, when it is first pressed, and beaten, and rather beaten with a pestell, or mallet, then crushed with the heavy weight of a presse, or mill-stones: because it should run cleare and free from dregs.

to burne] Hebr. *to ascend up*.

alwayes] Chap. 30. 8. Levit. 24. 3. See Annot. on Chap. 30. 8.

V. 21. *of the Testimony*] That is, of the Law (in the Arke) the Testimony of Gods will, and of his Covenant with his people.

from evening to morning] For all night and not by day were the lamps to burne: and though it be said alwayes, vers. 20. that is to be understood of the night season, as if it had been said every night: for they could not burne untill they were lighted, and they were not lighted untill evening, Chap. 30. 8. and from thence they were to burne untill the morning, Levit. 24. 3. This might be a Type or figure of that spirituall light which dispelleth the darkenesse and blindnesse of the minde, 2 Cor. 4. 6. 2 Pet. 1. 19.

CHAP. XXVIII.

Vers. 2. *Holy * garments*] Garments to be worn in holy ministrations in reference to Christ our high Priest, who is holy and undefiled, Heb. 7. 26. and his Robe, which Christians must put on, to make them accepted with his Father, is a most holy Robe.

* Isa. 52. 1. Revel. 19. 8.

for glory and for beauty] Whereby his Office may be known to be glorious, and excellent, as representing him, who was and is the brightnesse of the Divine glory, Heb. 1. 3. Joh. 1. 14. And the *glory of his people Israel*, Luk. 2. 32. The other Priests had garments also for beauty, vers. 40. but they were nothing so glorious, and beautifull as Aarons were: for though as Priests, they were Types of Christ, and so their calling was honourable, and their garments gracefull; yet the high Priest was therein higher, and therefore in his raiment much more glorious then they; and by this Livery of their Lord, and Master, they were appropriate to his service.

V. 3. *wise in heart*] Skilfull Artificers.

whom I have filled with the spirit of] The Israelites had now more need to be inspired by God with extraordinary knowledge, because (as some observe) they were employed in Egypt rather as drudges, then trained up in an ingenuous education in Arts and Sciences: and yet had they been brought up in the Study of them, (wherein there is no proficiency without his favourable Assistance; for all knowledge is from him, even that of the Husbandman, Isa. 28. 26.) to such extraordinary curious worke, there was need of more then ordinary direction, or instruction.

to consecrate him] That is, to separate him from the rest of the people, to Gods especiall service.

V. 4. *an Ephod* *] There were two sorts of Ephods, the one made of fine and pure linen, which was common to all Priests, * 1 Sam. 2. 18. & 22. 18. and to other persons upon extraordinary occasions: as David when he danced before the Arke, 2 Sam. 6. 14. The other was made of divers materials and colours, peculiar to the high Priest, which was a short coat without sleeves put upon his other garments, (to keep them close together) which use is intimated in the Hebrew word) these garments were all of them in number eight, reckoned in divers orders here, and Levit. 8. 7, 8.

V. 8. *curious girdle*] Or, *embroidered*.

V. 9. *Onyx stones*] White stones, like the white of a mans naile, whence it hath its name. Anselm. Boetius Hist. gem. l. 2. c. 90. Some of them are of divers colours, with white speckles in them.

V. 10. *the other sixe*] Of these two sixes it is like Levi was none: for the Levites presented themselves to God, in their daily ministration: and there were twelve besides Levi, because for one Joseph, were reckoned two, Manasseh and Ephraim.

according to their birth] Gen. 43. 33. As they were in age, so they should be graven in order; the eldest first, and the youngest last. V. 21.

V. 11. *with the worke*] Wisd. 18. 24.

in ouches of gold] That is, hollow places, in which the stones were set fast, as a Diamond in a Ring.

V. 12. *shall beare their names*] This was a resemblance of Christ our High-priest, representing his Church to God his Father.

upon his two shoulders] The Priest was to beare the people on his shoulders, by a patient bearing of their weakenesse, and waywardnesse, as well as to weare them on his breast, vers. 15. by pastorall affection.

for a memoriall] Not to the people, to remember the goodnesse of the Patriarchs, who were many of them more noted for great faults, then for vertues; much lesse may we thinke them to be as an helpe of memory to God; who neither can be ignorant, nor forgetfull of any thing: but chiefly this memoriall was to Aaron, to remember the people by intercession for them: and withall to signifie that their memory is presented to God, and preserved with God. See Annot. on Gen. 9. 15.

V. 15. * *the breast-plate of judgement*] It was so called, because the High-priest could not give sentence in judgement without that on his breast; or because when he consulted with God in cases of doubt for a divine judgement, in the case he was to weare it on his breast. See Annot. on vers. 30.

* Vers. 29. Levit. 8. 8. Num. 27. 21.

V. 17. *a Sardius*] Or, *Rubie*. Exod. 39. 10. A bloud-coloured precious Stone, and therefore called also a Rubie; but Sardius from Sardis, a Citie of Lydia, in Asia, where such stones are most plentifull; or where there are the rarest or best of that kinde: whereof see Plin. lib. 27. c. 8.

Topaz] A stone of a golden colour, as some say; others say, it is greene, Plin. lib. 37. chap. 8. and others partly of a grey, or skye-colour: but it seemeth to be a stone of high price; especially the Topaz of Ethiopia, Job 28. 19. the operations of it are many, and rare: as Fr. Rueus sets them downe in his second Booke of Gems, and Chap. 9.

Carbuncle] A precious stone shining like lightening; or a glowing coale of fire: the word *Baraketh*, is derived of the word *Barecke* to lighten, Plin. lib. 37. c. 7. col. 253. Rueus ibidem chap. 18. p. 249. And Anselm: Boetius de Gem. l. 2. c. 8.

V. 18. *an Emeraud*] A stone of most perfect greene colour, most pleasant to the eye-sight, and profitable both to preserve it, and to recover it when it is weakened; as Pliny saith, lib. 37. c. 5. See Rueus lib. 2. of Gem. c. 4. p. 237.

a Saphire] Is a precious stone of a light coloured purple, or of a blewish colour, like to that which is sometimes seene in the cleare skie. Ibid. ch. 2. p. 233.

a Diamond] Is a stone bright and white, like Crystall; but in a more excellent degree, very hard, Ezek. 3. 9. Zach. 7. 12. Jer.

Jer. 17. 1. though in those places the Hebrew word be not *Jahalom*, as here, but *Shamir*) so hard, that by blowes the hammer and anvile receive more hurt from it, then it from them, Plin.nat. hist.lib.37.c.10.

V. 19. *a Ligure*] Or, *Lyncure*. A kinde of Amber, Plin. 37.ch.3. a gumme hardened into a stone; which stone (in some places) is very precious and of excellent qualitie and operation: Rueus lib.2.c.18.26. Some call it a Turkois, or Torcois, a stone of a pale greene, inclining to sky colour, and of strange effects, Ibid.ch.18.p.256. Some take it for a Hyacinthus, or Jacinth, which is of a Purple or Violet colour.

an Agate] Or, *Achate*. A blackish stone, most usually with white streakes upon it; and many of them have much variety of colours, Rueus lib.2.c.16.p.255. Which though in some places it be common, is said to be of excellent vertue against many diseases: of this see Plin.lib.37.c.10.

an Amethyst] A precious stone, of a pale Violet colour, Rueus lib.2.ch.11.p.244. Of this see Plin.lib.37.ch.9.

V. 20. *Berill*] Is a shining precious stone, whereof there are divers sorts; but the best is of a sea-water greene colour, Plin. lib.37.c.5.

the Onyx stone] Of that there be many sorts; some say sixe, some tenne, some fourteene, some eighteene; it is hard to say which of them is here meant. Plin.lib. 37. c. 6. See Annot. on vers. 9.

Jasper] Of which also there are many sorts of severall colours, Rueus lib.2. of Gem. ch.1.p.231. See also Plin. lib. 37. v.8.9. Many of these stones are mentioned, Revel.21.19,20. and of them many make mystical significations; which wanting ground of Scripture, the building upon them, may prove no better then presumptuous fallacies. For though many things of the Ceremoniall Law served to shadow out heavenly things, Heb 8.5. yet it is not safe to presume, (especially in the explanation of mysteries) above that which is written; nor to be too punctuall in scruing up sensible things to spirituall conformities; as some both ancient and latter Authours have beene, especially of the Popish partie; nor too bold in bringing downe Religious matters to naturall allusions, as Josephus doth, Antiq. lib.3.c.8.

NB.

V. 21. *according to the twelve*] It is probable from hence, and from vers.10. that their names were set upon the twelve stones, according to the order of their births; and so Reuben had his name set upon the Sardius; Simeon upon the Topaz: and so Benjamin the youngest, upon the Jasper named last. See the second Annot. on vers.10.

V. 29. *beare the names*] Aaron shall not enter into the holy place, in his owne name only; but in the name of all the Tribes of Israel. See Annot. on vers.12.

breast-plate of judgement] See Annot. on vers.15.

upon his heart] This signified how neere the Elect lay to the heart of their High-priest Christ Jesus: that is, how heartily he loved them, who parted with his owne hearts bloud for their sakes: and it is an admonition of the Pastors affectionate respect to his flock; as we see in the Apostles example, 1 Thes. 2. 8.

for memoriall] See Annot.on vers.12.

V. 30. * *Urim and Thummim*] signifie light and perfection, according to their best derivation in the Hebrew Tongue; and they are put in the Plurall number, *lights, and perfections*; to note the plenty, as well as the excellencie of divine graces. This was meant, as some conceive, of the splendor and perfection of the precious stones, of the breast-plate: which were of most cleare and perfect beautie: but that is not all; for besides that, these words were ingraven, or written upon some of the precious materials of the High-priests ornaments; neither made, nor placed by the inspired Artificers, but (as some learned Writers rather thinke, by the comparison of Exod.39.10. Levit. 8.8.) made by God himselfe, and put by Moses into the Breast-plate. It was called the Breast-plate of judgement, vers. 15. and the *judgement of Urim*, Num. 27. 21. because the High-priest put it on when he consulted with God, and received from him cleare and determinate answers in cases of doubt; which were sometimes made by audible voyce; sometimes by secret inspiration; which when he had told it to the people, the stones and letters in the Breast-plate (as is probably conceived, for there is nothing certaine of it in the Scripture) might have an extraordinary brightnesse, appearing on them for assurance that the Priest had spoken with the Lord, and received resolution from him; as by the shining of Moses his face when he came from God, with the Tables of the Testimony in his hand, Exod.34.29,30. it was manifest that he had from God, what he brought unto the people: and whereas David being to consult with the Lord, called for the Ephod, 1 Sam.23.9. the reason was, for that the Breast-plate was fastened to the Ephod, vers.28. and the Ephod to the Breast-plate: so that if he had one, he had both, Exod. 39. 21. This oraculous consultation with the Breast-plate, that is, by the use of the Breast-plate, continued among the Jewes untill about, or somewhat above one hundred yeares before Christ, as some affirme; but it is generally, and more probably thought, that it lasted no longer then to the Captivitie of Babylon: (for which see Ezra 2.63.) and after that time we finde not, that the Jews had any use of that kinde of revelation.

* Leyit.8.8. Ezr.2.63. Neh.7.65.

V. 32. *Habergeon*] A coate of male, which is a defensive armour, made of Iron rings linked one within another, after the manner of net-worke.

V. 34. *A golden Bell and a Pomegranate*] Which were flat and embroidered, and so mixed with the Bels, that betweene two Pomegranates, there was placed one Bell; and between two Bels, one Pomegranate. Joseph. Antiq.l.3.c.8. The Bell was for sound; and the Priests lips were to preserve knowledge, for the instruction of others, Mal.2.7 and he must not be mute, Esa.65. 10. if he be, it is upon his utmost perill, vers.33. And it must be a golden Bell; for that it is the most precious & purest of metals; such must his doctrine be, Prov. 3.15. The Pomegranates being a sweet and savourie fruite, signifie his life, and conversation, the fruit of his profession, of good relish and acceptation to good people. Some referre the Bell to Christs Prophetick Office; and the Pomegranate, to the sweet savour of the Sacrifice of Christs Priestly Office; or of his Personall perfections: or the graces he giveth to his Church. See Cant. 4. 3. Chap.6,7,8.

V. 36. *a plate of pure gold*] As some Hebrew Doctors say, it was in breadth the measure of two fingers, in length, reaching from one eare to another: Josephus thinkes it was not a plaine plate, but a crowne of gold. Antiq.l.3.c.8. Which joyned to the Mitre, might (as some conceive) signifie, that Christ of whom the High-priest was a Type, was a true Melchisedec, that is, both a King and a Priest.

**HOLINESSE TO THE LORD*] Holinesse appertaineth to the Lord, and he is most holy, and nothing unholy may appeare before him: therefore all, both Priests and people, must see to their service of him, that it be pure and holy, and such as may be pleasing to him, who is most perfectly holy, and who is honoured by the blessed Angels with multiplied acclamations of holinesse, Esa.6.3.

* Chap.39.30. Psal.93.5. 1 Cor.1.30. Heb.7.26.

V. 38. *beare the iniquitie*] Their offering could not be so perfect, but some fault would be therein; which sinne the High-priest, as a Type of Christ, did beare, and pacified God by making an atonement for them.

* Levit.10.17. Num.18.1. Esa.64.6.

shall hallow] That is, consecrate, or give up to God in their holy oblations.

alwaies] That is, as oft as he exerciseth his Priestly Office before the Lord.

accepted before the Lord] The reall holinesse of the Priest (answerable to the Ceremoniall; worne on his forehead) made him accepted for himselfe, and the people, when he ministred before the Lord.

V. 39. *the coate*] A white gowne sleeved, and reaching gown-like unto the feet, which made loose, was kept close to his body with a girdle, Levit. 8.7.

Mitre] A linen Mitre, a cover of the head; in what fashion it was made, is uncertaine; yet conceived, it was fine linen wreathed up, as the now Turkish Turbants are.

of needle-worke] What a girdle this was, see Exod.39.29.

for glory and for] See Annot. on vers.2.

V. 40. *coats*] Of linen; for woollen wearing was forbidden to the Priests, Ezek.44.17. These were Ephods, such as are mentioned, 1 Sam.22.18. which differed from that of the High-priests, for that was embroidered, as these were not.

V. 41. *and consecrate them*] Heb. *fill their hands*. That is, consecrate them, by giving them, or putting into their hands things to offer; and thereby admit them to their office, Exodus 29.9.

V. 42. *to cover their nakednesse*] Heb. *flesh of their nakednesse*. Exod.20.26.

from the loynes unto] Inclusively: that is, including and covering both the loynes and thighes, lest if he should stumble, and fall, his nakednesse should be seene to his shame.

V. 43. *that they beare not*] For not hiding their nakednesse.

CHAP. XXIX.

Vers. 1. *Without blemish*] Neither lame nor blind, or defective, or monstrous in any member, nor sicke, nor sore. See Mal. 1. 13,14.

V. 2. *Unleavened bread*] See Annot. on Exod. 12.8. Here be three sorts of unleavened bread, two of them are particularly named cakes and wafers; and by unleavened bread, in the first place is meant another sort, to wit, loafe-bread, mentioned v. 23. called there in the Hebrew *Chicar Lehem*, that is, a masse of bread or great bread. By bread, Christ might be signified,

24th V. Wave.] Ventilabris: Significat aliquid in Sublime porrectum, hinc inde ad quatuor mundi plagas — movere, et quasi ventilare.
Munster,
Agitabis, Tremul. Jun.

nified, as Joh. 6. 55. and by it his sinceritie, humilitie, and sweetnesse, as it was unleavened.

V. 3. *bring them*] Present them in the first part of the Court, to be brought neerer to the Tabernacle, to be offered afterward.

in the basket] Which words *in the basket*, must be circled with a Parenthesis, because the Bullock, and the two Rammes could not be carryed in a basket. See Annot. on Gen. 21. 14.

V. 4. *wash them*] There is none, either person or calling, free from pollution; yet those who are designed to serve God in especiall manner, must endeavour after especiall puritie: and when they fall short of what they should, and would be, they must looke up to Christ, and admire and adore his perfect holinesse, which needs no washing, and whose blood cleanseth the soule, as water the body washed in it.

water] Taken out of the brasen laver, placed between the Tabernacle and the Altar, Exod. 30. 18.

V. 5. *garments*] The linen breeches are not here mentioned, for those were privately put on, before these were to be put on openly at the doore of the Tabernacle.

V. 6. *mitre*] Levit. 8. 9. See Annot. on Chap. 28. 39.

the holy crowne] That was the golden plate forementioned, Chap. 28. 36. See Annot. on it, and Levit. 8. 9.

V. 7. * *oyle*] It heales, softens, and sweetens: and therefore betokens the graces of the holy Ghost, 1 Joh. 2. 27. which give soundnesse to the soule, softnesse to the heart, sweetnesse to the life and conversation, most agreeable to Priestly function. Of the making of this Holy oyntment, see Chap. 30. 23. This powring out of this anoynting oyle, seemes to be peculiar to the high Priest: for we finde not the like prescription, or application to any of the inferiour Priests; their hands were anoynted, but not their heads, as the high Priests was; nor was this done in succession, to the inferiour Priests; (though at first both Aaron and his sonnes were consecrated with oyntment; Exod. 30. 30. Chap. 40. 14. Levit. 8. 30.) but only to the high Priests, who were admitted into their Office with this precious oyntment.

* Chap. 30. 25.

V. 9. *put the bonets*] Hebr. *binde*.

a perpetuall statute] To be successively continued in the time of Aaron, untill Christ come in the flesh to effect what they foreshewed.

consecrate] Heb. *fill the hand of*. See Annot. on Chap. 28. 41.

V. 10. *put their hands upon the head*] As confessing their own guilt, and putting it upon the head of the sacrifice, offered first for their own sinnes, that they being accepted, might be the fitter to offer Sacrifices for the sinnes of the people: and it seemes the partie that brought a sacrifice, (though one of the people) was to lay his hand upon the head of his own oblation, Levit. 4. vers. 24. 29. which was done with confession of sinnes, Levit. 16. 21. and an implicite acknowledgement (at least) of the desert of death in themselves, though it were turned upon the beast: and thus was the sinne laid upon the sacrifice, as a Type of Christ, Esa. 56. 6, 7. And it was the manner, (when sinne was charged upon a guiltie person) that the Witnesses laid their hands upon him, as well to testifie their accusation of him, as to stone him, Deut. 17. 7. Now as the beast had no inherent guilt in him, but an imputed guilt laid upon him; so was it with Christ, Esa. 53. 6. Who was therefore typified, or figured by a Lambe without blemish, 1 Pet. 1. 19. 2 Cor. 5. 21. Joh. 1. 29.

V. 11. *thou shalt kill*] That is, Moses, (for he was of the Tribe of Levi) being Aarons brother) and though we read not of any solemne or particular consecration of him to the Priesthood, yet he is numbred among the Priests, Psal. 99. 6. and (as a Priest) did both consecrate Aaron for the high Priesthood, and offer sacrifice: yet the word *Cohen*, which here and elsewhere, most usually signifieth a Priest, or Sacrificer, is sometimes taken for a Prince or principall Officer. But though Moses exercised the Priests Office, in this consecration; yet when there was a standing Priesthood set up, it is like he left that service (if not altogether, yet for the most part) to those who were of the Priestly function.

V. 12. *hornes*] Of the brasen Altar, which was placed at the doore of the Tabernacle, Levit. 4. 7. not on the hornes of the golden Altar of sweet Incense, there also named; because hereby the brasen Altar was to be consecrated for future sacrifices: and because the Priests not yet competently consecrated they were as the people, at whose sin-offering the blood was sprinkled upon the hornes of the brasen Altar, Levit. 4. 25.

* Levit. 4. 7. & 18. 30. & Chap. 9. 9.

V. 13. *the caule*] It seemeth by the Anatomy, and the Jewish Writers to be the Midriffe.

* *the fat that covereth*] The burning of the fat, and inward parts, (which in all sacrifices were burned unto God) was to minde them of the mortification of their covered corruptions, signified by the fat, Psal. 119. 70. and by the charge of wickednesse on their inward parts, Psal. 5. 9. And it might also signifie the serving of God with the best, which is expresst by fatnesse, as Gen. 4. 4. Chap. 45. 18. Neh. 8. 10.

V. 14. * *without the host*] Every sacrifice for sinne was not thus offered, but that which was for the sinne of the high Priest, and of many together with him; nor wholly burnt flesh, and skin, and doing as here is expressed. It was so to be offered, to signifie an abomination due to the guilt of sinne, which fell upon our Saviour for us, when (with extreame detestation) he was led to execution, without the gate, that by taking the peoples unholinesse upon himselfe, he might convey his holinesse upon them, Heb. 13. 12.

* Levit. 4. 11.

V. 16. *sprinkle it*] Which represented the sprinkling of Christs blood, and mans reconciliation to God thereby, 1 Pet. 1. 2.

V. 18. *a sweet savour*] Vers. 25. Gen. 8. 21. Hebr. *a savour of rest*. Which causeth Gods wrath to rest, or cease, from all displeasure, and purpose of punishing his people. See Annot. on Gen. 8. 21. Besides this, there were other sorts of offerings, at the consecration of Aaron, and his sonnes; wherewith they were entred into their Office, that they might (having these sacrifices first offered for themselves) be the fitter, to offer the like for others, afterwards.

V. 19. *the other ramme*] The former ramme was called the burnt-offering, which was a sinne-offering, without which none other offering was accepted, this the peace-offering, made for the prosperitie of the Priesthood, both in respect of the Priests themselves, and the exercise of their Priestly function with reference unto the people. Such oblations were usually made, either for obtainment of some good thing desired, or for acknowledgement of some good already received.

hands upon the head] Vers. 10. & 15. See Annot. on vers. 10.

V. 20. *Eare* &c.] The eare was to be sanctified, for holy hearing, and against the hearing of any corrupt communication; and the hand for working, and the foot for walking; that his conversation may be holy, and his person sanctified from head to foot: the whole body needed not to be so bloodied: so in Baptisme, there is no necessitie of plunging the whole body in water, for the sprinkling of it, on the forehead, may suffice to signifie the mysticall meaning, intended by it, where by a sacramentall Synecdoche (though but a part be sprinkled) the whole is washed and cleansed. N.

V. 21. *upon the Altar*] The blood of the slaine creature received in some vessell, was set upon the Altar, whence it was taken for ordinary sprinklings.

of the anoynting oyle] The composition whereof is set down Chap. 30. 23.

sprinkle it] Either the oyle and blood severally, or mingled together.

and upon his garments] This by Gods command, was no pollution; and against Gods command, elegancy and curiositie is pollution, Exo. 20. 25. yet the sprinkling might be so ordered by God, that the drops might rather adorne, then disgrace the garment.

V. 22. *a ramme of consecration*] Not an holocaust to be burned whole, in sacrifice to God, as the ram, vers. 18. but for consecration of the Priests, in their holy function.

right shoulder] In other peace-offerings, (which were made for the people) that shoulder was a part of the Priests Fee, Levit. 7. 32. for his service; but here the oblation being made for the Priests themselves, they were to offer it up on their own behalf.

V. 23. *before the LORD*] That is, before the Altar of burnt-offerings, where God was served by sacrifice, and where he accepted the sacrifices offered unto him.

V. 24. *wave them*] That is, shake them to and fro, as some conceive, from East to West, from North to South; signifying Gods universall presence all the world over. The word sometimes signifieth sifting with a sieve, Esa. 30. 28. which may note either the shaking of affliction, Esa. 10. 32. Or purging by affliction, as by sifting and shaking, the chaffe is severed from the graine, Matth. 3. 12. Or, it may note the agitation and motion of the minde, which should not be idle, in the performance of Gods service; with this waving, or wavering the sacrifice, was also lifted up, v. 27. And thence it was called the *heave-offering*, as well as the *wave-offering*, vers. 28. Levit. 7. 34. To raise the hearts of Priests and people upwards towards God. But some take this waving, to be a casting of the portions, out of one hand into the other; and the heaving, to be a throwing of them upward.

V. 26. *it shall be thy part*] This is to be understood of other peace-offerings afterwards: for in this of the consecration of the Priests, both the shoulder, and the breast, as some hold, were to be offered up to God by fire as the fat, and v. 22. according to the first Annot. on that verse. Others take it, that the breast was reserved for Moses (who now did the Priests Office) because both breast and shoulder are allowed to the Priest, vers. 25, 26. of this Chapter, Levit. 7. 31, 32. and the breast only is specified, as his part in this verse.

V. 28. *it is an heave-offering*] That is, lifted up to God, (as his right) and assigned by him, for a portion to his Ministers.

statute for ever] See Annot. on Chap. 12. 14.

V. 29. *his sonnes*] The eldest sonne of the high Priest, (when his father is dead) shall be high Priest in his stead, and shall have his fathers high Priests garments put upon him, and be anointed as he was: this was done by one of the inferiour Priests; for there were no higher, the high Priests being dead; and none fitter to consecrate a Priest, then a Priest.

V. 30. *That sonne*] Hebr. He *of his sonnes*.

seven dayes when] That is, seven dayes before he come to doe service in the Tabernacle, all which time he is not to attend within, but at the doore of the Tabernacle day and night, Levit. 8. 35. That he may have the holinesse of the Sabbath for his compleat consecration, and the whole weeke taken up in this holy preparation, might minde the Priest of perpetuall holinesse, not only on the Sabbath, but all the dayes of the weeke, all the dayes of his life.

V. 31. *the ramme of consecration*] That is, the remainder after the oblation of the parts spoken of, vers. 22.

in the holy place] In the Court before the Tabernacle where was the Altar, whence fire was to be taken to seethe it withall: there it was to be boyled, and there also to be eaten, Levit. 8. 31.

V. 32. *And Aaron and his sonnes*] Levit. 8. 31. & 24. 9. & Matth. 12. 4.

V. 33. *eate these things*] Which were reserved of the sacrifice, as part of the flesh, and part of the bread left in the basket, vers. 32.

a stranger] That is, not onely he that is no Israelite; but no Israelite who is not of the seede of Aaron, although he be of the stock or linage of Levi, for here was no offerer but the Priest; in other peace-offerings, the offerers who were not Priests, were partners with the Priests in portions of their oblations.

because they are holy] Not the Levites in generall, but the Priests, because they be hallowed, or offered to God by especiall consecration to the Priesthood, as he that is a Levite and no more is not.

V. 34. *burne the remainder*] That which could not be eaten by them that day, was not to be kept unto the morning; but to be presently burnt: that it might not be applied to any other use then God had appointed it, neither by way of contempt, nor of superstition: yet this was not an universall ordinance; for in some cases what remained of the sacrifice might be eaten the next day, Levit. 7. 16. this therefore of burning the remainder, is especially meant of gratulatory oblations, such as was the Paschall Lambe, which was so used; for what remained uneaten, Exod. 12. 10.

V. 35. *seven dayes*] Every day for so many dayes together, were the hands of the Priests to be anointed, a bullock to be offered on the Altar, and the Altar to be cleansed, and anointed.

V. 36. *cleanse the Altar*] Chap. 30. vers. 28. & Chap. 40. 10.

V. 37. * *whatsoever toucheth the Altar*] That is, Priests sacrifices, oblations, vessels, fire and all things that had relation to the Altar: but not simply every thing: this was a Type of the most perfect and operative holinesse of Christ, Heb. 9. 14. who is also called an Altar, Heb. 13. 10. 15. Whereby also was ordained, that none that is not consecrated for the service of the Altar, should touch the Altar.

* Chap. 30. 29. Matth. 23. 19. Hag. 2. 13.

V. 38. *Now this is that*] That is, the principall use for which the Altar is erected, is for the daily sacrifice.

two lambes] Num. 28. 3.

day by day continually] This answereth to necessitie on our part, who alwaies need remission of sinnes; and efficacie on Christs part, who daily communicates the grace of reconciliation to the soules of his people.

V. 39. *morning and at even*] A pattern for double devotion every day.

V. 40. *a tenth deale*] That is, an Omer. See Annot. on Exod. 16. 16.

Hin of oyle] An Hin was a measure for moist things; as an Omer and Ephah for dry: and it contained about three quarts, and the fourth part here mentioned is a pint and an halfe. Some say, an *Hin* contained twelve Logges, and a Log contained the quantitie of sixe Egges of Palestine, which are bigger then ordinary; so that an *Hin* was as much as seventy two Egges put together.

V. 41. *at even*] Heb. *betwixt two evenings*. See Annot. on Exod. 12. vers. 6.

meat-offering] The drinke-offering, vers. 40. and the meat-offering in this vers. may admonish us of Gods bountie, as well as other oblations of his justice or mercy.

V. 42. * *at the doore of*] Where was the Altar of the burnt-offering, there God manifested his presence by the cloudy pillar which descended and stood at the doore of the Tabernacle when God talked with Moses, Exod. 33. 9. though he did most manifest his especiall presence in the most secret part of the Tabernacle, Exod. 30. 6. See Annot. on Exod. 35. 22.

* Exod. 33. 9. Chap. 40. 29. 36. Levit. 16. 2. & 9. 13. 24.

speake there unto thee] See Annot. on Chap. 30. vers. 6.

V. 43. *by my glory*] Because of my glorious presence, whereby the Altar shall be declared holy; especially when fire shall descend from heaven upon the sacrifices, to consume them, as Levit. 9. 24.

V. 44. *sanctifie the Tabernacle*] I will shew (by evident tokens of my presence) that I have made choice of them, for holy services to my selfe.

V. 45. * *I will dwell among*] God is every where, for he is excluded from no place, nor is he concluded in any place: yet is he present (in especiall manner) with grace and favour, among his sanctified servants: first they are said to be sanctified, vers. 44. and then they shall be dignified, and defended by his especiall presence, Deut. 23. 14. afforded among them.

* Levit. 26. 12. 2 Cor. 6. 16.

I will dwell] In my Tabernacle (which is my house, the place of mine especiall presence) pitched among their Tents.

their God] Theirs by especiall covenant, and the manifold evidences of his favour towards them above all others.

CHAP. XXX.

Vers. 1. *To burne incense*] Incense is made a type of prayers both in the Old Testament, as Psal. 141. 2. and in the New, as Revel. 8. vers. 3. for incense is put up with fire; and prayers must be fervent in heart; incense is sweet, so are prayers, especially when they are presented upon the golden Censer of our Saviour, Revel. 8. 3.

Shittim wood] See Annot. on Chap. 25. 5.

V. 2. *the hornes*] These were not for such an use as those of the greater Altar, to binde the sacrifice unto it, Psal. 118. 27. but for conformitie with it, and for ornament.

V. 3. * *pure gold*] God is worthy to be served with the best, both for kinde and degree; not onely with gold the best of metall, but with the purest and most precious of that kinde; that is, such as is pure without a counterfeit appearance, and pure without mixture of any other matter of meaner price. so for the holy oyle he requires pure Myrrhe, vers. 23. and pure Frankincense, vers. 34.

* Chap. 25. 11. Num. 4. 11. Rev. 8. 3.

the top] Heb. *the roofe* or *covering*: which was made grate-wise: or like a net, in such sort that the ashes of the Frankincense, or of other ingredients put into the perfume, might passe through the Altar to the ground.

a crowne of gold] That is, a golden plate or border compassing the Altar round about like battlements, as that about the Arke, Exod. 25. 11.

V. *put it before the Vaile*] (Which divided the sanctuary from the holy of holies) that is, in the Sanctuary, and not in the holiest of all; before the vaile, not within it; for into the holiest of all, the High-priest was to enter but once a yeare, Heb. 9. 7. but Incense was to be offered twice a day, morning and evening, vers. 7. and 2 Chron. 13. 11.

before the Mercy-seat] The Altar of Incense was not placed in the holy of holies where the Mercy-seat stood, for thither came onely the High-priest, and but once a yeare; but in the place next unto it, (called the holy place, and separated from it onely by a Vaile) into which inferiour Priests went daily to burne Incense, Luk. 1. 8, 9. yet was this Altar of Incense set so neare the Vaile, that it was also neare the Mercy-seat which was placed close to the Vaile on the other side.

Arke of the Testimonie] So it was called, because of the Law laid up in it, which was the Testimonie of Gods will, and the peoples duties; and of the Covenant made betwixt God and them at the giving of the Law.

where I will meet with thee] That is, before the Vaile on the out-side; that is, next to the Sanctuary, or holy place: whereby, and by Chap. 29. 42. it appeareth, that God did afford his presence, and reveale his will, not onely to the High-priests, in the holy of holies, (into which he was to enter but once a year) but else-where and at other times, as there was occasion.

V. 7. *Aaron shall burne*] Not as an High-priest; for this was the office of an inferiour Priest, Luk. 1. 9. to which Aaron might in humilitie descend; but the inferiour Priests might not presumptuously ascend to the execution of his peculiar office.

sweet Incense] Heb. *incense of spices*. By the Sacrifices, Christ is presented as a satisfier for mans sinnes; by Incense, he is figured as an Intercessour for sinners, by mediation presented to God on their behalfe.

dresseth] Heb. *maketh well*.

V. 8. *at even*] Heb. *betweene two evens*. Of which, see the exposition on Exod. 12. vers. 6. for they did not burne day-light,

light, as Papists generally doe; and if they did burne alwaies, as it is said, Exod.27.20. it was because the Tabernacle wanted windowes to let in light: with this service of dressing and kindling lights, were two other daily services of the Priests, to wit, the offering of Incense, and of the daily sacrifice.

V. 9. *no strange incense*] Otherwise made, then according to the composition afterward prescribed, vers.34,35,36.

V. 10. *once a yeare*] The Altar of Incense was once a year, and that once the tenth day of the seventh moneth (*viz.* on the day of expiation, Numb. 29. 7. when the Priest went into the *Sanctum Sanctorum,*) to be solemnly hallowed, and purged, because of some error, or fault, at least ceremoniall, which might be committed in reference to it, and administration about it.

throughout your] That is, in the succession of future times, untill Christ the substance of these Ceremoniall shadowes doe appeare.

V. 12. *Their number*] Heb. *them that are to be numbered.*

give a ransome] Or, redemption: by way of acknowledgement that his life is forfeited to God by sinnes, which is in Gods power to take away at his pleasure; and that man holds it of meere courtesie from him. This is held by some to be a figure of the redemption of the soule by Christ, 1 Tit.2.6. And for want of this ransome at the summing or numbering of the people (in Davids time) it is thought by Josephus, Antiq. lib.7. cap.10. that he was cut short of his number threescore and ten thousand, 2 Sam. 24. forgetting the commandement of Moses, in this behalfe, which was to be payd partly as a tribute, whereby the Divine Soveraigntie is acknowledged; and partly for building of the Tabernacle; which tribute might either continue for the repaire and charge of the Tabernacle; or if intermitted, be renewed againe as occasion did require. See 2 Chron. 24.6.

for his soule] That is, for his life.

that there be no plague] That is, that by fayling of so easie price for so great cause upon Gods command he be not provoked to plague the people.

V.13. *halfe a shekell*] Neh.10. 32.The rate is the third part of a shekell, but here is required more, because the worke is extraordinary.

halfe a shekell of silver] That is, about fifteene pence, making the proportion according to our Coyne. See Annot. on Gen. 23.16. The shekell of gold was of the same weight; but of farre greater value, according to the preeminence of the one metall above the other. See after of the gerah, vers.13.

V. 13. *after the shekell of the sanctuary*] That is (as some take it) double to the common shekell; but it is more likely to be exactly so much, according to the Standard kept in the Sanctuary, a full shekell no lesse then the just weight of it. See Ezek.45.vers.10,11,12.

Gerah] What that is, is easily knowne by the shekell; for it is the twentieth part of it; that is, a three halfepence: so that the shekell is two shillings six pence.

offering to the Lord] For the maintenance of the Tabernacle, and his servants and services in it.

V. 14. *from twenty yeares old*] Because such were fit for imployment, both for warre and peace, and commonly able (out of their gettings) to pay that proportion: neither women nor children came into the reckoning, because they were sorted to their parents, if in their minoritie; and the women accounted with their husbands, if they were married.

V. 15. *the rich*] The rich and poore in this particular are both of one price, because in spirituall things they are equall; and therefore the ir fare was alike at the Paschall Supper; as under the Gospel, he that at home hath most varietie of dishes, hath but the same proportion of Bread and Wine with the poorest in the Supper of the Lord; for their soules are equall, and the price paid for their ransome equall; and therefore was one rate appointed to both, that the rich might be the lesse disposed to despise the poore; and that the number of the people might be kept in memory, by the summe of money contributed by them: this contribution was annuall, as some Iewish Histories shew; but others conceive, it was but occasionall, as there was cause to call the people unto it.

V. 16. *for the service*] Which (in regard of the fabrick, furniture of the Sanctuary, and the Priests and Levites maintenance who were to administer in it) was very costly.

memoriall unto] That the people may be admonished of the Lords favor, in the remembrance of them; and of his readinesse to use all beneficence to them, if they continue in obedience to him.

V. 18. *Laver*] This Laver of brasse was placed betwixt the Sanctuary, and the Altar of burnt-sacrifice; that the Priests might wash themselves with more privacie.

V. 19. *shall wash*] When they went into the Tent of the Congregation, and when they came neere unto the Altar, they washed, Exod. 40. 32. Signifying that he that cometh unto God, must be washed from all sinne and corruption, Esa.52.11. Heb.10.22. Psal.26.6. And in the same Laver, were the Priests to wash the parts of the sacrifice before they were burned, because they were Types of the most cleane and cleansing sacrifice Christ Jesus.

thereat] He saith not, therein; for they washed with the water which flowed out at the cocke or pipe of the Laver as at a Cisterne.

and feet] Hence some collect, that the Priests were barefoot, when they ministred in the Tabernacle, and because (being the place of Gods peculiar presence) it was holy ground. See Exod. 3. 5.

V. 20. *that they die not*] To disobey God, though but in outward ceremonies, deserveth death. See Exod.12.15. & v.33. of this Chap. & vers.38.

V. 21. *a Statute for ever*] See Annot. on Chap.12.14.

V. 23. *principall spices*] For the composition of the holy oyntment.

pure myrrhe] Hebr. *myrrhe of libertie.* That droppeth freely, that is the best which droppeth first most freely, for that is the purest and freest from dregs. Myrrhe is a sweet gumme, that issueth out of the Myrrhe tree, the fatter and moister part, and was used for the composition of this oyntment, highly praised and preferred before others, and none before it; thence is it so often mentioned (in the Song of Solomon) as a figure of the fragrant graces, and sweet and mutuall acceptance betwixt Christ and his Church.

Cinnamon] A sweet barke of a plant growing in Ethiopia, a low plant growing not above five cubits high, above the ground.

Calamus] A kinde of reed; used in powders and odours, it is very sweet, and giveth a very pleasant sent afarre off; it groweth in Arabia, India, and Syria, Plin. hist. lib. 20. cap. 22. See also Theophrast. hist. of plants, lib. 9. cap. 7. & Dioscorid. lib. 1. cap. 17.

V. 24. *Cassia*] Another kinde of Reed, or Cane, and very sweet also, as the former, called also a Canell, it is a shrub growing to the height of three cubits, and of three colours: for when it cometh up first, (for a foot from the root) it is white, then halfe a foot higher it waxeth red; but as it riseth further, it is blackish, and this part is held the best, and so the next to it is a degree lower; but the white is of no regard, and therefore they never cut the twigs or branches neere the root: the newest and freshest Cassia is best and of most delicate smell, Plin. hist. lib. 12. cap.19.

him] See Annot. on Chap.29.24.

V. 26. *the Tabernacle*] That is, all things which appertaine unto the Tabernacle. Thereby to set them apart for Gods service.

V. 29. *that they may * be most holy*] This expression in proprietie of speech belongeth to the holy of holies, and to the most holy things there placed; yet to keep off all from contempt of them, or profane usurpation upon them, they are all sometimes called most holy; because appropriated to the most holy service of the most holy God.

* Vers. 36.

whatsoever toucheth] As some think, the word (*whatsoever*) is not to be taken really, but personally, for whosoever; and so the meaning is, that none but a consecrated person must touch the holy things of the Tabernacle: not that whosoever, or whatsoever touched them became thereby presently hallowed, for it was a capitall presumption in Uzzah to touch the Arke, and he dyed for it, 2 Sam.6.6. And the Prophet Haggai sheweth, that there may be a touching of unholy things by things holy, which yet may remaine as unholy as before, Haggai 2. 12. Therefore the proposition must be limited to the matter in hand; that is, to the service of the Sanctuary: and so whatsoever is brought thither as an oblation, if it touch any of the hallowed things of the Tabernacle, being brought to be applyed to the service of God, it becometh so appropriate thereto, that it cannot be imployed otherwise without profanation.

V. 31. *unto me*] In the Hebrew tongue the words [*unto me*] are oft-times redundant, that is, so used, that the sense is sufficient and perfect without them; as if it were said, it shall be holy; which may be meant with respect to the people, who were to account it an holy oyntment, so as neither in the making nor application of it to profane it. Or, it might be said to be holy unto God, because it was ordained by God, with especiall reference to his service in the Sanctuary.

V. 32. *upon mans flesh*] This holy oyntment was not to be applyed to any profane or civill use by any, but to be appropriate to the sonnes of Aaron; and (as some thinke) to the high Priestly onely, from Levit.21. 10. And though Kings were anoynted also, 1 Kings 19. 15, 16. yet it might be with other oyle and not with this; and albeit Zadok the High-priest anoynted Salomon, 1 King.1. 39. yet might he use oyntment of another kind from this of the High-priests; or if he used this, as it is probable he did; that was done by especiall appointment of God, as an exception from his generall rule; and the exception is, as some make it, that this holy oyntment was to be used on-

ly, when there was a King chosen of a new stocke or race, or upon some notable alteration in the succession; for which they quote, Psal. 89. 20. concerning Davids anointing, and 1 King. 1.39. concerning Salomons.

V. 33. *any like unto it*] The Lord requires pietie with proprietie, without counterfeiting or communitie. See Ezek.44.2.

upon a stranger] See Annot. on Chap.29.33.

V. 34. *Stacte*] The word in the Originall signifieth *a drop*, some take it for balme: Plinie saith, it is the pure drop, or sweat of the Myrtle tree, Plin. lib. 12. cap. 15. It is generally conceived to be a sweet gum hard enough to be beaten into powder; for so the making of the perfume required, vers. 36.

Onycha] As most agree, is a sweet kinde of shell, white, like unto a mans nayle, found in the Indian Lakes, where shell-fishes feed of Spikenard. Of this Onycha, see Diascorid. lib.2. cap. 8.

Galbanum] A Syrian gum, as Diascorid. saith, lib.3. cap.81. This Galbanum which is now in use with us, and frequent in Apothecaries shops, is a thing of no good or sweet sent, and like of that kinde, which as Plinie writeth, by the strength, rather then the sweetnesse of it, recovereth them that are cast down by the falling sickenesse, swoonings, or trances, Plin. lib. 14. cap. 5. It groweth much in the Mountain Amanus in Syria, lib. 12.25. This was of another kinde, or might be so tempered with the other ingredients, as to make a pleasing perfume of it.

pure] That is, without dregs, or any corrupt adherence of any other thing.

V. 35. *holy*] Prescribed by God, and to be applyed by the Priests to an holy use; it is for incense, and perfume to be sent up to God in the Sanctuary.

V. 36. *where I will meet*] See Annot. on vers.6.

V. 37. *unto thee*] That is, thou shalt so both esteeme it, and apply it.

holy for the LORD] Only dedicate to the use of the Lords Tabernacle.

V. 38. *cut off*] If he offend in contempt of the Lords holy Ordinance, his cutting off may be by Divine Judgement, a cutting off by a doubled death, both of the body, and soule; if repentance prevent not. See Annot. on vers. 20.

CHAP. XXXI.

Vers. 2. *Called by name: Bezaleel*] The Israelites in Egypt were not bred and brought up in any ingenuous Arts, but in base drudgery, like slaves; they were therefore much unfit to take in hand so curious a piece of worke as the Tabernacle, and the appurtenances to it. But that defect is recompenced with great advantage, by Divine inspiration, whereby Bezaleel and Aholiab were indowed with wisdome, to devise and act with dexteritie to make most curious works.

of Hur] This Hur it is like was the same who is mentioned, Chap.17. 14. & 24. 14. the sonne of Caleb, the sonne of Hezron, 1 Chron. 2. 18. There was another Caleb, the sonne of Jephunneh, who with Joshua, was one of the faithfull searchers and reporters of the Land of Canaan; and incouraged the people to attempt the Conquest of it; when the other Spies had discouraged them with report of terrible untruths, both concerning the Land it selfe, and the inhabitants, Numb. 14.6,7.

V. 3. *Spirit of God*] God speaks of himselfe, both in the first and third Person, and it is as if he had said, *with my Spirit.*

workmanship] Not only that knowledge which is Divine is from God, but that which is humane, even the skill of Husbandry also, Isa.28.26. And though Handy-crafts be acquired by naturall understanding, and voluntary industry; yet they may be infused by God, and improved by him to a miraculous proficiency; and therefore Gods blessing in such things is to be intreated before-hand, and thankfully acknowledged afterwards.

V. 6. * *wise hearted*] Such as had indowments in an inferiour degree to those of Bezaleel and Aholiab, (who were to these Master-workmen) to be their ministeriall Assistants.

* Chap.35.10. & Chap.36.1.

V. 7. *furniture*] Hebr. *vessels.*

V. 8. *pure Candlesticks*] Made of pure gold, beaten out of one peece, and curiously kept by the care of the Priests.

V. 10. *and the cloaths*] The sonnes of Cohath were to carry the holy Utensils, or furniture of the Tabernacle, when it was removed, but they might not touch them upon paine of death, untill Aaron and his sons had covered them with clothes made for that purpose, Numb.4.12.15.

Death

V. 13. *Verily my Sabbaths*] Or, *notwithstanding*; as the Geneva hath it: or, *nevertheless*, as others read. Though these works may appertaine to the solemnitie of my service, and I would not have them put off, yet I will not require such hast in them, as to suffer my Sabbaths to be violated for them.

for it is a signe] Because by the solemne observation of the Sabbath, as hallowed and sanctified by God for an holy and thankfull memoriall of the creation; they professed themselves Gods people in especiall manner, though the reason were generall, and concerned all men, as much as them, and God in calling them to an holy communion with him in the celebration of the Sabbath; (whereby as they glorifie him, so he sanctifieth them;) it will not follow, as some thence inferre, that the Sabbath is a mutable ceremony, because it is called a signe; for so is the Rain-bow, which yet shall last to the worlds end, as a signe or token of Gods Covenant, not to destroy the world as he did before; nor is it now abolished, because it was made with the Jewes in the Old Testament: for the reason reacheth also unto Christians, for he is the Lord that sanctifieth them, as well as the Jewes, and we are to remember his creation of the world and rest as much as they, which he urgeth, vers. 17. And if it be taken for a distinctive signe, so is the holy observation of the Sabbath unto Christians, whereby they are manifestly discerned from the prophane, who for the most part are careless of the Sabbath.

that doth sanctifie you] That is consecrate you unto my selfe, for my holy service and worship, and give you grace to hallow my Sabbaths, and to walke in holinesse of life, for example and imitation unto others.

V. 14. *keepe the Sabbath*] *God repeateth this.* God so presseth the observation of the Sabbath, in this Chapter and elsewhere (as Exod.20.8. Deut.5.12. Isa. 58. 13,14. Jer. 17. 21, 22. Ezek. 20. 12.) because the Sabbath is to the rest of the commandements, (as the border about Mount Sinai) to preserve them from violation; for whosoever maketh a conscience to keep the Sabbath, will make a conscience of the rest: and accordingly on the contrary, mens breaking out into manifold transgressions of the Law are called and complained of by the name of violation or profanation of the Sabbath, vers.14. which sometimes was punished with death by the Magistrate, Numb. 15. or (if the Magistrate neglect his dutie) by Divine Justice.

V. 16. *perpetuall Covenant*] For the worke of creation must be kept in minde by an holy memoriall, even to the worlds dissolution, and in every age, God must have an holy tribute of time for his solemn service, and that in the proportion of one to sixe: and this is of great use, not only for Gods glory, but for mans salvation.

V. 17. * *in sixe dayes.*] *Gen.31.and Chap.2.2.

rested] *From creating any more kinds of creatures*; but for individuall soules, he createth them still; and in works of preservation his providence still worketh, Joh. 5.17.

refreshed] Not that God was weary by his worke, though in a figurative sense he sometimes assumes a wearinesse unto himselfe, as Esa.43.24. but that we might be more apprehensive of his rest, for our imitation; the phrase is fitted to our condition, as many others of like kinde; and in the next verse, God is said to have a finger, whereas indeed, he is a spirit, and hath neither humane parts nor passions. See Annot. on Gen. 6.6. & Annot. 2. on the 18. verse of this Chapter.

V. 18. *Testimony*] The Tables of the Law, whereby he declared his will to his people. See Annot. on Exod. 16.34.

* *tables of stone*] * Deut. 9. 10. They were made in probabilitie like the cover of a Booke, to open and shut: and on the one side were engraven the foure Commandements, containing mans dutie to God (commonly called the first Table.) And in the other, the sixe Commandements of mans dutie to his neighbour, called also commonly the second Table: the Tables were of stone, betokening the hardnesse of mans heart, whither from the Originall, they were to be transcribed, to make impression in such hard matter, as would require a pen of iron, Job 19. 24. and withall to note the durablenesse of that Law, which was therein ingraven. And it is like also, the first Tables were Gods owne worke, both for matter and forme: for the stony Tables were of his making, and the words in them of his own engraving. Chap. 32. vers. 16. Deut. 4. vers. 13. & 9. 10. And when Moses in a pang of zealous indignation against the peoples Idolatry, had thrown them down and broken them, Chap. 32. vers. 19. hee was commanded after that to make up the breach, by hewing two Tables of stone like unto the first; yet the Lord himselfe was the Scribe: he made the Writing as at the first, and graved on the Tables the same words, Exod. 34. 1. Deut. 10. 1. But it seemeth, Exod. 34.27. that Moses wrote, for there the Lord saith unto him: *Write thou these words: for after the tenour of these words, I have made a Covenant with thee, and with Israel.* And in the next verse, the words are: *And he was there with the LORD (forty dayes, and forty nights: he did neither eat bread, nor drinke water:) and he wrote upon the Tables the words of the Covenant, the ten Commandements.* Answer. First, it is plaine (by sundry fore-cited places) that the Lord (and not Moses) wrote on the Tables, both those of the first and second making. Secondly, for this place (it being somewhat obscure) it is to be expounded by such as are cleare, even those fore-cited, and so taking that clause of Moses his fasting by way of parenthesis, the word [He] may be referred to the Lord, not to Moses. Thirdly, for

Moses

Cap. 31. v. 13. Verily] Jun. Verumtamen. Heb. אַךְ Sed, tantum. Dutch, Compare this with Exod. 16. 22, 23 —

Moses his writing, it is not to be limited to the ten Commandements, on the Tables of Stone; but to be extended to the whole Law, whereof he was to have a written Copy, for the better information both of the Priests and people, Deut. 4. 14. For those Tables of Stone, were laid up in the Arke, by Gods especiall appointment, Deut. 10. 2. And the Arke was in the Holy of Holies; where neither the inferiour Priests, nor the people might come: therefore it was necessary there should be written Copies for more generall instruction, and that it was so, is plaine by the 17. of Deuteronomy, where the King is commanded to write him a Copie of the Law in a Booke out of that which is before the Priests, and Levites. Deut. 17.18. The Priests and Levites then had a Copy, and that Copy was according to the writing by God commanded to Moses, Exod. 34.27.

finger of God] That is, by the power, or Spirit of God, as appeareth by Matth. 12.28. Luk. 11.20. compared: for (in a literall sense) God hath neither finger, nor hand, nor flesh, nor bloud, as we have: for he is a pure Spirit, without any parts or composition at all. But the Holy Ghost in such expressions ascribing unto God a finger and other parts; as also anger, and hate, and repentance, refreshing, and other humane affections, and passions; therein cometh downe to mans carnall capacity, for his better instruction; which otherwise would not be apprehensive enough of what he would have imparted to man; which (for this particular) is that this writing was made without any humaine ministery, and by an operation meerely divine.

CHAP. XXXII.

Vers. 1. *Delayed to come downe*] Staying with God in the Mount fourty dayes, and fourty nights, Chap. 34. vers. 28.

unto Aaron] Or, *against Aaron.*

* *Up, make us*] Their speech is as absurd as impious; for how could they be Gods, that were of mans making? how comparable to that God, who (by the ministery of Moses) had miraculously brought them out of the house of bondage? if they had not lived too long among grosse Idolaters, and learned, and liked somewhat of their Idolatrous Discipline; they could never have beene so grosse in their understandings, so ungratefull to God and Moses; as to take this occasion to renounce them both; especially Moses remaining in that Mount, from whence they had heard the Law against Idolatry, as well as against other sinnes, so dreadfully set forth, Exod. 19.16. & Chap. 20. 18,19. But this sheweth mans proneneſse to Idolatry, and the great danger in conversing with Idolaters.

* Act. 7. vers. 40.

gods] Gods for God, for one being made, they desired no more; whereby they meant some visible representation of God to be carried before them: for it is too mad a conceit, to think that the figure of a Calfe was that God, which brought them out of the Land of Egypt; yet such a madnesse might be a part of Gods curse upon some of them, for such a sinne as we finde, Job 24.13. viz. *rebelling against the light*, whereby they might become vaine in their imaginations, having their fooliſh heart darkened, Rom. 1.22. and *professing themselves to be wise*, they might not onely *become fooliſh* (as the Apostle saith in the next verse) but meere mad men: for to such Idolaters as these belongeth that of the Prophet, *they are mad upon their idols*, Jer. 50. 38.

goe before us] They had the pillar of the cloud; but because Moses being in the Mount, it stood still, they would have a stirring God, that might presently lead them onward whither they would goe.

as for this Moses] After so many miracles wrought by the ministery of Moses, they spake of him thus, with contempt, whom (on this side Idolatry) they could not reverence too much.

what is become of] How necessary is it that such as have the charge of the people, should attend on their charge: when upon a little absence, the people take occasion to commit so great a sinne? yet he had warrant for his absence, though that were no warrant for so grosse a wickednesse.

V. 2. *the golden earings*] Aaron had some cause to hope that they did not so doate upon an Idol, as to buy it at so dear a price, as their precious jewels, to marre them for the making of it.

V. 3. * *breake off the golden*] If he thought so well of them, it was more of his charitie then of their goodnesse; for they gave many both eare and eye-witnesses, of their witlesse fancies, and wicked wils, to set up Idolatry what ever it cost them; wherein they shewed not onely their fondnesse to the Idol, but their ungratitude to God; for by his favour they were furnished with those jewels, Exod. 3.21,22. which now they turne to his great dishonour.

* Ezek. 16.17.

V. 4. *molten calfe*] The Egyptians were great Merchants of Idolatry, from whom the Israelites retailed in that ungodly trade; for they set up a calf, while the Egyptians worshipped Kine and Oxen. It is not unlike but there passed more words betwixt Aaron and the people, before it came to the making of this Idoll; and that they themselves made choyce of it, (though we finde it not exprest) els Aaron (doubtlesse) would rather have set before them a Cherub, or Cherubims, rather then a Calfe; *though* some Papists, as Franciscus Moncæus fondly saith, the figure of the Cherubims was after the figure of a Calfe.

these be thy Gods] It was but one, and so it is named, Neh. 9. 18. yet called Gods, (in the Plurall Number) as God himselfe is sometimes pleased, to be called (though he be but one) as Gen. 20.13. & 35.7. especially, Josh. 24.19. where it is said, he is an holy God: the words for God and holy, are both of the Plurall number.

which brought thee] By this it appeareth that some of them (at least) did meane to worship the true God in this false manner; though the grosser sort (like the blinde Egyptians) might haply commit downe-right Idolatry to this senseleſse Idoll.

V. 5. *when Aaron saw*] When Aaron saw their mindes were so madly set upon this Idol; he fearing their fury, went on according to their wilfull wickednesse; vers. 22. built an Altar, &c.

an Altar] If the Calfe betoken a God, it must have an Altar for sacrifice, and a set time for solemne service.

to morrow] Sooner it could not be, with warning to the people before-hand: this haste was from their furious zeale, els it is like, Aaron would have used delayes, that Moses might have come to prevent further mischiefe.

to the Lord] Or, *for the Lord.* The people used the word *Elohim*, when they called upon Aaron to make them Gods, vers. 1. (which is applied not onely to God, but to others besides him) but Aaron useth the Name *Jehovah*, (which is peculiar to the true God) it may be, to divert them from the worke of mans hands, to the maker of man, God himselfe.

V. 6. * *sate down to eate*] Making a feast as part of the peace-offerings, offered up to the brutish Idol by sottish Idolaters.

* 1 Cor. 10.7.

rose up to play] Making merry by singing, vers. 18. and by dancing, vers. 19.

V. 7. * *Get thee downe*] * Deut. 9.12.

thy people] Thine now, rather then mine, since they have so presumptuously and impiously sinned against me: yet they were Moses people, as their Successors were Queene Esthers people, Esther 7.4. by cognation with him, and subordination to him: so by this appropriation, he is put in minde to make haste to them, Deut. 9.12. and to doe his best to make them apprehensive of their high contempt of God; and penitent for it.

V. 8. *turned aside quickly*] For it was not long before this that they promised their obedience to all Gods commands; among which one was against worshipping of Images. See Exod. 19.8. & Chap. 24.7. whereby we see what necessitie we have to pray earnestly to God, to keepe us in his true obedience, and to send us good guides to that purpose.

V. 9. * *I have seene*] * Deut. 9.13.

V. 10. *Let me alone*] God sheweth that the prayers of the Godly stay his punishment; not by the prevailing of humane force above divine; but by condescending of divine grace to the desires of the godly.

* Gen. 32.26. Deut. 9.14.

* *a great nation*] That is, a multiplied off-spring shall descend from thy loines: for though God destroy a multitude of wicked persons, he can raise out of one surviving Saint a Nation and Church unto himselfe; yea of stones, children unto Abraham, Matth. 3.9.

* Deut. 9.14.

V. 11. * *Moses besought*] * Psal. 106.23.

why doth thy wrath] Moses knew cause enough why God should be wroth with them; but he useth the forme of a question, to put an emphasis upon his Petition; for so it is in effect, whatsoever be the forme: such patheticall enforcements are used sometimes by the godly, as Gen. 18. vers. 23,24,25. sometimes by the wicked, as Matth. 8. 29. compared with Luk. 8. 28.

the Lord] Heb. *the face of the Lord.*

V. 12. * *Wherefore should*] * Num. 14.13.

* *repent*] * Vers. 14. See Annot. on Gen. 6.6.

V. 13. * *Remember Abraham*] * That is, thy promise made to Abraham, Deut. 9.27.

V. 14. *repented him*] That is, without any change of his will, he sheweth a will to change his commination of ruine of the people, to a gracious acceptation of Moses his prayer; as men when they repent, make a change of their words, and actions: this sheweth how much a whole Nation may be beholding to one of Gods favourites; and how much they are bound to make much of such.

V. 15.

V. 15. *on both their sides*] The Tables (though of stone) were no bigger or heavier then Moses could carry in his hands, and the Commandements were graven (as some conceive) on the inside only, others thinke they were on both sides, so that each part (both being like a paire of Tables) had (as it is probable) their part of the Law written twice over, that is, the first Table had the foure first Commandements written on each side; and the second Table had the fixe last written twice over: once on the one side, and againe on the other (like that booke of woes, Ezek. 2. 10.) in as large and faire a Character to be read, as the space would beare.

V. 16. *the writing of God*] Gods interest in these Tables is often mentioned, to note how farre he was pleased to be employed, and ingaged in the Covenant with the people; which aggravates their sinne who brake the Covenant; especially, by such a wilfull and witlesse Idolatry as that of the golden Calfe, which is as if the wife of a most wise and glorious King, should prostitute herselfe to some base worthlesse fellow and despicable varlet.

V. 17. *a noise of warre*] By this it is evident, that Joshua was neither a party in this Idolatrous conspiracy, nor privie to the information that Moses had in the Mount; while this mischiefe was put in practise; he was absent from the people as Moses was; but not present with God in such neernesse as he, nor admitted within the cloud, where Moses had a more immediate communion with God.

V. 19. *the calfe*] That is, the Image of the Calfe, for the signe is often used for the thing signified. See Annot. on Gen. 41. 26.

and brake them] Wherein some wholly defend the act as being by Gods instinct, to signifie the breach of Covenant betwixt him and the people; and it may be so, because he reports it as an act rather of deliberation, then of passion, Deut. 9. 16, 17. and because he is no where condemned for it, as for a fault, and is commended for the meekest man that was upon the face of the earth, Numb. 12. 3. yet as (when his spirit was provoked) he spake unadvisedly with his lips, Psal. 106. 33. so being transported with zeale, (though for Gods glory) he might doe unadvisedly with his hands; and so he may be an example of mans imperfect sanctitie, which hath a mixture of Divine grace, and humane weaknesse even in the best.

V. 20. *ground it to powder*] Gold may by Art (as some have said upon their owne experience) be turned into powder: howsoever the fashion being marred by melting, and made a grosse lumpe; it was not uneasie to file or grate, or grind it to powder: or being melted, it might run thin, and become more brittle, & so made the easier to be turned into dust, as Deu. 9. 21.

strewed it upon the water] Which came from Mount Sinai, and ranne by the Camps of the Israelites: whether he strewed it upon the water all at once, or (by parts) gave to each a severall portion; is not here set down; but Deut. 9. 21. it is plain that he cast the dust of it into the brook.

made the children of Israel drinke of it] It is not said drinke of the Idol, for the words [*of it*] are in the translation, not in the Hebrew; so the drinking may be meant of the water, not of the metall, whereof the Idoll was made; whereby they might be admonished of the baseneſse, and weakneſse of their Idolatry: since the water, though weak, had overcome, and overwhelmed their upstart Idoll, and they could devoure the water. This was a liquid and cleare proofe, how foolish the people were in making of such a God, as could not defend himselfe from fire, nor file, nor water; and which by taking it (in a draught) might come forth as an excrement, whereby they might have it in more detestation, and contempt: and though the people were stiffe-necked, vers. 9. yet the Lord doubtlesse cast a terrour upon them, and so over-awed them by Moses, who had over-awed Aaron before, that they durst not resist, or refuse what Moses offered: as when the Levites set upon the rest of the people, and made a great slaughter among them, vers. 27, 28. (though they were many for one) for they were numbred up to six hundred thousand fighting men.

V. 21. *what did*] See Annot. on Gen. 20. 9.

V. 22. **set on mischiefe*] With such an heavie violence, that I being but one, against so many, could make no resistance, with successe to the cause, or safetie to my person.

* Psal. 36. 4. Pro. 4. 16.

V. 24. *there came out this Calfe*] Aaron casting the jewels into the fire, might easily marre them; but without more ado then so, he could not make a Calf out of them: but that was done (say some Jewish Writers) by Art Magick, which might be besides the intention of Aaron: but the Text is plain, vers. 4. that Aaron was faulty, in giving forme to that matter, both by casting it, or causing it; or at least permitting it to be cast into a mould, and to be polished afterward, with a graving Toole; though being not a little daunted with the zealous and courageous indignation of Moses, he was afraid to acknowledge his offence to the full: and therefore (by way of extenuation) he telleth Moses, he cast the materials into the fire, and that out of it came the Calfe; as if it had beene a matter rather of chance, then of choice: which was so farre, not onely from truth, but from probabilitie also; that if extremitie of passion had not eclypsed his reason, he would rather have freely confessed his fault, then have pleaded for himselfe, by such a frivolous excuse; in which as in the precedent act, we may perceive that the worthiest and most high Priest (that is but a man) may erre both in his owne practice, and his proposals to the people in generall.

V. 25. **naked*] As without armes being now out of Gods protection, who before was to them as compleat armour; but now they were as naked, and unarmed men among their enemies, as this verse sheweth: or their iniquitie was discovered as the deformitie of a naked man, who wanteth cloathes to cover it; their sinne being known to their open shame, Micah 1. 11. or they were naked, as stript of the chiefe ornament of their soules, that is, innocencie, as of the ornament of their bodies, their eare-rings; and naked as now laid bare for the lash of divine judgement.

* Gen. 42. 9. 2 Chron. 28. 19.

shame] Idolatry is a sinne that causeth shame, which is strongly signified by the Hebrew phrase, calling Idols by the name of *dung*, which should make us renounce them, with extreme contempt and detestation. See Deut. 7. 25, 26.

V. 26. *Who is on the Lords side*] By this he meaneth to distinguish those who were not guilty of the Idolatry, from those that were: (for all were not partakers of that abominable sin, 1 Cor. 10. 7. and of those that were, all were not guiltie in the same degree) that they might neither be slaine, which were innocent, nor that any such should side with, or assist the guilty against the execution intended; but rather separate from them.

all the sonnes of] It is probable that Aaron (the High-priest) being a sonne of Levi, had other Levites to joyne with him in setting up the golden Calfe, on whom these Levites, (who came together upon Moses Proclamation) did execution, vers. 29. But it is said, all the sonnes, &c. because the most of them were cleare from the sinne, and zealous to punish it; and that all the zealots, who assembled for this service, were Levites.

V. 27. *slay every man his*] Moses was a chiefe Magistrate, and Generall of this great Army; and so he had great power to punish hainous crimes with death: yet as in other extraordinary cases (Gen. 49. 7. Deut. 33. 9.) God turned the curse into a blessing. And though Moses prevailed for a reprieve of the people in generall; yet some, who were the forwardest in that wicked work, (for prevention of like impiety in future time) were to be made examples of terrour and caution to the rest. In this execution of the Levites, setting themselves in such an hostile opposition to all the offenders of every Tribe, (they being so many in number) there was an evidence of Gods over-awing power, and of the timorous guilt of sinne; that they did not take up Armes against them, for their owne defence: by such a divine vigour, were the people over-awed by our Saviour, when he whipped the buyers and sellers out of the Temple, Joh. 2. v. 15, 16.

V. 29. *consecrate*] To have bloudy hands, (in the cause and quarrell of God) by good warrant from him, is no defiling; but the hallowing or consecration of the person, who executes his vengeance. The word in Hebrew signifieth *fill the hands*, (for so it was at the consecration of the Priests) which in this place imports as much acceptation with God, as their consecration for the service of the Tabernacle.

every man upon his sonne, &c.] In revenging indignitie and dishonour to God, we must have no respect of man, of how neere relation so ever: our zeale for him must eate up all carnall affection to our neerest kindred, Deut. 13. 6. 9. & Chap. 33. 9.

V. 30. **peradventure I shall*] Though Moses were a most gracious favourite of God, he would not take much upon him, in this Mediation: his humilitie towards God, and prudence towards men (who might have beene lesse fearefull to offend, if Moses had beene more confident of pardon) moved him, thus sparingly to speake; and indeed he might have cause to doubt of prevailing so farre, as he desired, on their behalfe, and as the event sheweth he did.

* 2 Sam. 16. 12. Amos 5. 15.

**an atonement*] Zealous execution against hainous offenders, is a good meanes of Atonement betwixt God and man; and by this Atonement, he meaneth the staying of punishment; that God being satisfied with the sacrifice of the offenders, may forbeare to bring any further plague upon the people for that offence.

* Num. 25. 48.

V. 32. *If thou wilt forgive*] The words are passionately, or modestly suspended; the sense may be made up thus: If thou wilt forgive, thy mercy shall appeare to us, and we shall be thankfull to thee for it.

blot me] That is, rather then thou shouldest be dishonoured, and blasphemed by thine enemies, for destroying thy people, as vers.

33. 11. Servant] {Exod. 24. 13. Josh. 1. 1.} word is translated [Minister]
Deut. 1-38. — wch standeth before thee —

verſ. 12. I could wiſh my name blotted out of the Book of life; that is, rather loſe my part in the life of a better world, at leaſt be cut off out of this by ſudden death: wherein he preferreth Gods glory before his owne ſafety; not wiſhing thereby the whole Doſe of damnation; (which conſiſteth not onely of eternall ſeparation from, but of eternall hatred and blaſphemy againſt him) or this great zeale might have ſome mixture of corrupt paſſion in it, which might cauſe him to ſpeake unadviſedly with his lips, Pſal.106.33.

V. 33. *Booke*] By a Book is here meant, no litterall Record, or Writing, but a figurative conformitie to the writing or recording of ones name in a Booke, (as many are) in favour, for honour or ſervice: and this may be underſtood of a temporall or eternall favour, either with limitation to this life, as that Moſes deſired rather not to live, then that all the people ſhould die that were involved in this ſinne: or with extent to the future; ſo he had rather loſe his intereſt in divine glory, then God ſhould be blaſphemed on this occaſion: both, or either of theſe he might meane by blotting out of Gods Booke; which phraſe we may underſtand by that we read, Luk. 10.20. where thoſe who are dearely beloved are ſaid to have their names written in heaven; and Dan.12.1. to be written in Gods Booke, which is called the Booke of life, Phil.4.3. Revel.22.19. on the contrary, thoſe he hateth are ſaid, not to be written there, Revel. 13.8. Pſal.69.28. or to be blotted out thence, as in the ſame place, and Revel.3.5.

V. 34. *I will viſit*] That is, if they provoke me againe to juſtice againſt them, I will remember this their iniquitie againſt me.

V. 35. * *The Lord plagued*] This is conceived by ſome, to be but a repetition of the plague, by the ſlaughter of the Levites, upon the people before mentioned: but it is more probable, that God afterwards (upon ſome new provocation) laid ſome plague upon them with remembrance of this Idolatrous tranſgreſſion.

* Verſ. 28.

they made the Calfe] *Which Aaron made*; the chiefe offenders are they, who move and urge the doing of evill, as the people did the making of the golden Calfe; not they who (for feare of danger) yeeld unto it, as Aaron did.

CHAP. XXXIII.

Verſ. 1. *Up hence*] Not from the place where Moſes was with God: for that was upon the hill where God appeared, and Canaan was not up, or on high in reſpect of that; but it is meant of the place, where Moſes and the people were together before, and where they were to meete againe, when he came downe from the Mount; and he and they are thence bidden to goe up, becauſe the Land of Canaan was compaſſed with hils; ſo they that entered into it muſt paſſe up by the hils.

* *unto thy ſeed*] * Gen.12.7.

V. 2. * *An Angel*] Notwithſtanding their provocation of him, (recorded in the precedent Chapter) he will continue unto them a conducting Angel, with the pillar of fire, and cloud, though he withdraw ſome evidences of his former favour to them. * Chap.23.23. & 32.34. Deut.7.21. Joſh.24.11. This Angel ſome conceive to be a created Angel, and if ſo, they are degraded from the dignitie they had before, when the Sonne of God was their Angel conducter, Chap.23. &c.

Canaanite] See the third Annot. on Gen.13.verſ.7.

V. 3. *floweth*] See Annot. on Exod.3.8.

I will not goe] That is, I will not in ſuch familiar manner, nor with ſuch eſpeciall evidences of grace and glory, ſhew my ſelfe thy Patron, and protector, as I have done; meaning this, rather in reſpect of the people, then of Moſes; for he was offended with them, not with him; and from this diſpleaſure it may be, proceeded the placing of the Tabernacle not in the midſt of the Tribes as before, but without the Camp, verſ.7.

* *ſtiffe necked*] That will not willingly bend or yeeld the neck to any yoake.

* Chap.32.9. Deut.9.13.

leſt I conſume thee] For if I ſhould be as gracious unto thee, as I have beene, and thou prove as ſtiffe-necked as thou haſt done; I ſhould be provoked to conſume thee; for offences are aggravated by precedent favours, as Amos 3.13,14.

V. 4. *no man did put on*] Such as they had from the Egyptians, or took in ſpoyle from Amalekites, or any other that might ſerve to ſet them out in a glorious and cheerfull manner, being ſad and deſerted for the heavy tydings they had heard from God.

V. 5. *into the midſt of*] God threatens them, verſ. 3. that he will not goe up in the midſt of the people; here he threatens, *I will come up into the midſt of thee*: by the former he denieth his gracious preſence (in the Tabernacle, which was placed in the midſt of the Tents) for which Moſes intreateth the Lord, verſ.13. and after the worſhiping of the golden Calfe, removed quite out of the Campe, ver.7. but here he threateneth, that he will come among them with a vengeance, and ſuddenly conſume them, if their repentance prevent not their perdition.

and conſume thee] This Commination is propoſed, not as a peremptory denunciation of vengeance; but with an implicite condition of pardon to the penitent; and ſo it is ſet downe as a motive and preparation to repentance: and if ſo it prevaile, it may be a meanes of their preſervation: if not, they muſt expect this Commination to take effect.

* *Put off thine ornaments*] It it not fit that men ſhould pleaſe themſelves in outward pompe and adorning of their bodies, when God ſheweth himſelfe diſpleaſed with them.

* Verſ.4.6. 2 Sam.12.20. & Chap.19.24. Dan.10.3.

that I may know] That either I may ſhew mercy, if thou repent; or els puniſh, if thou perſiſt in thy ſinne; and that I may proportion my dealing with thee thereafter, as thou ſheweſt thy ſelfe to deſerve at my hands.

V. 7. *the Tabernacle*] Not that whoſe deſcription is ſet down, Chap 26. for that was not yet made, Chap.35. & Chap. 40. but ſome principall Tent, whether Moſes his owne, or what els, is not ſet downe: ſee Annot. on verſ.3. which might ſerve either for exerciſe of Religion, or for meetings for Civill matters.

of the congregation] So called, becauſe the people gathered together, or aſſembled at the Tabernacle, the place of publique worſhip, and of Oraculous direction. Or at leaſt came out and ſtood at the doore of their Tents, verſ 8.10. looking toward the Tabernacle (covered with the cloud) whither Moſes went to mediate betwixt the Lord and his people.

V. 8. *roſe up and ſtood*] The people were much affected with Moſes meſſage which he brought from God, which drew their eyes after him, and the more becauſe of the Tabernacles removall from the former to another place; but moſt of all becauſe of the coming down of the cloudy pillar, and Gods communing with Moſes at the doore of the Tabernacle; they the while ſtanding at their owne Tent doores, as unworthy to make any nearer approaches towards the place where God and Moſes met together.

V. 11. * *face to face*] Not that God hath a face or any ſuch parts as man hath, as hath beene noted on Chap.31. verſ. laſt; nor that Moſes could have a view of the eſſence of God, which is inviſible; but that he was pleaſed to ſpeake to him more familiarly, and more plainly then with others, and as one man ſhould ſpeake with another face to face, or mouth to mouth, Numb.12.8. Or beſides other more uſuall apparitions, as of the cloud and pillar of fire, he might conferre with him in humane ſhape, as he did with Abraham, Gen.18.

* Gen.32.30. Deut.34.10.

a young man] He is thought to be at this time about 46. years of age; or (as ſome reckon) fiftie, and ſuch in thoſe dayes were called young men, or youths; ſometimes boyes (as ſome render the word) by ſuch as were much their ancients, eſpecially if as yet they had no wives, (as Joſhua had not) and becauſe the younger ſort did uſually waite upon the elder; therefore waiters, young or old, were called by the name of young men or boyes; as becauſe Eunuchs were Court-officers, Court officers were called Eunuchs, though they were perfect men.

departed not] As being keeper of the Tabernacle in Moſes his abſence, and exerciſed there as his devotion and condition did require.

V. 12. *ſend with me*] God had ſaid, verſ. 2. he would ſend an Angel or Meſſenger before: here Moſes is inquiſitive who he was? and ſeems to be troubled that yet God had not revealed him unto him; eſpecially ſince God tooke ſuch particular notice of him, and profeſſed peculiar favour to him; and ſince the cloudy pillar did not now guide them, nor God appeare in the midſt of them, as formerly he had done.

by thy name] In the Scripture phraſe Gods favour to men is expreſſed by knowing of them, and their waies, as Pſal.1.6. as on the contrary, his diſpleaſure is ſignified, by not knowing them, as Matth.7.23. and knowing by name, implieth more acquaintance then by face, or ſight: for many know others ſo, whoſe name they know not; or cannot readily call to minde: and it is yet a further note of Gods favour to Moſes, that he was pleaſed to take eſpeciall notice of his name; and in his name to keep a memorandum of his tender care and compaſſion to Moſes, in his deliverance from drowning, when he was drawne out of the water, which his name Moſes ſignifieth.

V. 13. *thy way that*] Now God had altered his courſe in the guidance of his people, he deſires to know what way, or in what manner he meant to deale with himſelfe and the people: he prayeth that God would graciouſly conduct his people, as he had done, and that he might know he did ſo, by ſome undoubted evidence that he was preſent with him, and that he would ſhew himſelfe propitious to him, and to the people committed to his conduct.

grace in thy ſight] Theſe words are twice repeated in this verſe,

verse, besides once more at the 16. verse: first, as an inducement to Gods further direction of Moses in the guidance of his people: secondly, as an effect of that favour, whereby it may appeare, he was accepted with God, and gracious in his sight.

that I may know thee] That I may experimentally prove how good thou art to thy people, who diligently secke after thee, and desire sincerely to serve thee.

V. 14. *give thee rest*] Not from journeying and labour; for yet the people were to be led on further by him, but from trouble of minde; so that amidst outward troubles and assaults of enemies, he should enjoy a tranquillitie of minde, in resting and reposing himselfe quietly in the confidence of Gods power and favour.

V. 15. *if thou goe not*] Moses had set his heart so affectionately on Gods presence, and was so prepared to presse his request unto him for it; that though God had granted what he had asked, he could not forbeare what he had before conceived to that purpose, which is set downe in this and the next verse.

V. 16. *separated*] That is, distinguished from other people, by thy benevolence to us, and thy giving us preeminence over them.

V. 17. *I will doe this thing that*] How gracious a favourite was Moses with God, how powerfull and profitable an Advocate for the people; when God is so ready to grant what he requests on their behalfe, as here (notwithstanding his threatening at the third verse) to promise not onely the conduct of his Angel, vers. 2. but a visible signe of his especiall presence among them.

V. 18. *thy glory*] Moses had found extraordinary grace with God, and he groweth more bold to advance in petition for more: and now he desireth to see, (not his essence, for that is invisible, 1 Tim. 6. 16. and Moses it is like, was not ignorant of it, but) his divine glory, as a glympse of that blessed vision of him, which God reserved for another life. It seemeth God spake with Moses by a sensible voyce, and that his presence was overshadowed with a cloud or darkenesse, so that his glory did not appeare; and therefore Moses desired the removall thereof, or that his glory might breake through it, and that he might see it, so farre as his condition of mortalitie was capable of it.

V. 19. *my goodnesse to passe*] Moses makes his demand of Gods glory, and he answereth him by his mention of his goodnesse; whereby he promiseth, that so much as is good and profitable for him to know, he will reveale unto him: Or, *I will make* (saith he) *all my goodnesse to passe by:* that is, I my selfe will passe before thee, and with my selfe all my goodnesse, and glory; but that is too much for thee to comprehend: it shall therefore passe, not stay for thee to gaze upon; passe before thee, that thou maist see a shadow of it behinde: and because in this state of defiled infirmitie and mortalitie, thou canst by the eye of sense discerne but little of mine excellencie, (whether for my goodnesse or glory) I will helpe the dimnesse of thy sight, by instruction of thine eare; and will proclaime my Name and Nature.

proclaime the Name] The Lord himselfe will utter his owne Name, & wil make mention of his Attributes: as Ch. 34. 5, 6, 7.

I will be gracious to whom I will] Among his Attributes his mercy is most glorious; and his mercy is the more glorious, in that he freely conferreth, and bestoweth it on whom he will, without any merit in any; and therefore it should passe without murmuring in all; for God is a most free Agent, and cannot come under any account for what he doth, or doth not. See Rom. 9. from vers. 16. to 23.

V. 20. *not see my face*] That is, thou canst not see me as I am, in my spirituall Majestie, which is altogether invisible; nor canst thou beare the brightnesse of that glorious apparition which accompanieth my presence, though I have talked with thee familiarly, as one friend doth with another, when they speake face to face. See the first Annot. on vers. 11.

No man see me and live] For my glory (if I should manifest it to the full) is too much for mans infirmity to apprehend, and it would astonish him so, as to make him as a dead man: see Revel. 1. 16, 17. Or if a man would see God, he must dye, and then he shall see (as it were) face to face, and know as he is knowne, 1 Cor. 13. 12. See the third Annot. on Gen. 32. 30. & on Exod. 24. 10. yet the very essence of God is still invisible.

V. 22. *with my hand*] Of Gods hand we must conceive as of his face: see Annot. on Vers. 11. and of his finger, Annot. on Chap. 31. vers. 18. God hid his glory from Moses his eyes, as if an hand had beene spread over his face to cover them.

V. 23. *my back-parts*] That is, when mine invisible glory is passed by, (wherein my Majesty most shineth, as beauty on the face) thou shalt see so much of my glory coming after it, as will be enough both for thy discerning, and for thy desire: and if God appeared in an humane shape at this time (as some conceive) he might see him behind as in the shadow, who in the brightnesse which went before, was too glorious an object for the eyes of any meere mortall man.

CHAP. XXXIIII.

Vers. 1. *Hew thee*] The former Tables were wholly of Gods framing, both for the matter, and the form; for God himselfe made ready the stony Tables to receive the writing; but here Moses prepared the Tables, and God wrote upon them, (as at the first) whereby he graciously received the people into favour again, restored them unto their precedent condition; yet this difference might mind them of their former miscarriage, which occasioned the breach of the former worke, which God immediately made; but now refused to repaire, renue, or to make wholly, as before. See Annot. on Chap. 31. 18.

like unto] God is constant to his Law, and so should his people be; neither taking upon them in any sort to alter it, nor by change of times or occasions, to hold themselves discharged from obedience unto it.

which thou brakest] God doth only mention, not blame the breaking of the Tables by Moses; whence may be collected, either that Moses did not amisse therein, or that God accepted of his zeale, and pardoned his errour. Here is no mention made of making of an Arke, wherein to lay the Tables; but it seemes God gave that in charge to Moses, at the same time, Deut. 10 1. to make an Arke of wood which served for that purpose, untill that more curious and glorious Arke was made, which was the principall furniture of the Tabernacle.

V. 3. *not feed before*] That which is said of the flocks and herds, was not for their sakes, who neither desire the sight of Divine secrets, nor could they sinne whatsoever they did; but it was to breed more reverence in the people, and to keep in their curiositie, and presumption in prying into what God would not have them know, whereto the proud corruption of their nature did too much prompt them. See 1 Sam. 6. 19.

V. 4. *Mount Sinai*] See the next Annot.

V. 5. *there*] This and the two next verses seeme to belong to Gods speaking to Moses, in the hollow cliffe of the rocke, mentioned in the former Chapter vers. 22, 23. though in the 2. & 4. verses, it seemeth God and Moses were upon the Mount when these words were spoken, and yet there also might these words, vers. 5, 6, 7. be uttered by God to Moses: for as he wrote the same words in the Tables, vers. 1. which he had written before; so he might repeat againe, what he had formerly spoken.

V. 6. *long-suffering*] Hebr. *of wide nostrils* For such as are so, doe more easily breath out the heat of their hearts and fervour of their spirits; and so are neither so vehemently angry, (for heat by restraint (as in a close oven) is more violent, then where there is vent) and are sooner appeased.

V. 7. *for thousands*] See Annot. on Exod. 20. 6.

and sinne] By so many words concerning sinne, God professeth the multitude of his mercies, as before by the number of persons; as if he had said, that he will pardon not only all sinners that soundly repent; but all sinnes of what kinds, or degrees soever, by what names or titles soever they be styled, upon mans heartie repentance, which is vertually included in the promise of pardon. See Matth. 12. 31, 32.

by no meanes] Though his mercy be much magnified, the wicked must not thereby be emboldened to offend; for he will not be so mercifull, as to restraine his justice from its proper worke on the wicked, Exod. 23. 7. & vers. 21. Josh. 24. 19. Job 10. 14. Mic. 6. 11. Nah. 1. 3. and he will be no meanes, that is, by no meanes prejudiciall to his justice, if they doe not make themselves capable of his mercy, by repentance of sinne for the time past, and reformation of life for time to come.

visiting the iniquitie] See Annot. on Exod. 20. 5.

V. 8. *bowed the head*] Though God be a Spirit, and therefore principally to be worshipped in spirit, Joh. 4. 24. yet man hath a body as well as a spirit, and he must glorifie him in both, 1 Cor. 6. 19. for both are his, and not only by right of creation, but of redemption also, as the same place of the Apostle plainly proveth.

V. 9. *I pray thee*] Moses found grace in Gods sight, and he improves all his interest in Gods favour for advantage of the peoples safetie, and prayes so much more importunately even for fortie dayes and fortie nights, as they were more ungratefull towards God, and himselfe more gracious with God; and he bends and bowes, and humbles himselfe so much the more, as they were more stiffe-necked and stout-hearted.

stiffe-necked people] God denyeth his presence, because they are a stiffe-necked people, Cha. 33. 3. but Moses desireth it upon the same ground: but for different reasons: God, because they had made themselves unworthy of such favour, and by abusing it might more provoke his anger to their own ruine; Moses desires his presence, the better to keepe them in awe and obedience, who otherwise would be like to be unruly: and therefore seeing the people are thus of nature, the Rulers have need to call upon God, that he would alwayes be present with his

Spirit

Spirit for their assistance, in resistance of their wilfull rebellions.

* *for thine inheritance*] * Psal.33.12. Zach.2.12.

V. 10. * *I make a Covenant*] That is, I renew my Covenant already made, or, I bind my selfe now to doe more then I have done; (which was as a new Covenant) this may be collected from the words following after.

* Deut.5.2.

before all thy people] They are called Moses his people, because committed to his government. See Annot. on Chap. 32. vers. 7.

marvailes, such] Both in the wildernesse, and in the land of Canaan, as the flowing of streames of water with a stroke out of the hard rock, Psal. 78. 20. blowing down strong walles with the breath of Rams hornes, Josh. 6. 20. making the Sunne and Moone stand still, Josh.10.13.

with thee] That is, with thy conduct of the people, or on thine and their behalfe.

V. 11. *Amorite*] See Annot. on Gen.34.30.

V. 12. *take heed to thy selfe*] Lest by making a league with Idolaters thou become an Idolater as they are, and so when they are cast out for their wickednesse, thou be unworthy to be received or continued in their stead.

* *make no Covenant*] * Chap.23.32. Deut.7.2.

* *snare*] Whereby thou mayst be taken with their inticements, and be made partaker of their punishments.

* Exod.23.33. & Deut.7.16. Judg. 2.3. 1 Sam. 18. 21. Psal. 106. 36.

V. 13. *destroy*] It is not enough to be no Idolaters our selves, but we must be zealous against the Idolatry of others, every man according to his interest in Gods cause, and the dutie of his place whereto God hath called him.

groves] Pleasant shady places, which they chose for their Idols.

V. 14. *whose Name*] By Name is meant God himselfe, as, The name of the God of Jacob defend thee, Psal.20. 1. So the next words (*is a jealous God*) doe shew.

Jealous] See the Annot. on Exod.20.5.

V. 15. *they goe a whoring*] The precedent words seeme to be directed to Moses alone, in the second person, now the second person is changed into the third: the meaning is, that Moses if he should make such a Covenant as a publique Governour, would include the people in the Covenant, and they by that meanes would be brought to goe a whoring after Idols; for Idolatry is spirituall whoredome, so in the 2. and 3. of Jeremie, and 16. of Ezekiel, and elsewhere; and that because there is a kinde of matrimoniall Covenant betwixt God and his people, as Hos. 2. 16. in which respect he is called a *Jealous God* in the precedent verse, and Chap.20. 5. and they that transgresse this Covenant, in turning their hearts from God to any creature of the world, are guiltie of adultery, Jam.4.4.

V. 16. * *their daughters*] * 1 King.11.2.

make thy sonnes] The weaker sexe may overcome the stronger, by temptations to Idolatry; therefore such unequall marriages are dangerous and to be declined. See Neh. 13.25.

V. 17. *no molten gods*] By this all Idolatrous representations are forbidden, as by graven images in the second Commandement: but the prohibition is here made rather by the name of a molten God; because the golden Calfe was such a one, Chap.32.4.

V. 18. *unleavened bread*] This and the other particulars, for the most part, from hence to vers. 24. are spoken of before, Chap.23. and have Annot. upon them.

* *moneth Abib*] * Chap.13.4.

V. 19. * *All that openeth*] That is, every male. * Chap.22. 29. Ezek.44.30.

V. 20. *of an Asse*] See Annot. on Exod.13.13.

Lambe] Or, *Kid.*

emptie] Without offering something.

V. 21. * *five dayes*] * Chap. 23. 12. Deut. 5. 13. Luke 13. 14.

in earing time and in harvest] Though tillage for an harvest, and harvest for mans sustenance be most necessary; yet the religious rest of the Sabbath, must not be broken for them, how much lesse for needlesse works or carnall sports?

V. 22. *of weekes*] That is, of seven weekes after the Passeover, *viz.* the Feast of Pentecost, Levit. 23.15. after 49. dayes, that is, a weeke of weekes, which is the fiftieth day.

yeares end] Hebr. *renovation of the yeare.* See Annot. on Chap. 23.16.

V. 23. * *thrice in the yeare*] * Chap.23.14.17. Deut.16.16.

V. 24. *desire thy land*] God will not only keepe others hands from spoiling thee; but will curbe the concupiscence of their hearts from desiring thy portion: because they shall have no hope, (if they attempt) to possesse it: so that thou mayst freely appeare, where he appoints thee, with assurance to finde all things in safetie at thy returne.

* Gen.35.5. Act.18.10.

V. 25. *with leaven*] See Annot. on Chap.23.15.

untill the morning] See Annot. on Chap. 12.10.

in the mothers milke] See Annot. on Chap 23.19.

V. 27. *these words*] That is, the Ceremoniall precepts, which was accordingly done, when hee wrote the Booke of Exodus: but for the words of the Morall Law, God wrote them himselfe twice over, vers. 2. See the second Annot. on vers. 28. of this Chapter.

V. 28. *fortie dayes*, &c.] This remaining in the Mount was another fortie dayes from the former, Chap.24. 18. This miracle was to confirme the authoritie of the Law: and the like is observed of our Saviour before his publication of the Gospell, who fasted also fortie dayes and fortie nights, which both being miraculous, are no more to be followed by men then other miracles are. See Annot. on Exod.24.18.

he wrote] Some thinke God wrote the first writing, and Moses the second, which God seemes to command him, vers. 27. But see two Annot. on Chap.31. vers.18.

V. 29. *Moses wist not*] That is, knew not; for no man can see his own face but in a looking-glasse: or if he had seene it, it would seeme nothing to that glory which he saw of God when he passed by.

face shone] Moses desired to see Gods glory, Chap. 33. 18. Now he himselfe hath by the reflexe of the Divine splendour so much glory upon him, that others for feare, dare not looke upon him; how should he then, or any one else be able to comprehend the glory of the Divine Majestie, while he is in a condition of humane frailtie? Yet this makes for the honour of the Law, 2 Cor. 3. 7, 8. and for the honour of Moses who brought it to the people, who coming to them with this splendour upon him, was to be received as an Angel of God, Gal. 4. 14.

V. 30. * *they were afraid*] See Annot. on Exod.3.6. If his glory did so affright them, the Law might much more terrifie them, which in regard of mans transgression, (though in it selfe, holy, just, and good, Rom. 12.2.) wrought wrath, Rom.4.15. and that wrath condemnation, 2 Cor. 3.7. 9.

* 2 Cor.3.7. Luk.1.12.

V. 33. *a vaile*] To hide his face (whē he came as an intermediate Agent betwixt God and the people; for it may be this glory was not constant all times) because it was too glorious for the eyes of the people: how blind and base is our condition here, when it is not capable of a derivative glympse of Divine glory? and how incomprehensible is his Majestie, when a reflexive ray, or beame of his beautie, is too much for mortall men to looke upon?

V. 34. *before the Lord*] Which was in the Tabernacle or Tent of the Congregation. What that was, see Annot. on Chap. 33.7.

he tooke the vaile off] For though he were not capable of Gods glory, nor the people of his, yet his glory could be none occasion of terrour or amazement, since it was not so much as the least spark in the chimney to the Sunne in the firmament.

V. 35. *with him*] That is, with God.

CHAP. XXXV.

MUch of this Chapter is to be found in the twentie fifth, and the Exposition in the Annot. upon it.

V. 2. * *five dayes*] * Chap.20.9. Levit. 23. 3. Deut. 5. 13 Luk. 13. 14.

* *an holy day*] * Hebr. *holinesse.*

put to death] The Sabbath is so often remembred, and upon such severe penalties imposed, because of the great importance of it to Gods glory, and mans good, and the proneness of our corrupt nature, either to forget it, or to profane it.

V. 3. *kindle no fire*] For any handy-worke, though for the framing of the Tabernacle: or, (as some expound) for dressing of meat, wherein the Sabbath was more strictly observed, then the first and last day of the Feast of unleavened bread, Exod. 12.16. though (in other respects) they were kept as precisely as the Sabbath: for though (according to our Saviours Argument in another case) that which is extraordinary, is usuallymore solemnly, reverendly, and respectively entertained; and there is more cost bestowed upon it, then on that which is ordinary; in this the case is otherwise; for, for the ordinary weekly Sabbath, there is a Commandement in the Decalogue, plainly and fully expressed, and by many Arguments pressed upon the conscience of the people, all written twice over by Gods own writing in the Tables of Stone, which cannot be said of any of the Anniversary Feasts: and when the chiefest of them, (which was the Passeover) light upon the weekly Sabbath, it was to be kept with more restraint, then if it had happened on another day; and then the libertie of dressing meat, or of kindling of a fire, to such a purpose, was to be forborne. Yet because the Sabbath was all the yeare long, and therefore (in Winter as well as in Summer,) and that in Winter little children, sicke or

weake persons; yea and such as are reasonable strong could not comfortably persist, in the celebration of the Sabbath, without fire. It is not probable that all kinde of kindling of fire, to light a candle or to dresse meat, was forbidden on the Sabbath; but that such a kindling of fire as the duties of mercy and exigencies of necessitie required, was allowed; and though the Tabernacle were of much use for the solemne service of God, and there was very great cause, to hasten the worke: yet for that God would not give any allowance for any labour upon it; no not so much as for kindling of any fire to heat any toole, or melt any metall; and therefore is this strict prohibition brought in, as an Introduction of Caution, immediately before the preparation for the Tabernacle be presented.

V. 5. *willing heart*] God careth not for that which is given with grudging, 2 Cor. 9. 7.

V. 10. *wise hearted* *] Who was a skilfull and expert Artificer, especially for the curious worke, required for the framing of the Tabernacle.

* Vers. 25. 26. 31. 34. 35. & Chap. 31. 6. & 36. 1, 2.

V. 11. *the Tabernacle*] *His Tent*; and by Tabernacle is meant the whole, by Tent the curious and glorious part of it, and by Covering that which was spread upon it to preserve it: yet (sometimes) the covering over the principall Fabrick is called a Tent, Chap. 36. vers. 14. which is the covering of Camels haire put upon the Tabernacle.

V. 12. *The vaile of the covering*] Which hanged before the Mercy-seat, that it could not be seene. See Note on vers. 35.

V. 15. *incense Altar*] Chap. 30. 1.

V. 18. *pinnes*] These were sharpened in the lower part, and fastened in the ground, and they were to keepe the curtaines from whifling to and fro with the wind: the Pillars (which some Translations call Pinnes) also might be sharpened in like sort, that piercing deepe into the ground, they might support the Tabernacle with more firmnesse.

V. 22. *and brought bracelets and earerings*] If these were the same who before gave their golden earerings, to the making of the golden Calf, Ch. 32. 3. they now shewed themselves cordiall and reall converts, by this bountie to a better worke. If they were not the same, they were more religious towards God, and more wise in honouring him with their substance, and esteeming his service worthy of their most precious jewels.

V. 26. *in wisdome*] That were skilfull in spinning.

V. 28. *and spice*] Chap. 30. 23.

V. 29. *by the hands of Moses*] That is, the Lord gave a Commandement to Moses, concerning the framing of the Tabernacle, as it were delivering the worke into his hands, to be ordered by his appointment.

V. 34. *may teach*] So cunning and skilfull as to be Masters of their Art, able to instruct and teach others.

V. 35. *a vaile of*] That was the inward Vaile of the Tabernacle, dividing betwixt the Holy of Holies, (where the Arke was) and the other part called the Sanctuary.

CHAP. XXXVI.

Vers. 1. ALL * *manner*] * Chap. 35. 31.

V. 1. *Sanctuary*] By the Sanctuary, he meaneth here all the Tabernacle.

V. 2. * *called Bezaleel*] * Cha. 31. 2. They were endowed with gifts before, but that qualification did not warrant them to enter upon the publique worke, without a peculiar calling of Authoritie. See Exod. 18. 25. Act. 6. 3.

V. 3. *every morning*] Hebr. *in morning in morning*. That is, morning by morning, or every morning. By morning some conceive is understood the whole day artificiall, as Gen. Chap. 1. without any difference or distinction of houres: but in regard of the great forwardnesse of the people, it is like the former part of the day is meant.

V. 6. *neither man nor*] Both Sexes were imployed in preparing the Tabernacle: the women, in carding and spinning coloured wooll; and men in weaving their worke into a webbe of cloth, and other works.

restrained from bringing] Their liberalitie condemneth the backwardnesse of many, either to build an house to the Lord, or to uphold and repaire it, when it hath been built by others: and this restraint sheweth and blameth their fault, who thinke there cannot be too much bestowed on the outward magnificence and ornament of Temples or Churches.

V. 8. *Cherubims*] Which were little pictures, with wings, in the forme of children. See Annot. on Exod. 25. 18.

V. 10. *fiftie loopes*] Chap. 26. 10.

V. 14. *Tent over the Tabernacle*] The Tabernacle was a Tent, and is so called, vers. 18. but this Tent was a courser covering, to keepe it faire from offence of foule weather. See Annot. on Chap. 35. 11.

V. 19. *above that*] There were divers coverings of the most curious Tabernacle, one above another, to preserve it from the annoyance of raine and stormy seasons.

V. 20. *standing up*] To beare up the Curtaines of the Tabernacle.

V. 27. *Westward*] Or toward the Sea, which was the Sea called Mediterraneum, Westward from Jerusalem.

V. 29. *coupled*] Hebr. *twined*.

V. 30. *every board*] Hebr. *two sockets under one board*.

V. 33. *middle barre*] Of this barre there is no mention, in any precedent description of the Tabernacle; it seemeth to be a barre thrust through the middle of the boards; there were other barres, on the out-side, which were of use both to unite and strengthen them.

V. 35. *a Vaile of blue*] Which was betwixt the Sanctuarie and the Holiest of all.

Cherubims] See Annot. on vers. 8.

V. 37. *hanging for*] Which was betwixt the Court and the Sanctuarie.

needle work] Heb. *The work of a needle worker*, or, *embroiderer*.

V. 38. *Overlaid their chapiters*] That is, their heads, and knobs which were covered with golden plates, that nothing outwardly appeared on them but gold: but the pillars though they had gold upon them, were not wholly covered with it, but had, as it were, girdles or hoopes of gold, here and there; whereby they were rather adorned, then covered; for between these golden girdles, or couples, the wood was seene. It may seeme (by Chap. 26. vers. 37.) the pillars themselves were overlaid with gold; but in this 36. Chapter the particulars are more distinctly set downe, then in the 26. and therefore that verse is to be expounded by this, as in the present Annot. which is confirmed, Chap. 38. 17.

CHAP. XXXVII.

MAny of the particulars here mentioned are brought in before, Chap. 25. and Chap. 39. and there expounded.

Vers. 1. * *the Arke*] * Chap. 25. 10.

V. 2. *crowne of gold*] See Annot. on Exod. 30. 3.

V. 6. *Mercy-seat*] See Annot. on Chap. 25. vers. 17.

V. 7. *Cherubims*] See Annot. on Chap. 35. vers. 8.

V. 8. *on the end*] Or, *out of the end*.

on the] Or, *out of the, &c.* Of the selfe-same matter that the Mercy-seat was.

V. 16. *dishes*] Chap. 25. 29.

to cover] Or, *to poure out withall*. The Hebrew word signifieth *to cover, and to poure out*: and in both senses these vessels called bowles, or covers, might be of use: for they might serve both to cover the Shewbread, and to poure out the drink-offering.

V. 17. * *Candlesticks*] * Chap. 25. 31.

V. 29. * *holy anointing oyle*] * Chap. 30. 35.

CHAP. XXXVIII.

Vers. 1. HE *made*] Chap. 27. 1.

V. 4. *unto the midst*] So that the Gridyron, or grate was halfe so high as the Altar, and stood within it.

V. 8. || *Looking-glasses*] || Or, *brasen glasses*. Rab. Kimchi saith, that women brought their Looking-glasses, which were of brasse, or fine metall, and offered them freely unto the use of the Tabernacle. The words in the Originall, and other Languages, have nothing in them that signifieth glasse, but onely looking, or representing the looke, or to the lookes, which may be done in many sorts of metals; and for brasse in particular, it was the manner (not onely among the Jews, but other Nations) for women to dresse themselves by setting a piece of shining brasse, or some other piece of bright burnisht metall before their faces; as the manner with us, and many others is to use steeled glasses. See Plin. Nat. Hist. lib. 33. c. 9. These (notwithstanding their former fashion to trim themselves by them) they willingly gave up to the service of the Sanctuary, preferring therein Gods glory before their owne gracefulnesse.

assembling] Their Assembling to give up their desireable things to the service of God, was (according to the Originall reading) by troopes; so forward and free-hearted were they in their offerings, that they seemed to make haste, and as it were to strive who should come soonest with their gift.

V. 13. * *East side Eastward*] * Chap. 27. 13.

V. 21. *summe of the Tabernacle*] As an Inventorie of the particular furniture of the Tabernacle to bee kept by the Levites, and of the cost which was bestowed upon it, by the oblations of the people.

Levites] That the Levites might have the charge thereof, and minister in the same, as Eleazer and Ithamar, Num. 3. 4.

V. 24. * *all the gold*] * 1 Chron. 22. 14.

V. 25. *an hundred talents*] Every talent tooke up in weight and value three thousand shekels. See Annot. on Gen. 23. 15. and on Exod. 30. 13.

V. 26.

V. 26. * *fixe hundred thousand*] Chap. 12.37. Numb.1.46. Exod.30.13.

halfe a shekel] The rate set upon the people, was for the offering of silver, vers. 25. but for the gold, vers. 24. there is no law, that setteth any rate upon them.

V. 27. *an hundred sockets*] Whereof fourtie were on the South-side, fourtie on the North, sixteene on the West, and four on the East, under the foure Pillars, dividing the Sanctuarie from the Holy of Holies. See Chap.26.19.

V. 29. *talents*] See Annot. on Chap.25.39.

CHAP. XXXIX.

MUch of the contents of this Chapter, is before at Chap. 28. and there expounded.

Vers. 1. *And made*] See Chap.31.10.

V. 6. *Onyx stones*] Chap.28.9.

V. 7. *memoriall*] Chap.28.12.

V. 10. *foure rowes*] See Annot. on Chap.28.17.

V. 23. *habergeon*] See Chap.28.32.

V. 25. * *Bels*] * Chap.28.33.

V. 30. * *holinesse*] * Chap.28.36.

V. 31. *as the Lord commanded*] See Chap.40.32.

V. 33. *vaile of a covering*] So called, because it hanged before the Mercy-seat, and covered it from sight of such as came into the Sanctuary, Chap.35.12.

V. 37. *set in order*] Or with Aaron dressed and refreshed with oyle every morning, Chap.30.7.

V. 38. *sweete incense*] Heb. *the incense of sweet spices.*

V. 42. * *according to all*] Signifying that in Gods matters man may neither adde nor diminish.

* Chap. 25.40. 1 Chron.28.19.

V. 43. *blessed them*] Whereby is not meant (as some take it) the consecration of the Tabernacle, and of the things that appertained to it, for that is done in the next Chapter: but the blessing of the people, for their forwardnesse and bounty, for the building and furnishing of the Tabernacle; and his blessing of them, was praising of them for what they did; and praying for them, that God would blesse them from his Sanctuary, for their good will and free-heartednesse to his Sanctuary.

CHAP. XL.

Vers. 2. THe *first day*] Of the first moneth, and the second yeare after their departure out of Egypt, vers. 17. after that Moses had beene fourtie dayes, and fourtie nights in the Mount, he came down and caused this worke to be done; which being finished, was set up in the moneth called *Abib*, which containeth part of March, and part of Aprill.

Tabernacle of the tent] See Annot. on vers. 6.

of the Congregation] Or meeting of the Priests and Levites, and people, according to the degrees of their approaches: for the High-priests had admittance where other Priests had not; and the Priests in respect of place, had a preeminence above the Levites, and they above the people who assembled in the Court of the Tabernacle; yet so as that they were all accounted as one assemblie: that is, where God (by his especiall presence) met with his assembled servants. See Annot. on Chap.29.42,43.

V. 4. *set in order upon it*] Which (every week) were to be renewed, and set in order. See Annot. on Chap.25.30.

V. 5. *hanging*] This hanging, or vaile, was betwixt the Sanctuary and the Court.

V. 6. *Tabernacle of the tent*] When the name Tabernacle and Tent are thus set down, (though they be so farre the same, that ye may call the Tent a Tabernacle, and the Tabernacle a Tent) the one may be taken for the curious piece of worke, which was so richly and so gloriously framed; the other for the covering that was upon it, vers. 10. to preserve it, as a type of Gods providence, and protection of his Church, Isa.4.6. See vers. 19.

V. 9. *anoynt the Tabernacle*] See Levit.8.10.

V. 10. *the Altar*] See Levit.8.11.

most holy] Heb. *holinesse of holinesses.*

V. 15. *everlasting*] So that their children succeeding should not need to be anointed againe, but approved in their office successively, by vertue of the first unction: and though onely the High-priest were particularly anointed in his personall succession; yet the Priesthood may be called everlasting in that sense, that other Leviticall ordinances are said to last for ever. See Annot. on Exod.12.14.

V. 17. * *Tabernacle*] * Num.7.1.

second yeare] That is, after they came out of Egypt, Num. 7. 1. so that they continued in the wildernesse a whole yeare almost before this Tabernacle was set up, and it was set up seven moneths after Moses came with his directions for it, from the Mount: for he came downe thence the twenty eighth day of the fifth moneth after their departure out of Egypt, from whence to the first day of the first moneth of the second yeare are seven moneths, which (with the five moneths before) make up a whole yeare, with which ends the story of the Booke of Exodus.

V. 20. *Testimony*] See Annot. on Exod.16.34.

V. 21. *Vaile of the covering*] See Annot. on Chap.35.12.

V. 22. *Table*] That is, the Table of the shew-bread.

V. 23. *in order*] See Annot. on Chap.25. vers. 30.

V. 27. *he burnt sweet incense thereon*] Moses for the present did that, which when the Tabernacle was finished, and the worship of it established in a settled course, belonged to the Priest.

V. 28. *doore of*] That is, between the Sanctuary and the Court.

V. 29. *as the Lord commanded*] At the 19. verse.

V. 32. *they washed*] Exod.30.20,21.

as the Lord commanded] These words in this Chapter are repeated [many times, as vers. 19. 23. 25. 27. 29. 32. to note what warrant Moses had for this curious worke, and how punctuall he was in performance of Gods command; and in the exact repetition of so many particulars, he sheweth that his historie is composed not for delight, but for truths sake, since these particulars have no allurement in them, to make a wise man willing so often either by his Pen to write them, or to read them, as they are written; being many of them, (saving for Gods command) matters of little moment.

V. 34. *then a cloud*] The pillar of the cloud, which was before upon the former Tabernacle, now (by a new miracle) removed to the new Tabernacle; so did the pillar of fire, shining with greater glory then before.

V. 35. *not able*] By reason of an astonishing reverence: and it may be also, the brightnesse of the glory might be some impediment to his sight, for a time; this was extraordinary; for if it had beene usuall, it would have hindered the holy ministration in that place.

V. 36. * *went*] Heb. *journeyed.* * Num.9.17.23.

V. 38. * *For the cloud*] Thus the presence of God preserved and guided them, untill they came to the promised Land. * Numb.9.15,16.

fire was on it] That was over it, so as to give light; not to cause any burning: and while the cloud stayed, the people stirred not; when it removed, they removed also, and went that way whereto it guided them. Thus is the Book of Exodus at an end (See Annot. on vers. 17.) in the yeare of the world, 2484. and of Moses his age, 81.

2484.

These Annotations ensuing, are the supplement of the omission of some part of the twentieth Chapter, by the errour of the Printer, formerly confessed, and promised here to be inserted.

V. 20. *prove you*] That is, to trie you, or discover you; how weake, how wicked, or well affected you are: whether you will obey his precepts, as you promised, or no: which probation or triall, is not for satisfaction to God, who knoweth man even to his thoughts, his thoughts afarre off, Psal. 139. 2. but to himselfe, and to others, for conviction, and correction when they did amisse.

that his feare] In the beginning of the verse, the people were forbidden to feare, and here they are required to feare: so here is a two-fold feare; the one a *servile*, or slavish feare, which starteth perplexedly at the apprehension of danger: the other, a *filiall* and awfull feare, composed of reverence and love: of the former, he saith, feare not; and of the latter, these words, *That ye may feare*, are understood.

that ye sinne not] Matth. 10.28. Gen.20.11. Albeit we should so obey God for pure love, that we should be obsequious unto him, though our disobedience were not dangerous to our selves; yet there must be a bridle from sinne, and a spurre unto vertue, as well as beneficence a baite to obedience, Isa. 1.19,20.

V. 21. *thick darknesse*,] Exod. 19.16.18. 1 King.8.12.

V. 22. * *from heaven*] Not from the highest heaven, but from the place where then he made demonstration of his especiall presence, which was upon the top of Sinai; or above that in the aire, which is sometimes called heaven: as Gen. 1.20. Job 35.11. Psal.79.2. Jer. 7.33.

* Deut.4.36. Neh.9.13.

V. 23. *with me*] That is, to be served together with me.

to you] That is, to be served by you; or to expect protection,

or deliverance to your selves, by serving of them.

Ye shall not make] See Annot. on vers. 4. God repeats again, his prohibition of Idolatry; wherein he discovereth his owne detestation of it, and mans disposition to commit it.

V. 24. * *in all places where I record*] Where he fixeth his solemne worship, for the memoriall and honour of his Name; as on Altars of *earth*, here of *stone*, vers. 25. Deut. 27. 5. Josh. 8. 31. of brasse, Exod. 38. 2. 2 Chron. 4. 1. in the wildernesse, in Canaan, in the Tabernacle or Temple; yet by divine instinct, and dispensation, sacrifice was sometimes offered up, in other places; as in Mispa, 1 Sam. 7. 9. and in Ramah, vers. 17. and else-where.

* Deut. 12. 5.

V. 25. * *lift up thy toole*] He meaneth this of such accidentall, and uncertaine Altars, as were made in severall places, upon severall occasions; afterwards when there was a certaine place of worship, it was ordained otherwise, Chap. 27. 1, &c. & 38. 1, 2.

* Deut. 27. 5. Josh. 8. 31.

thou hast polluted it] Curiositie in Gods service against his command, is not an ornament, but a defilement: so the flourishes of Rhetorick, when they are brought in, as a necessary garnish to the word of God, to make it gracefull (as if it were of none operation, or worthy of no acceptation with them) are but as a garland of weeds, neither gracefull to the sight, nor sent. See 1 Cor. 1. 17. & 12. vers. 4.

V. 26. *Not goe up by steps*] This was for a time onely; for afterwards there was an Altar made, not onely of the height of three cubits, Exod. 27. 1. but ten cubits high, 2 Chron. 4. 1. with staires, Ezek. 43. 17. yet it is thought by some, the going up unto it was not by steps, or staires, but by a continued ascent raised so high, from the lowest place neare unto it, without any degrees marked out proportionably, one above another.

nakednesse be not] Which might be, by the stooping of his body and flying abroad of his cloathes: for men wore garments open below, against which inconvenience when Altars were set higher, linen breeches were prescribed, Exod. 28. 42, 43.

ANNOTATIONS
ON THE THIRD BOOKE OF *MOSES*,
called according to the Greeks and Latines *Leviticus*,
but in Hebrew the name is given it from the first words where with the Booke beginneth, which is *Vaiikra*; that is, *and the Lord called*.

The Argument.

THe Name Leviticus, *most received in Translations, noteth a principall part of the Contents of the Book, which is the function of the Levites; Who in the generall are all the Sonnes and male-descendents of the Patriarch* Levi; *but the office of the Priest being confined to the line of* Aaron, *the other Levites of the posteritie of* Cohath, Merari *and* Gershom (*Who were the sonnes of* Levi) *Were distinguished from them, as ministeriall Assistants from the principall Agents in the sacrifices and other services of the Sanctuary; so that though all the Priests were Levites by their parentage; all the Levites were not Priests by their office; for all but those of* Aarons *Family were distinguished from them, and subordinate to them in the Priestly ministration; which take up most of the first part of this Booke; Whereto are added divers rites and rules concerning the sanctification of the people from pollution both outward and inward; and of the place where, and times when Gods solemne service was to be performed; together With promises and threatnings to quicken men to an holy care of keeping of the whole Law. The book was indited by God, and delivered to* Moses *in the second yeare of the peoples departure from Egypt, in the yeare of the world, (as some reckon)* 2455. *(as others)* 2514. *and it appeareth (by comparison of the beginning and end of* Leviticus, *With verse* 15. *of the last of* Exod. *and with* Numb. 1. 1.) *that it was begun and finished in a moneth, to wit, the first moneth of the second yeare before mentioned. Of this Booke,* Hierom *in an Epistle to* Paulinus, *saith thus:* Leviticus *is a Booke at hand, in which every sacrifice, yea almost every syllable, and the garments of* Moses *and* Aaron, *and the whole Leviticall order breathe heavenly Sacraments; so that none may Wonder, if from thence we shall observe mysticall senses.*

CHAP. I.

Vers. 1. AND *the* LORD] The close of the last Chapter of Exodus is how the cloud of the Lord was on the Tabernacle by day, and that fire was upon it in the night in the sight of all the house of Israel, throughout all their journeyes: and after the description of the Tabernacle, and the things appertaining to it, fitly followeth (by orderly connexion) the story of the Leviticall Priesthood, for the service thereof: and therefore it beginneth with *And*. See the Note on Chap. 1. vers. 1. of Exod.

the LORD *called*] With an audible voyce; whereby it appeareth that Moses was first instructed by the Lord himselfe, before he delivered these ordinances to the people. See 1 Cor. 11. 23.

out of the Tabernacle] Or Tent, from the Mercy-seat, Moses being without it; for he could not enter into it when it was covered with a cloud, and filled with the glory of it, Exod. 40. 35.

of the Congregation] See Annot. on Exod. 40. 1.

V. 2. *cattell of the herd*] By which is meant the greater sort of cattell; as oxen, kine, and heifers, *and of the flock*, by which the lesser cattell is meant: in particular, sheepe and goates, vers. 10. which were equally acceptable to God under the Law: (though in the Gospel by sheepe are signified the Elect, by goats Reprobates, Matth. 25. 32, 33.) because to man they were of most use for his sustenance and maintenance, both for food and raiment; that thereby he might professe his dependance upon God for both; and his preferring of Gods glory before his owne benefit, in giving them up in sacrifice to him, Chap. 22. 18. And these creatures were the rather to be served up (in sacrifice to him) in opposition to the Idolatrous respect which the Egyptians had of them: whereof see Note on Gen. 46. 34.

V. 3. *burnt-sacrifice*] All the cattell that were offered in sacrifice, were usually burnt: and therefore they might all be called burnt-sacrifices: but this rather then any, because it was wholly burnt; nothing saved of it but the skinne, Levit. 7. 8. of the Greeks called *Holocaust*, that is, wholly burnt.

a male without blemish] *A male*, because that is the worthier sexe; *without blemish*, that is, the best and perfectest in his kind: see Annot. on Exod. 12. 5. to signifie the perfection of the person, (whereof this sacrifice was a type, 1 Pet. 1. 18, 19. & 2. 22.) and that God the Creator is worthy to be served with the best of his creatures. See Note on Gen. 4. 4.

voluntary will] There were other oblations which were not left free to a mans owne choyce, but were prescribed by expresse precept; as that of the first-borne, Exod. 22. 29. besides others: yet none of them were to be offered against the will, but with a good will: for God *loveth a chearefull giver*, 2 Cor. 9. 7.

at the doore of] Within the Court of the Tabernacle, and neere unto the doore of it, where it was to be presented before it was offered upon the Altar. For that part of the Tabernacle

next

1.16. East part] In reverence to the divine majesty; as far from the Ark of the Testimony as might be, the same standing Westwards, in the Holy of Holies. Ainsworth. Dutch Anot.

next to the doore was for the assembly of the people, the inner part neere to the doore of the Tabernacle, where the Altar stood, was onely for the Priests and Levites, whither the people might not come: This Tabernacle was a Type of Christ, Heb. 9.11. by whom all services as by a doore, have passage to, and acceptance with his heavenly Father.

V. 4. *put his hand*] See Annot. on Exod. 29. 10. Chap. 3. 28. & 4.15. & 7.30.

burnt-offering] The Greeke word, which the Latines also use in this and the foregoing verse, signifieth a *whole burnt offering*; because all of it was burnt except the skinne, and in some cases that also. The Hebrew word *Olah*, or *Gnolah*, tends to the same sense; for it is so called from ascending; because it ascended up to God in flame and fume; and none of it was reserved for a portion to the Priests, or to him at whose cost the sacrifice was brought; and this signified that a man was wholly to give up himselfe to God both body and soule, with all the parts of the one, and faculties of the other; and in both these respects, that is, of proprietie to God, and integritie to man, it had the preheminence above all other oblations of the Law.

to make an atonement for him] The same sacrifice was offered up for divers ends, as this burnt-offering to expresse gratulation for good received, Psal. 51. vers. 18, 19. and to procure pardon and remission for sinne committed, Job 1.5.

V. 5. *he shall kill*] That is, he that brings it, not by himselfe, but by the Priest, (for one may be said to doe that, which another doth for him, or in his name, Joh. 4.1, 2.) whose usuall office it was to performe sacrifice, to sprinkle the bloud, with an implied confession that the partie who brought the sacrifice deserved to have his owne bloud spilt, and *supplication* to be spared from death for his passions sake; whereof this bloud shed was a figure, which represented Christ, Heb. 9. vers. 13, 14. By sprinkling this bloud then above the Altar, might be signified the offerers acknowledgement of his guilt of the bloud of Christ; and withall the killing of the sacrifice for him, was an instruction unto him, to mortifie all his carnall lusts and affections: as Gal. 5.24.

Altar] Of the burnt-offering, Exod. 27. 1. Chap. 3. 2. 8. 13.

V. 6. *he shall slay*] That is, the Priest to whom it belonged by ordinary dutie to do it, though upon extraordinary occasions the Levites assisted in that service, 2 Chron. 29 34.

V. 7. *put fire*] The fire that kindled the sacrifice at first, came down from heaven, Levit. 9. 24. that fire once kindled, was to be continually nourished with fire, that it might never goe out: any fire but that was accounted strange fire: and to bring strange fire, to burne either sacrifice or incense, was impious, and perillous; as the example of Nadab and Abihu sheweth. This putting of fire then upon the Altar, was either a continuance of fire by putting more fewell unto it, and laying the wood in order upon it; or it was the laying of the fire on the Altar againe, when it had been removed, for the taking away the ashes, (when it was too full of them) that it might be cleansed: and this fire was not onely instrumentall to burne the legall sacrifice; but typicall to signifie the zeale of the Evangelicall Sacrifice, Jesus Christ; whose zeale for his Fathers glory, did eate him up, Joh. 2. 17. and gave him up for his brethrens safetie, to death, upon the Altar of the Crosse, which is as violent and painfull death, as by burning with fire.

V. 9. *but the inwards*] By which some understand all the intrailes, even to the guts, which emptied, and cleane-washed, were to be put into the Lambe againe; others conceive, that by the *inwards*, must be understood onely the heart and liver, and such inward parts, as were eaten by men, out of sacrifice: for as such creatures only were sacrificed, as served for the sustenance of man: so such parts of them were excepted from sacrifice as did not usually serve for food; for which cause the holocaust, or whole burnt-offering, was not burned with the skin, Levit. 7.9. and in that respect the Altar might be called a Table, Mal. 1.12. not onely because Gods provision was laid upon it, but because men many times feasted on the portions reserved from it, 1 Cor. 10.18.

wash in water] This signifieth the cleanenesse and puritie that was in Christs Sacrifice, and of that which should be, Heb. 10. 22. in our services to God, which are sacrifices, as having reference to God, though they be immediate beneficences to men, Heb. 13.16.

unto the LORD] A savour of rest, which pacifieth the anger of the Lord; and maketh it rest and be still, Ezek. 16. 42.

V. 11. *Northward*] The Tabernacle Doore, and Altar were so situate, or placed, that on the North side, there was more space for such acts, as required most roome, as the killing and dressing of the sacrifices did.

before the LORD] Before the Altar, at the doore of the Tabernacle, where the Lord was pleased to afford his speciall presence.

V. 12. *on the wood*] Or, on the grate over the wood. See Exod. 27. 4.

V. 13. *wash the inwards*] The inward affections are to be cleansed from sin, and so are the outward actions, noted by the legges wherewith men walke in their open conversation. See Ezek. 36.25. Joh. 13.5.10.

V. 14. *turtle doves*] That Bird in Hebrew is called *Tur*, from meditation, because that the Turtle seemes to sit as one that meditates on serious matters; and to mourn for some mishap or affliction. Of Birds, Turtle-doves, and young Pigeons were chiefly offered, Levit. 14.4. though there they be not particularly named; and of them the Turtle was the best for kind, the young the best for time: this was the oblation of the poore, who were not of abilitie to offer a Lambe. Levit. 12.8. there is no mention either of Turtle, or of Pigeons. These were offered rather then Hens or Capon, because their feeding is more cleane then household-birds; and rather then Partridges, though they be dainty meate, because they are more hardly come by, then Doves, who love to lodge in houses, as men doe.

V. 15. *wring*] *wring off his head.* So Levit. 5. 8. Some thinke it was enough to pinch the Bird in the head to death, and that the neck was not to be wrung off, but that were a kinde of strangling, (whereby the blood was kept in, that should be let out) which was not admitted, either in meats or sacrifices; besides, the Text saith, it was to be burned, (and it seemes) by it selfe; but that could not be, if it were only pinched and not wrung off.

side of the Altar] Hebr. *upon the wall of the Altar.* For it had a wall of boards about it.

V. 16. *his crop with his feathers*] See a reason hereof, Annot. on vers. 9.

East part] Of the Altar towards the doore of the Court, for the more reverence and decency of the Tabernacle.

V. 17. *not divide it asunder*] So some conceive the wings were to be divided, not the body of the Birds, but that was to be opened long-wise, as not to be cut cleane through, nor to be cut in pieces, or parted asunder, as other sacrifices were. They that by Birds understand heavenly-minded persons (for the fowles are called the *fowles* of heaven, Job 35. 11. and the Turtle or Dove is noted, as most representing the condition of such) observe that such should not be divided by Schismes or Factions, or distracted by secular cares. See Annot. on Gen. 15. 10. But especially in their devotions, (which are spirituall sacrifices) their intentions and affections should be wholly fixed upon that holy object, to which of dutie they are to be directed.

CHAP. II.

Vers. 1. *Meat-offering*] The burnt-offering was not offered without the Meat-offering. Numb. 15. 4. 7. 10. But that was legally prescribed, and so of dutie; this was voluntary at the Offerers choise: besides, that was limited, for the measure; (in the place fore-cited) this was left to the free-will of the Offerer, to make the proportion. The word in the Originall, which some Translations take up, is *Mincha*, and it is taken for Oblation of things without life, as Bread, Meale, Wine, Salt, Oyle: and of such things Oblations were made for many Reasons. 1. Because God, as he was the giver of these, as well as of the other creatures; so he was to have a tribute of these, as well as of the former sort. 2. Because the poorer sort might have opportunitie more often to exercise their Devotion to God in the Service of his Sanctuary. 3. Since they that wait on the Altar, were to live on the Altar; and such particulars were of use to that purpose, as well as they. 4. Because Gods Altar had a conformitie to a Table, Mal. 1. 7. 5. By this the poore were to make thankfull acknowledgement of their portion to God, as well as the rich; and for mysticall signification, this Free-will offering did signifie the freenesse of Christs offering himselfe in sacrifice to God, Joh. 10. 15 17. Hebr. 10. 7.9. in conformitie whereto, Christians ought freely to offer up themselves a living Sacrifice, Rom. 12.1.

of fine floure] Without any mixture of branne, for God is worthy to be served with the best of each kinde; contrary to the practise of covetous hypocrites, Malach. 1.14.

oyle upon it] Oyle was used for *meat*, 1 King. 17. 12. for *medicine*, Luk. 10. 34. for *ornament to make the face to shine*, Psal. 104.5. for *lamps* to burne, Exod. 25.6. In which respect it might typifie Christ, who is called oyle, Esa. 10. 27. though the word be rendred anointing; for he is meat, and medicine, and ornament, and illumination, and all unto his people that is good for them: It is put also, for the holy Ghost and his gifts, Psal. 45. 7.

frankincense] The chiefe use of that was to make a sweet smell, and so it was the fitter to signifie the sweet odour of our Saviours sacrifice, Eph. 5.2. without whom truly apprehended by faith, and sincerely served without hypocrisie, all Religious services are unsavoury, though offered with the sweetest Incense, Esa. 1.13. Jer. 6.20.

V. 2. *burne the memoriall of it*] A part of this Meat-offering,

ing, (about an handfull) was to be burnt as a remembrance and intimation of the whole, that was given to God; whereof though part were burned, the rest remained for sustenance of Gods servants. Levit. 6. 16. and consequently for the maintenance of Gods service; and in giving that portion so unto God, the whole stocke was acknowledged as a gift from God.

V. 3. *most holy*] Hebr. *holinesse of holinesses*. The Hebrews emphatically expresse things, by doubling the Noun, and changing the Number, as *King of kings*, Revel. 17. 14. that is, a most powerfull King; *Servant of servants*, Gen. 9. 25. that is, a most vile and contemptible Servant. *Song of songs*; that is, a most excellent Song; and *Heaven of heavens*, that is, the highest and most glorious heaven. So are such Sacred things called in the Law which none might touch, or which none might eate of, but the Priest, and that in the holy place, neere the Altar; Levit. 6.26. & Chap. 7. vers. 6. & Chap. 10. 12. and of other common Sacrifices the Priests part might be brought home to his house, and there eaten by his Wife, Children, and the rest of his Family.

V. 4. *baked*] The former offering was of Meale not hardened by the fire, this is of meale made into bread, either baked in an oven, or in a pan, or plate, as some conceive in the Sanctuary, because of that is said, Ezek. 46. 20. -- & 1 Chron. 23. 28, 29.

V. 6. *in pieces*] Because part was to be offered to God, and part reserved for the use of man, to wit, of Aaron and his sonnes, vers. 10.

V. 11. *no leaven*] This was not generall: for at Oblations of first fruits, such as were the wave-loaves, Levit. 23. 17. and at oblations of thanksgiving, leaven was admitted, Levit. 7. 13. yet the unleavened bread was more pure, and it served also, to renue the memory of the Israelites miraculous deliverance out of Egypt, when they went away in such hast, that they had not leisure to leaven their bread, Exod. 12. 34. and it was more meet to represent our Saviour, the bread of life; for hypocrisie is signified by leaven, Luk. 12. 1. and the want of leaven signifieth sincerities, 1 Cor. 5. 8. Besides these Religious reasons, some alleadge certaine Physicall considerations of leaven, as that it puffeth up the belly, and if it should be burned, would be more unsavory in the smell: but the former reasons may suffice.

hony] Hony (as some thinke) was forbidden to be offered by the people of God, because it hath the operation of leaven; some, because the Gentiles used it in oblations to their Gods: and though they used salt in their sacrifices also, yet that was not forbidden, but prescribed, vers. 13. because salt preventes putrefaction, and makes that which is eaten with it more savoury to the taste; or because, where leaven is forbidden, there the bitter bondage of the Israelites is to be remembred, according to the precedent Annotation; wherefore unleavened bread and bitter hearbs are joyned together, Exod. 12. 8. wherewith the sweetnesse of honey doth not suit, by which also (as some of the Ancients expound it) is signified the delight of the flesh: yet of both there might be an offering to the Priests, as the next words imply.

V. 12. *not be burnt*] But reserved for the Priests, Numb. 18. 13. yet the meat-offering made by, and for the Priests themselves, was to be wholly burnt, and none of it eaten, Levit. 6. 23.

V. 13. *salt*] Salt gives a pleasant seasoning to meats, and keeps them from corrupting; By that the incorruption of communication is noted, Colos. 4. 6. yea and the soundnesse of the minde and manners, Mark. 9. 50.

of the Covenant] Which they were bound, as by Covenant, to use in all sacrifices, Num. 6. 18. 19. Ezek. 43. 24. Mar. 9. 49. Or it meaneth a pure and sure Covenant, to indure while these Leviticall Ordinances were to last; for salt is a preservative from corruption, therefore a durable Covenant, is called a Covenant of salt, 2 Chron. 13. 5. and the state of corruption is said to be unsalted, Ezek. 16. 4.

V. 14. *meat-offering*] The Hebrew word signifieth a gift in generall; but use hath so restrained it to this kinde of gift in particular, that some Translations retaine it; the English renders it meat-offering by way of distinction, chiefly from holocausts or whole burnt-offerings, of which no part was reserved for the Priests; and consisted principally of such things as served for meat, and wanted life; as of bread to eate, cakes, wafers, &c. and salt to season, of oyle, of which some kinds served for meat, some for perfume, (as Frankincense did) whereby the anoynting of Christ was signified, 2 Cor. 1. 21. 1 Joh. 2. 27.

greene eares] This was the third sort of Oblation made of corne, the last in worth, but the first in nature, and in time; for it was of the Barley harvest: whereby the people were to learne, that which way soever they made use of their corne, God was to have a tribute of honour, and the Priest a portion of it for his support in the service of the Sanctuary.

V. 16. *burne the memoriall*] That is, the thing offered for a memoriall, by a figure called a Metonymia. See Annot. on vers. 2.

CHAP. III.

Vers. 1. *Peace-offering*,] Sacrifices of thanksgiving offered for Peace, (by which word the Hebrews signifie all prosperitie;) and those either generally, or particularly; for there were generall sacrifices for all, and particular for Prince, or Priests, or the people by themselves; and some of them were for reconciliation, when God was offended for sinne; Judges 20. 26. 1 Chron. 21. 26. and some for thanksgiving, when he was at peace with them, and pacified towards them: the former were first offered, for no works or service can be acceptable with God, unlesse an expiation and reconciliation for sinne goe before, and by these Peace-offerings are signified: 1. Christ his Oblation of himselfe, as bearing upon him the chastisements of our peace, Jer. 53. 5. and so becoming our Peace-maker with God, Matth. 3. last. Eph. 2. 14. and 2. the Sacrifice of Praise, which was fit to be joyned with an offering for Peace, that so while we beg new grace we may shew our selves gratefull for former favours: And the Hebrew writers conceive, they were called Peace-offerings, because part of them was offered to God, part was given to the Priest, and part to him who brought it to be offered; signifying an agreement among all who were at it, and were sociably partakers of the same thing.

V. 2. *at the doore*] That is, where the brasen Altar was, on the East side of the Court; wherein they differ from whole burnt-offerings and sin-offerings, which were offered on the right side of the Court, or towards the North, Levit. 1. 11. & 6. 21, 25. & 7. 2. and the reason of it is, because part of the Peace-offering, to wit, the fat and breast were to be waved before the Altar, upon the hands of him that came to offer it, Levit. 7. 30. and he himselfe to offer it to God, and the Priest was to take it out of his hand; and it was not lawfull for the people to come into the Priests Court, therefore the offering was to be made at the entrance of the Court, whither they might come; and it was to be offered here, because it was not of the most holy things of which only the Priest did eate, (for he that offered it ate a part of it.)

V. 3. *of the peace-offering*] That is, part of the Peace-offering, for of this sacrifice one part was burnt, another was reserved for the Priest, and the third belonged to him that brought it; for the right shoulder, and the breast, Levit. 7. 30. with the two jawes, and the mawe, were the Priests; and the rest his, at whose cost the oblation was made, Lev. 7. 15, 16. and hence it was, that in this offering Turtle-doves, and young Pigeons were not permitted to the poorer sort to offer, as they were in the whole burnt-offering, because in them being so small, this division could not conveniently be made.

the fat which covereth the inwards] The fat as the best of the Sacrifice, is offered up unto the Lord, and so teacheth, that the best is still to be given him.

V. 4. *the two kidneys*] It was not sufficient to sacrifice the eare, or foot, or any outward part, which might be parted without losse of life; but the inward parts must be offered, without which the creature cannot live; because the persons for whom the sacrifice was offered, deserved death; and without the death of Christ, could not be redeemed; and the sacrificing of these inward parts, signifying the mortifying of the inward lusts and affections of the flesh, Gal. 5. 24. having their root in the reines or kidneys; they are therefore here mentioned, for more serious consideration of that part.

V. 6. *male or female*] In the Peace-offering it was indifferent to offer either male or female, which might be accepted here; because these are by way of thanksgiving for externall blessings, but in whole burnt offerings, only the male as the chiefe. Chap. 1. 3. See Chap. 4. vers. 32. where a female is expressely prescribed, as also Chap. 5. vers. 6. ℣ 28

V. 8. *upon the head*] See Annot. on Exod. 29. 10.

V. 9. *the whole rumpe*] Even to the back-bone, over against the reines or kidneys (as the Hebrew Text importeth.) This was peculiar to the peace-offering, of a sheepe, a lambe, or ram; but if the peace-offering were an oxe or a goate, it was not so. The offering of the *rumpe* some interpret to be an intimation of perseverance to the end; but it rather sheweth that there is not the meanest part of the creature, but God hath a right unto it; and that be a thing never so contemptible in it self, God can make it honourable by applying it to his service, in *sacrifice*, as here; in a *Sacrament*, as in Circumcision, Gen. 17.

V. 11. *the food*] Heb. *bread*. Whatsoever is burned may be said to be food to the fire which devours it; but the sacrifice is called food or meat, in respect of God, who takes delight in it as a man doth in his meate, when he is refreshed by it: See Mal. 1. 12. which sets forth Gods love, who reckons himselfe as a guest at their feasts.

V. 13. *before the Tabernacle*] At the doore of the Tabernacle.

V. 16. *all the fat is the LORDS*] It is certaine that the fat

Levit. 3.17. ye shall eat neither fat nor blood

Neh. 8.10. They are charged to eat the fat, and drink the swet

The Lawe of God do not interfere

Probably the Fat we call Suit, wa

that which they forbidden, of

which there was abundance in

Neat Cattel. See the Dutch Anno

tation.

fat of uncleane beasts neither ought, nor could be consecrated to the Lord, nor of cleane beasts which might not be used in sacrifice, as Harts, and wild Oxen; and it is certaine, that the fat that is mixed with the flesh of cleane beasts, they might eat, Deut. 32.14. for they were onely forbidden the fat which covereth the inward vitall parts; to wit, the heart, liver, lungs, kidneys, and small guts with a continued net or caule, and so might easily be separated from the other flesh. And this fat was so strictly forbidden to the Jewes, that they might in no case eate it, no not if they killed their beast at home; for it is called a law to them in *all their dwellings*, and joyntly forbidden with bloud, which they might not eate in any case, any where. But this some understand onely of the fat of goats, sheep, and oxen, as Josephus saith in his third Booke of Antiquities, Chap. 10. That cleane beast which might not be offered unto God, they might eate its fat; but the fat of them that might be offered to God, they might not, and that upon paine of death, Levit. 7.25. But if the beast were killed at home, the fat ought not to be consecrated to the Lord, because it is no where commanded; but as the bloud was to be poured on the ground, so was the fat to be burned with a profane fire, unlesse haply they might use it to make candles of it, or to other profane or common, but honest uses; as is granted, in almost the like case, Levit. 7. 24.

V. 17. *neither fat nor bloud*] These two are prohibited as not wholesome enough to be mans meate, (as some conceive;) and though they be both forbidden together, yet it is with this difference, that not all fat is forbidden to be eaten, Neh. 8. 10. but onely the fat of the oxe, or sheepe, or goat offered in sacrifice, Levit. 7.23. (and this chiefly, the fat of the inwards) or of beasts that die of themselves, or are torne of wilde beasts, vers. 24. and the fat was the fitter for sacrifice, because it would soone take fire, and goe up in the flame; but for bloud, that was more generally forbidden, Levit. 17.14. 1 Sam. 14.32,33,34. which might be, first, for distinction of the Jews from the Heathens, who used to drink the bloud of their sacrifices: secondly, for morall admonition against crueltie: thirdly, for mysticall intimation of reverence to the bloud of our Saviour, signified by the bloud-shedding of the sacrifices; as David would not drinke of the water of the well of Bethlehem, but poured it out in an offering before the Lord, because it was equivalently (as he called it) the bloud of those who fetched it with the perill of their lives, 2 Sam. 23.17.

CHAP. IIII.

Vers. 2. [I]*Gnorance*] Either of the Law, or of the fact, which a man is bound to know, and may know; for ignorance in sinne is no securitie against punishment; it may sometimes extenuate a sinne; but it cannot annihilate it, or take it wholly away, nor procure a totall impunitie to the sinner, Luk. 12.48. and if it be wilfull ignorance, it doth rather aggravate the guilt, then abate any part of it: to these sinnes of ignorance may be referred sinnes of infirmitie, proceeding from inconsideration, when a man is suddenly overtaken in a fault, Gal. 6. 1. and it is probable it extends not to all in generall; but such for which the conscience would more likely be touched; for of ordinary deviations there was an expiation by the daily burnt-offerings for the whole Church, and the sacrifice of the day of Atonement, Levit. 16.30.

V. 3. *that is anointed*] Meaning the High-priest, as the Chaldee, and Seventie render it, *anointed with that soleran oyntment*, Exod. 29.7. and he onely in the ages following was anointed, Levit. 21.10. Anointed is especially mentioned, because for any sinne committed before anointing, a peculiar oblation was not required; but onely such a one as was offered for the Prince, or one of the people.

sinne] This taught them they must looke for another Mediatour which had no need of an offering for sinne, but could make a perfect atonement betwixt God and them, Hebr. 7. 26,27,28.

according to the sinne of the people] That is, if as he is a man, not as a Priest, he sinne, as others of the people doe, as being subject to the like passions as others are, as Act. 4.15. Heb. 5. 2, 3. or so sinne according to the sinne of the people, as scandalously to draw others to sinne, or to incourage them in sinne by his corrupt teaching of the Law.

sinne-offering] This differs from a peace-offering; because in this the offerer had no part; but the fat and kidneys, and bloud being offered to God, or burned; the rest came to the Priest; for they were altogether holy to God, and so could not be carried out of the holy place by any but the Priests; nor eaten any where but in the holy Court, Chap. 6. 26. (whence the Priests were said to eate the sinnes of the people) and this onely in sacrifices for the sinne of private men, or publique Princes; for those which were offered for the High-priest, or all the people, the fat and bloud being offered in the holy Court, were wholly burned without the Campe, for the greater horrour of greater sinnes: but in peace-offerings the third part returned to him that offered them. Secondly, the sinne-offering was to be made away the same day it was offered; but the peace-offering in some cases might be set aside till the morrow, Chap. 7. 13. Thirdly, in peace-offerings might be used oyle and frankincense; but not in sin-offerings, because they make for delight and pleasure, which were to be farre from a repenting sinner. Lastly, it was peculiar to the sin-offering that the bloud of the sacrifice was put upon the hornes of the Altar; but with this difference, that in the sacrifices for the sinne of the High-priest, or of all the people, (the bloud whereof was brought into the Sanctuary) the bloud was put upon the hornes of the Incense Altar, v.7. but in others, upon the Altar of burnt-offering, vers. 25. Of the difference betwixt a sin-offering and a trespasse-offering: see Annot. on Chap. 7. v. 1.

V. 4. *kill the bullocke*] Hereby confessing that he deserved the same punishment which the beast suffered.

V. 5. *the Priest that is anointed, &c.*] Here the sinner himselfe, Heb. 7. 27. is ordered to bring the bloud of his sin-offering into the Tabernacle, which was not yet enjoyned in any sacrifice. This typified our way opened into heaven by the bloud of Christ, Heb. 10.19,20.

V. 6. *sprinkle of the bloud seven times*] A mysticall number, signifying our perfect cleansing from sinne by the sprinkling of Christs bloud, Heb. 9. 13,14. and that our sins require much purgation, Psal. 51.2.

the vaile of the Sanctuary] Which was betwixt the Holiest of all and the Sanctuary, called usually *Parocheths* in the Hebrew, Levit. 16.2. to distinguish it from the other vaile at the entrance of the Tabernacle, called *Masach*, Exod. 26.36.

V. 11. *the skinne of the bullocke, and his flesh*] In this, and the sin-offering for the whole Congregation, wholly burned without the Campe, the Priest did eat no part, Levit. 6.30. (though he did in other sin-offerings, vers. 26. of this Chap.) because the offerer might not eat of the sin-offering; but in these the Priest was offerer either solely, as here; or inclusively, as in the sin-offering for all the Congregation. This might signifie the detestableness of sin, especially of Sacred persons, or of a whole people, which here, as it were, on the back of the bullock, was carried out of the Campe. Secondly, that the True sin-offering *should suffer without the gate*, Heb. 13.11,12. Thirdly, that by Christ his sufferings, our sinnes are fully pardoned, removed farre from us: and for the person that was to carry this sin-offering out, though it seeme to be the High-priest, vers. 12. yet he was onely to see it done, and not by doing it himselfe, render himselfe unclean, as you may see in the same case, Chap. 16. 27,28.

V. 12. *where the ashes*] The ashes of the sacrifice offered upon the Altar, were first placed in the Court neere the Altar, and thence they were afterwards carried out of the Campe into some stony place, where no dirt nor carrion was cast: and this was done, the better to preserve the service of God from all contempt.

V. 13. *if the whole Congregation*] Or the greater part of the people. The multitude excuseth not from sinne, but if all have sinned, they must all be punished, if Gods justice be not appeased by sound repentance; (which is such a sorrow for sin, as worketh a change both of the minde, and of the manners of the sinner) see Gen. 6.12,13. & 19.0. Hence also we may observe, that not onely particular persons, but particular or Nationall Churches may erre.

V. 14. *then the whole Congregation shall offer a bullock*] This prescription is generall for all sinne; but for omitting some ceremoniall duties enioyned them, Num. 15. 24. they were to offer a kid of the goats for a sin-offering.

V. 15. *Elders*] Not the Priests in this case, but the heads and Magistrates, which were seventy in number, Exod. 3. 16. & Chap. 24. 1. for all the people could not lay on their hands, therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

V. 16. *the Priest that is anointed*] That is, the High-priest. See Annot. on vers. 3.

V. 18. *Altar which*] That is, the Altar of Incense. See Annot. on vers. 3.

V. 20. *as he did the bullock for a sin-offering*] That is, the bullock offered for the sinne of the Priest, called the first bullocke, vers. 21.

forgiven them] That is, they shall be accquited from their offence, and not onely from the guilt of sinne, but from any ecclesiasticall or externall censure or punishment of the Law.

V. 21. *without the Campe*] All whole burnt-offerings for sinne were to be burned without the Campe, or Host, Exod. 29. 14. See Heb. 13. vers. 12,13.

V. 22. *When a ruler*] Of a Family, or any head of a Tribe, or any Governour; for the word in the Originall signifieth one elevated, or lifted up above others, as Numb. 1. 4. & Chap. 7. vers. 2.

and

and is guilty: Or if his sinne wherein he hath sinned, come to his knowledge, &c.] That is, whether presently he come to acknowledge it; or afterwards it be disclosed unto him, so soone as he knows of it, he shall bring his sin-offering.

V. 24. *and kill it*] That is, the Priests shall kill it; for it was not lawfull for any out of that office to kill the beast. So vers. 33.

before the LORD] See Annot. on Chap. 1. vers. 11.

V. 25. *and put it upon the Altar*] Neither this for the ruler, nor that for private persons, vers. 30. were sprinkled before the Vaile in the Tabernacle, nor upon the Altar of Incense, as those for the Priest and all the people were, vers. 6, 7, 16, 17, 18. for their sinnes as more hainous, required a more solemne manner of atonement.

V. 26. *an atonement for him*] Wherein he represented Jesus Christ.

V. 29. *in the place*] That is, at the doore of the Tabernacle, where all ought to be killed, Levit. 1. 5.

V. 32. *a female*] See Annot. on Chap. 3. vers. 6.

V. 33. *he shall lay his hand*] Meaning, that the punishment of his sinne should be laid upon the beast, and that as he had received all he had from the hand of God; so with his owne hand he offered that sacrifice willingly unto God. It is uncertaine here who should lay his hand; it seemes here, and vers. 15. that the bringer of the sacrifice, or he for whom the sacrifice was offered, was to lay his hand upon the head of it; but for the killing of it, it belonged to the Priest onely.

in the place] That is, a place beside, or neere the Altar.

V. 34. *according to the offerings*] Or upon the offerings, or besides the burnt-off rings, which were daily offered to the Lord. See Chap. 3. vers. 5.

CHAP. V.

Vers. 1. *Soule sinne*] That is, a person, as Chap. 4. vers. 2. for the soule, as more excellent then the body, is often put for the whole person in the Scripture, by a Synecdoche of the part for the whole; which brings forth another figurative speech, as when that which belongeth properly to one part, is ascribed to the other, as touching to the soule, vers. 2. which properly appertaineth to the body, though not without the societie of the soule: so also eating, Chap. 7. vers. 20.

and is a witnesse] This seemes not to be meant of secret faults, but rather of such as come to publique triall before the Judge; in which case, he that knoweth any thing for the clearing of the truth, and will not reveale it, his connivence, and silence in such a case, gets him a guilt of other mens sinnes, besides his owne.

whether he hath seene or known it] That is, whether he were an eye-witnesse of the injury done to his neighbour, or otherwise came to know it, he must discover the truth, when they to whom the oath is given cannot, or will not; or else he is guilty and must offer a Trespasse offering, because his brother is prejudiced by his silence.

V. 2. *if a soule touch*] See the first Annot. on this Chapter.

uncleane and guilty] Ceremonially uncleane, and guilty of the breach of a Ceremoniall law, though he knew it not; yet the conscience was not defiled by such casuall accidents, nor by any thing without the man, Matth. 15. vers. 11. 18. unlesse by wilfull ignorance, or inconsideration; so as there was a Ceremoniall cleansing, Numb. 19. 6, &c. for the touch it selfe, whether ignorantly, or knowingly committed; there was by inconsideration or carelesnesse a Morall guilt contracted, in which respect he was to bring a Trespasse-offering, as is here expressed.

V. 3. *then he shall be guilty*] If when he knoweth it, he doe not performe what the Law appointeth in that case, then he is not onely Ceremonially, but Morally guilty, as a contemner of the Ordinance of God.

V. 4. *sweare*] That is, rashly, without consideration of what is right and just, or what is within his power to performe; such an oath was that of David against Nabal, 1 Sam. 25. 22.

to doe evill] That may be not onely to commit an evill of sinne, but to inflict some evill of paine, disgrace, or damage upon himselfe or others; which though it might be just to be done, the rash resolution or swearing to doe it was a sinne.

V. 5. *in one of these*] Which have beene mentioned before in this Chapter, that is, faults of infirmitie, ignorance, and inconsideration.

confesse] With repentance for his fault, or els, neither confession, nor oblation would doe him any good: and this the offender ought to doe in other sacrifices for sin, though it be not so expressed; with offering of sacrifices there was confession of sins as a part of the offerers profession of repentance. The Hebrews write that this confession was thus to be made. *I have thus or thus committed such a sinne, I am ashamed, and it repents me; I will never returne to the same againe.* And some make this to be the reason, why the Priests were commanded to eate the remainder of the sacrifice for sin, alone, and that within the Court, not so much as those of their owne house admitted, lest by this meanes the offerers sins confessed to the Priest, might be divulged. And some here note, that it belonged to the Priests to determine betwixt sins and trespasses; between sins of lesse and greater weight, (of which we may see the foregoing Chapter) and that according to the estimation of the trespasse, a greater or lesser sacrifice might be prescribed; for this was not left arbitrary to each private man; for so one sacrifice might easily have beene substituted in the place of another: Nor doth this confession make for the private confession of the Papists, for it seemeth this was not spoken of hidden faults, because the matter was brought before the Judge, vers. 1.

V. 6. *trespasse offering*] See Annot. on Chap. 7. vers. 1. This no lesse then the sin-offering, typified Christ, *whose soule was made an offering for sinne*, Isa. 53. 10. where the word in the Originall is the same with this here rendered *Trespasse offering*.

the Priest] Not the High-priest onely, but any of the inferiour Priests; for in this case there is no distinction, no exception of any, as too meane; no exemption of any, as too great.

a female] The male is especially to be offered in some cases, yet sometimes a female is not onely allowed, but especially prescribed, as here, and Chap. 4. 32. to shew, that though God preferred the male, he did not reject the female. See Gal. 3. 28.

V. 7. *turtle doves*] Why they were used in sacrifice, see Annot. on Chap. 1. 14.

V. 8. *sinne-offering first*] The particular known sinne must first be expiated, because it is best knowne; and therefore should be first repented of; and if it be not, it will provoke God to reject the burnt-offering, as Matth. 5. 23, 24.

wring off his head] Of which see Annot. on Chap. 1. vers 15.

V. 10. *an atonement for him*] Or declare him to be purged of his sinne, or the Priests mediation betweene God and the party, is a type of the true atonement betwixt God and man, made by Jesus Christ; and so it may be called a typicall atonement, as Christs is an atonement reall.

V. 11. *an Ephah*] See Annot. on Exod. 16. 16.

no oyle] This is forbidden in the sinne-offering, if not onely for distinction from the meat-offering whereof see Lev. 2. 1. according to the will of the Law-maker; for signification, that oyle that serves for light to the eyes, and lightsomenesse in the lookes, was not so futable for sorrowfull confession of sinne, a deed of darkenesse; and the sweet frankincense might be forbidden, to make the offerer more apprehensive of the unsavorie sent of sinne in the nostrils of the Almighty. Some thinke it might intimate, that neither by any grace in us, or any prayers proceeding from us, (which were signified by oyle and frankincense) but onely by Christ we are reconciled to God.

V. 12. *a memoriall*] See Annot. on Chap. 2. v. 2.

V. 13. *shall be the Priests*] In some sin-offerings the Priest had nothing at all, Levit. 16. 27. in others he had onely the skin, as where the flesh was wholly burnt, Lev. 7. 8 in other sin-offerings, when the bloud was sprinkled upon the brasen Altar, the fat and bloud were offered to the Lord, the flesh reserved for the Priest, Levit 6. 26. In peace-offerings, the fat and bloud were offered, as before; but the breast and right shoulder bestowed upon the Priest Levit. 7. 33 34. the rest remained, as of right, to him that brought the offering. In meat-offerings, an handfull of the flower, and some of the salt, oyle, incense, and wine being offered, the Priest had all the rest, Lev. 2 3. & Ch. 7. 9. & Ch. p 9 17.

V. 15. *in the holy things*] By taking away the first fruits, or tithes, or any other thing due unto the Priests, and Levites, vers. 16. Or by eating of things dedicated to God, as the shew-bread; or other things of like kind, which he ought not to doe, which must be understood of ignorant or unadvised, not presumptuous defrauding of God of that that belonged to him. See Chap. 22 14.

a ramme] This sacrifice being greater then the former *trespas-offerings*, insinuates the hainousnesse of the sinne of Sacrilege.

with thy estimation] The estimation of the Priest, Chap. 27. 12.

shekell of the Sanctuary] See Annot. on Gen. 23. 15.

V. 16. *a fift part*] In money, for a recompence of the wrong; for so much was added if any of the holy things were bought againe by the owner, Levit. 27. 13. 15. 19. and to make men more carefull to doe all right unto his Sanctuarie.

V. 17. *he shall beare his iniquitie*] Heb. *hath borne his iniquitie.*

V. 18. *ignorance*] Els if his sinne against God proceed from presumption, he must die, Num. 15. 30.

CHAP.

Caps 4. 27, 28. The Least actual Sin cañot be forgiven without ye Blood of Jesus Christ. What Signify Merits then; and of Distinction of Sins into Venial & Mortal?

CHAP. VI.

Vers.2. IF *a soule commit a trespasse*] This Law is concerning sinnes done wittingly.

V. 2. *against the LORD*] The particulars repeated are sinnes against man, as Gen. 20.6. yet they are said to be against the Lord, because against his Law; or because those sinnes, which are secret to men, are yet done in his sight; whence it is that Peter saith of the hypocrisie of Ananias; *Thou hast not lyed unto men, but unto God*, Act. 5.4.

V. 5. *the principall*] In kinde, or in the full worth of it.

fift part] See Annot. on Chap. 5.16. If he were convicted by the Law, he was by vertue of those Judiciall Laws, Exod.22. to pay double; but if, as here, out of conscience he confesse what the Law could not convince him of, only a fift part was to be added.

V. 6. *a ram*] For a sinne of Ignorance, the Oblation was a Goat; for a sinne of Knowledge, a Ram: the more guiltie, the more penaltie, and the deeper damnation, without repentance.

with thy estimation] See the Annot. on 5.15.

V. 9. *law of the burnt-offering*] That is, the ceremonies which ought to be observed therein.

burnt-offering] Though other offerings were burnt, at least in part; this was called the burnt-offering before any other, because it was wholly burnt, and it was the daily sacrifice of a Lambe in the morning, and a Lambe in the evening. See Numb. 28.3.

all night] The Priest was to burn it with a slow fire, and by so many pieces one after another, that it might last all night; which required his intentive vigilancie upon the service, and admonished withall, that God was not to be honoured by day, and dishonoured by works of darknesse in the night; but that men should set their waking thoughts towards him upon their beds, who watcheth over them all the night, Psal. 4.4. And the morning sacrifice was to be burned in the like leisurely manner, unlesse some other sacrifice to be performed after it, required a greater and quicker fire.

V. 10. *the ashes which the fire hath consumed*] Ashes are said to be *consumed*, when the consuming fire hath burned the fuell into ashes, as meal is said to be ground, when corn by grinding is turned into meal, Isa.47.2.

V. 11. *a cleane place*] See Annot. on Numb.19.9.

put off his garments] Because the carrying of the ashes out of the Camp, was not in it selfe a sacred action, for which the holy garments were ordained.

V. 12. *not be put out*] The fire that came down from heaven, and consumed the burnt-offering, Levit. 9.24. was to be kept perpetually burning, and neither to be put out, as it is here; nor yet by negligence suffered to goe out: and this might signifie, 1. That no humane devises but only that which comes by direction from heaven, is to be admitted into Gods worship. 2. That God accepts no sacrifice, but that which is offered by that fire from heaven, the Spirit, Matth. 3.11. 3. Since it came down first as a testimony that God did graciously accept that first sacrifice, the continuance of it might intimate, that still he was well pleased with their sacrifices, performed according to his direction.

fat of] The fat was not to be offered alone, but to be burnt upon the daily burnt-offering, for it was too small a matter of it selfe to be presented to God.

V. 16. *and his sonnes*] Unlesse they were for some uncleanesse to be debarred from that holy diet, Levit.22.6.

eaten in the holy place] It might be for these reasons; 1. To minde them of sober using these holy things, as eating them in Gods presence; 2. To minde them of the singular puritie required of those that were honoured above the people; 3. It might intimate, that none but within the pale of the Church should be the better for Christ.

V. 17. *not be baken with leaven*] That is, kneaded with leaven, and after baken; and this is ordained not only for Gods peculiar part, but for that which was allotted to the Priests also; for that part given to God was in the name of the whole, and so the whole meat-offering was to be without leaven. See Annot. on Chap.2. vers.11.

V. 18. *shall be holy*] See Annot. on Exod.29.37.

V. 20. *Aaron and his sonnes*] That is, of the High Priests, and the Priests his sonnes: this is not personall to the Priests that then were, but perpetuall for succession.

perpetuall] So oft as the high Priest shall be elected and annointed: yet it is held by some, that this meat-offering was a daily oblation, as the Lambe that was sacrificed morning and evening, whether at the charge of the Priest, or whether (which is more probable) it was supplyed out of the publique Corban or Treasury.

V. 22. *of his sonnes*] That is, the eldest sonne, if he have no deformitie or impediment, which by Law makes him uncapable of that holy calling; as Levit.21.18. if he be, the second brother is to succeed, and so in the like case the third, &c.

for ever] So long as the Leviticall Priesthood shall continue.

V. 23. *wholly burnt*] The offering being made by the Priest, and for the Priest, his own service was a debt, and so he was to have nothing for it; but when he offered for the people, he was for a recompence of his service, to have a portion of the sacrifice; see vers.26. of this Chapter. Or else because he was a sinner and could make no atonement for himselfe, therefore his meat-offering was wholly burnt, not eaten, to teach him to looke for salvation by Christ.

V. 26. *shall eat it*] That is, the blood being sprinkled, and the fat burnt, except such sin-offerings whereof the blood was carryed into the Tabernacle, vers.30.

V. 27. *shall be holy*] See Annot. on Exod.29.37. & Exod.30.29.

upon any garment] Meaning the garment of the Priests.

wash that] The blood was to be separate from all prosane, or common use, in reference to the blood of Christ, who was holy, harmlesse, undefiled, separate from sinners, in respect of societie in sinne, Heb.7.26. though sometimes he was companion with great sinners for their conversion from sinne. Matth.9.12.

in the holy place] In the Court of the Tabernacle, where the washing Laver stood, and the garment washed from the blood returned to a common use, and might be worne and used any where as occasion required.

V. 28. *earthen vessell*] The liquor that boyled the sin-offering might pierce into an earthen vessell, and therefore it was broken; and the rather, because the losse was not great; but if the pot wherein it was sod, were iron or brasse, it was to be scoured and rinsed: all which might shadow the infection of sinne.

water] Which was in the Laver neere unto the Altar, Exod.30.18.

V. 30. *sin-offering*] Which was offered by the High-priest and the whole Assembly, in the yearely expiation; Lev.16.27.

whereof the blood] Which was done in the sacrifice for the Priest and all the people, Chap.4.6.18.

burnt] Wholly burnt out of the campe, Chap.4.12.21. nor yet was this a whole burnt-offering; because it was not burned whole upon the Altar, as that was, but was divided into parts, as a sacrifice for sinne, and so carryed without the Campe, and burned.

CHAP. VII.

Vers.1. THE *trespasse-offering*] The names of a sinne and trespasse-offering are diverse in the Originall, yet not so diverse in reall sense, as in verball sound; and so, though some will have the one, viz. *Asham* rendred by *Delictum*, and the other, viz. *Chattah* by *Peccatum*, and understand *peccatum* to be a sinne of commission, & *delictum* a sinne of omission, yet the Originall words are promiscuously used and interpreted in the Hebrew Lexicons in the same acceptions; notwithstanding by the difference of sacrifices it appeares by the Text, that there is a different degree of guilt, betwixt the offence which is called *Chattah*, and the other which is called *Asham*, and that in this difference the aggravation lyes upon *Asham*, because to *Asham* translated *trespasse* is required a greater and more costly sacrifice, then to *Chattah*, rendred *Sinne*: Now the aggravation or greater guilt might consist in this, that *Asham*, i. e. *Trespasse* was committed against greater light, or with more deliberation, or with more consent of will, or with inconvenience, or injury to another; which is agreeable to the word *Trespasse*; for *Sinne* may be immanent in us; but *Trespasse* is a transient guilt, which hath an offensive operation upon others, and so becomes so much the more faultie, as it is more extensive.

V. 2. *place*] At the Court gate.

V. 6. *male*] Except he be ceremonially uncleane, as v.20.

among the Priests] The offering of the sin-offering, and trespasse-offering did properly belong unto the offerer, for one Law was for them both; yet the offerer might, and many times (it is like) did give part thereof unto the Priests, and to their sonnes; but not to their females.

V. 7. *one law*] The same ceremonies, notwithstanding that this word *trespasse* signifieth lesse then *sinne*.

shall have it] Meaning the rest which is left, and not burnt, shall be the Priests, Levit.6.26.

V. 10. *dry*] Because it had no oyle put upon it, or offered with it, Levit.5.11.

as much as] That is, every Priest in his turne of administration, shall have the same Oblations allowed him, which happened in his course; or, as the Jewes expound it, the flower or meale which was offered, was equally to be divided among the Priests; but if it were baked, or any way hardened with fire, it was the proper portion of the Priests, that did officiate for that time, and every Priest according to the lot of his ministration, wherein they had an equall priviledge.

V. 11. *sacrifice of peace-offering*] Whether it be to obtaine a blessing, and so called an offering *for peace* or safetie, or whether *Eucharisticall* for a blessing already received: the latter is spoken of, from the eleventh verse to the sixteenth; and from thence to the nineteenth of the former.

V. 13. *leavened bread*] Leaven was not allowed but in this kinde of Oblation of giving of thanks, Levit. 2. 11, 12. which though it were given to the Priests, was not (as is thought by divers) offered upon the Altar, but tendered to them towards their maintenance onely.

of thanksgiving of his peace-offering] Peace-offerings were diversly distinguished; some were Oblations tendered without a vow, others with a vow; those without a vow, were either by way of absolute devotion to God, in acknowledgement of his goodnesse in generall, or with reference to some precedent mercy received: the peace-offerings that were presented with a vow, were either such as were simply vowed, without respect of any, either foregoing, or future favour; or conditionally vowed, as when *Jacob* vowed, saying, *If God will be with me, and will keepe me in this way that I goe, and will give me bread to eate, and raiment to put on, and that I come againe to my fathers house in peace, then shall the Lord be my God*, Gen. 28. 20, 21. And as there was this difference in the offerings themselves, so there was difference in the disposall of them when they were offered; those that were offered in reference to a precedent mercy, were to be eaten the same day they were offered, vers. 15. Chap 22. 30. and if any did eate of them afterward, the sacrifices became voyd and fruitlesse, vers. 18. and he that so did eate, became profane or uncleane, Chap. 19. 7, 8. and was to be punished with death: but those which were for a vow or voluntary offering, might be reserved till the next day, and no longer, as is expressed in the 16. and following verses, and Chap. 19. 6. and Philo adds this reason, because now they are not his that offered them, but Gods to whom they were offered, who since he is a beneficent and munificent God, will not have them thrust into cupboards, but communicated to guests, especially to the needy; but the true reason may be something in the unrevealed will of the Law-maker. If it be demanded, in what place these were to be eaten, whether in the Court of the Temple; the Answer is, they might be eaten by the Priests, and people also, in any cleane place, Chap. 10. 14. that is, free from all legall uncleanesse: Therefore after they had committed to the fire the parts that were to be burned in sacrifice to God, viz. the fat and rumpe, &c. and given the Priest his due out of the sacrifice, to wit, the right shoulder, and the breast; they carryed the rest, being boyled, (for nothing was rosted in the Court of the Temple) to their home; where they ate it with their family, and whomsoever else they would invite, provided that they were cleane, vers. 19.

V. 17. *burnt*] Both to shun superstition towards Gods holy meat, and to keep it from common and profane use.

V. 18. *beare his iniquitie*] That is, he shall be punished for his iniquitie. In the same sense is the phrase used, Levit. 20. 17. 19, 20.

V. 19. *toucheth*] After it is offered; (for being carryed out of the holy place, it might casually be touched by some uncleane person or thing) and if it were polluted before, it should not be offered to God at all; the touch of any uncleane thing, or person, though but ceremonially unclean, polluteth it; Hagg. 2. 13. and it was not to be eaten, but to be burnt, not by the holy fire of the Altar, but by common fire; but if it were not yet offered, such a touch did not so taint it, but it might be eaten, Deut. 12. 15. & 22.

V. 20. *the soule that eateth*] If any being uncleane, whether personally, as here, or by touching any unclean thing, as in the following verse, doe wittingly eat of the peace-offering, they must die, but if unwittingly, there was a sacrifice of Atonement prescribed for them, Chap. 5. 2. And this might intimate to us, that they that have given up their names to Christ and yet hate to be reformed, destruction will be their end, nor will God reckon them among his people; and more particularly, that they who partake of the seales of the Covenant of grace unworthily, eate and drinke judgement to themselves.

V. 21. *cut off*] See Annot. on Gen. 17. 14.

V. 23. *fat of oxe*, &c.] Because these three creatures were sacrificed up unto God, the fat especially, vers. 25. See Annot. on Chap. 3. v. 17.

V. 24. *And the fat of the beast that dyeth of it selfe, &c. may be used in any other use*] Hence some conceive, that though the touch of such carkasses did render a man uncleane, yet the touch of the fat of those dead beasts that dyed of themselves, did not defile him.

V. 26. *blood*] See Annot. on Chap. 3. vers. 17.

V. 29. *shall bring his oblation*] Though the peace-offerings might be eaten in any cleane place, yet they were to be brought to, and offered at the Altar.

V. 30. *His own hands*] That is, the hands of him that brought the Oblation; upon which the Priest put the breast of the sacrifice, with the fat, and it may be with them the shoulder also, and unleavened bread, as Exod. 29. v. 22, 23, 24 some silver-charger being between his hands and the sacrifice; and thus the Priest putting his hands under the hands of him that held them, lifted them up, and moved them to and fro, as many both Hebrew, and Christian writers have set forth.

wave-offering] Of this waving, see Annot. on Exod. 29. vers. 24.

V. 31. *the breast shall be Aarons*] The breast belonged to the High-priest, and his family; but the right shoulder was for the Priest that did officiate, or doe the office of a Priest for that turne.

V. 32. *heave-offering*] See Annot. on Exod. 29. 24.

V. 35. *the anointing of Aaron*] That is, the priviledge, reward, or portion of his anointed function.

V. 37. *of the consecrations*] Of the sacrifice which was offered when the Priest was consecrated, Exod. 29. 22.

CHAP. VIII.

THis Chapter, for the most part of it, containeth the same things which are before set downe, and expounded, Exod. 29.

V. 8. *Vrim and Thummim*] See Annot. on Exod. 28. 30.

V. 9. *holy crown*] Or, *plate of pure gold*. So called, because the Hebrew word *Nezer*, signifieth a crown, of which forme this plate was; and it was called *holy*, because it was separated to an holy use; and because on it was graven *holinesse unto the Lord*, Exod. 28. 36.

V. 10. *anointing oyle*] Of this, see Exod. 30. vers. 23, 24, 25.

V. 11. *seven times*] That number commonly notes perfection, because the seventh day, being a day of rest after worke, was a witnesse that the worke was done; and it is a number of holinesse also, because the seventh day was consecrated to holy rest, and so the fitter to be observed in consecration of Priests to holy duties, principally to be performed on that day. See Annot. on 1 Chron. 15. 26.

V. 14. *bullock*] For bullock, see Exod. 29. vers. 35, 36.

V. 15. *Altar*] That is, of the burnt offering.

powred the blood at the bottome of the Altar] The Altar hath a twofold sanctification; the one passive, whereby it is sanctified, as in this place; the other active, whereby it sanctifieth the gifts or oblations that are offered upon it, Matth. 23. 19.

reconciliation upon it] By offering for the sinnes of the people.

V. 17. *his hide*] In other burnt-offerings which are not of consecration, or offering for himselfe, the Priest hath the skinne.

V. 19. *he killed it*] That is, Moses, so also vers. 20. 23. which he did, because yet the Priests were not established in their office.

V. 24. *tip of*] See Annot. on Exod. 29. 20.

V. 27. *wave-offering*] See Annot. on Exod. 29. 24.

V. 29. *anointing oyle*] That which was common to him with the inferiour Priests, was the sprinkling of oyntment mingled with bloud upon them, and their garments, and the anointing of the right eare, and right thumbe, Exod. 29. 20. the composition whereof is prescribed, Exod. 30. vers. 23. 30. the consecration peculiar to the High-priest, was by pouring out that precious oyntment upon his head, vers. 12. of this Chap. & Exod. 29. 7. Psal. 133. 2.

V. 34. *commanded to doe*] Hereafter, concerning the consecration of the High-priest, and those of inferiour order, both for the consecration and atonement here prescribed.

V. 35. *shall ye abide*] Now they have what belongeth to consecration for the Priests office, he requireth their diligent and constant residence upon their Charges.

day and night] During which time though they went not to bed, they might take some refreshing by sleepe in a sitting posture.

that ye dye not] Death is the due reward of disobedience to God, though but in a ceremoniall observance.

V. 36. *by the hand*] By commission made to Moses, as it were delivered into his hand, Mal. 1. 1.

CHAP. IX.

Vers. 1. *Eighth day*] After the consecration of seven dayes before, which were required for compleat consecration of the Priests.

on the eighth day] From the consecration of Aaron, and the Tabernacle, and Priests, which fell in the first moneth of the second yeare of the Israelites departure out of Egypt.

Elders of Israel] Who were called for the more solemne and honourable entrance of them into the execution of the Priestly function.

V. 2. *Take thee*] The High-priest was to begin his office with

with sacrifice for himselfe, that he might mediate betwixt God and the people with more acceptation; in this, (though otherwise a Type of Christ) he was farre inferiour to Christ, who was so holy, as not to need a sacrifice for himselfe, Heb. 7. 27. so holy, as to sanctifie the unholy by his sacrifice.

sinne-offering] Aaron entereth into the profession of the Priesthood, and offereth the foure principall sacrifices, to wit, the burnt-offering, the sinne-offering, the peace-offering, and the meat-offering.

V. 3. *of the first yeare*] That is, that neither calfe, nor kid, nor goat, be above a yeare old.

V. 4. *will appeare*] Sending fire from heaven to kindle and consume the sacrifice; see Annot. vers. 24.

V. 5. *before the Lord*] Or the doore of the Tabernacle, where the glory of God appeared.

V. 7. *make an atonement*] Reade for the understanding of this place, Heb. 3. 3. & Chap. 7. 27.

V. 9. *put it upon the hornes of the Altar*] To wit, of the brasen Altar; which was first to be sprinkled, and by that was passage made to the Altar of incense, as afterwards: see Chap. 4. vers. 5, 6, 7. see also and compare, vers. 15. of this Chap. with Levit. 4. 13. 17, 18.

V. 10. *be burnt*] That is, he laid them in order, and so they were burnt, when the Lord sent downe fire upon them: so that what is set downe vers. 10, 13, 17, 20. is brought in by way of anticipation before the 24. verse.

V. 17. *of the morning*] The daily sacrifice was first in the morning, and last in the evening; yet the burning of incense in the morning, was ever before the morning sacrifice.

V. 20. *upon the breast*] Of the sacrificed beast.

V. 21. *waved*] See Annot. on Exod. 29. 24.

V. 22. *lifted up*] His hands were lifted up towards God, and stretched out towards the people; to shew, that he expected from above the blessing which he desired to bestow upon the people, which, it may be, was in such a forme as is set downe, Numb. 6. 24.

came downe] Because the Altar was neerer the Sanctuary, which was the upper end; therefore he is said to come downe.

V. 23. *went into*] To carry the bloud of the sacrifice for sinne, according to the Ordinance, Levit. chap. 4. 7. & 16. verses.

blessed the people] Or prayed for them; and withall he might speake peace unto them in Gods Name.

the glory] That is, an extraordinary splendour, or brightnesse, appearing out of the cloudy pillar, as Exod. 16. 10.

V. 24. *came a fire*] For the seven dayes of sacrifice before, Moses used fire, but after the eighth day, fire in a miraculous manner descended from above, and consumed the sacrifice; to testifie Gods approbation of the institution Priesthood, and to breed more reverend acceptation of it among the people: this fire thus sent from heaven was to be kept continually burning, that it might never goe out, as God appointed, Chap. 6. and therefore it was charily carried in some vessell for the purpose, when they journeyed in the wildernesse; and so it continued untill the Temple of Solomon; and then fire came down again from heaven, 2 Chron. 7. 1. which continued untill the captivitie of Babylon, and after that it was said to have beene miraculously renued in the second of Macc. 1.

CHAP. X.

Vers. 1. *Strange fire*] Not taken from the fire of the Altar, which was sent from heaven, Chap. 9. 24. but from that fire wherewith the flesh of the sacrifices was boyled; which, as some conceive, was strange, in respect of that which was customably used for burning of incense, Chap. 16. 10. and sacrifices: so that is strange in respect of God, which is most familiar with men; and contrarywise, as Luk. 16. 15.

commanded them not] In Gods worship Gods command, not mans wit, or will, must be our rule.

V. 2. *fire from*] In making light, or slighting the fire sent downe in favour from God, fire cometh in judgement from him to destroy them; and this either came from heaven, or from out of the Tabernacle: see Numb. 16. 35. answerable to it: they that contemned the fire sent downe from heaven, by fire from heaven are consumed, or rather killed, as with lightning; for their bodies were carried out of the Campe, and buried.

V. 3. *I will be sanctified*] They that come neere me in an holy ministration, or profession, must above others witnesse my holinesse in their reverend and religious handling of holy things; and if they doe not, I will avow mine owne holinesse in a just vengeance against their wickednesse.

and Aaron held his peace] In this story concerning Aaron and his sonnes, there are many things remarkable; as the great judgement of God, for a seeming light offence, upon his sonnes; and Aarons silence, whether as oppressed with the greatnesse of his griefe, which oftentimes wants the vent of answerable expressions; or convinced of the justnesse of the punishment, and the good event which was to ensue upon it, as the glory of God, and converting the crosse into a blessing to his posteritie.

V. 5. *in their coats*] That is, their linen garments, wherein they ministred; for as in these they sinned, so in these were they buried.

V. 6. *Uncover not*] Put not off your Mitres and Bonnets, to put on the covering of mourners (whose custome is to have their heads covered in an especiall manner, 2 Sam. 15. 30. & 19. 4. Jer. 14. 3, 4.) as though ye lamented for them, preferring your naturall affections before the Divine judgements, Chap. 19. 28. Deut. 14. 1. & Chap. 33. 9.

upon all the people] The Priests, if they be good, may blesse the people; if bad, may be like to bring curses upon them.

bewaile the burning] Not so much in pity to them, as in devotion to God; whose honour impeached by their presumption, is more cause of mourning then their death, who justly deserved it.

kindled] In destroying Nadab and Abihu, and menacing the rest, unlesse they repent.

V. 7. *ye shall not goe*] See Annot. on Chap. 8. vers. 35.

V. 9. *nor strong drinke*] Lest it should so affect their heads, or hearts, as to make them faile either in devotion, or in decencie and decorum belonging to their holy ministration; and from this ordinance, presently made upon the act of Nadab and Abihu; it is thought, they were raised up to this presumption, by the fume of strong drinke. The devilis Gods Ape, by whom, in imitation of this, the Egyptian Priests were forbidden wine and flesh continually: and so did he imitate the continuall burning of the fire upon the Altar, Cha. 6. 12. and that in divers places among the heathens, as among the Persians, who made a God of it; and among the Delphi and Græcians, who worshipped it in the temple of Apollo; and the Romans, who worshipped it under the name of *Vesta*, committing the charge of it to the Vestall Virgins; and if it chanced to goe out, it was held fatall to the Citie. Rhodigin: Antiq. Lect. l. 14. c. 14.

V. 12. *Take the meat-offering that remaineth*] That the severe judgement on Nadab and Abihu might not make them so to mourne, as to neglect their meate, or to intermit their service, or to be lesse lightsome in it then before; they are incouraged to their duty, as it were, by a kind invitation, to participate of the provision of Gods Table; for so the Altar is called, Malac. 1. 7.

V. 13. *the holy place*] That is, in the Court of the Tabernacle neere to the Altar of the burnt-sacrifice. See Chap. 6. 26.

V. 14. *daughters*] For the breast and shoulder of the peace-offering might be brought to their families, so that their daughters might eate of them; as also of the offering of first fruits, and the ~~Easter~~ lambe.

V. 15. *heave shoulder*] See Annot. on Exod. 29. 24.

V. 16. *sought the goat*] Upon the sudden and dreadfull death of Nadab and Abihu, Eleazer and Ithamar their brethren, either by distraction, or inconsideration, had burned the goate of the sinne-offering without the Campe, contrary to the due order; for it should have beene eaten by the Priests: See Annot. on vers. 18. Moses not knowing what was become of it, diligently sought after it, out of a care that Gods Ordinance should be observed, and the Priestly rights preserved: read vers. 17, 18.

left alive] And not consumed by fire, as Nadab and Abihu their brethren were.

V. 17. *to beare the iniquitie*] That is, to appeare in their stead, and to confesse their iniquitie, and to make atonement for them. There is another bearing of iniquitie, when the Priests make themselves guilty of the peoples sinne by their silence, Ezek. 33. 6. but that is not meant in this place.

V. 18. *not brought in within*] The goate of the sinne-offering was not of those kinds of sacrifices, whose bloud was to be sprinkled in the Sanctuary, upon the Altar of incense; for such sacrifices were not to be eaten as this sinne-offering of the goat was, but to be burned without the Camp. 6. vers. 30.

V. 19. *accepted*] Aaron being passionately affected at the death of two sonnes, and the chiding of other two by Moses, intimates his unfitnesse, in regard of the distemper of his mind, to doe his office with acceptation to God, who would have them to eate with joyfulnesse in his presence, Deut. 12. 7. & 26. 4. Hos. 9. 4.

V. 20. *content*] Moses considering his great sorrow, bare with his infirmitie, at least for that time; yet afterwards when he was in better temper, he might take opportunitie to speak that which then he could not well have borne.

CHAP. XI.

IN this Chapter, the Hebrewes are forbidden many sorts of creatures for food; not that any creature was evill or uncleane

of its owne nature, for God made all things good at first, Gen. 1. vers. last: Rom. 14. 14. 1 Tim. 4. 4. Tit. 1. 15. but for manifold reasons: first, in respect of God; secondly, in respect of men: First, for God; he hereby sheweth his right to dispose of the creatures, as well negatively, what they shall not doe; as positively, what they shall doe. Secondly, for men; this abstinence was of use both physically, and morally: for the first; many of these forbidden meats yeeld no good nourishment to the body, and so are not generally so wholesome, as those that are allowed. Secondly, for the morall use of these prohibitions; it was to exercise men in obedience to God, in forbearance of things in themselves lawfull, and many of them delightfull to the palate. Secondly, in the practise of temperance against the ranging of the appetite after excessive variety. Thirdly, in shunning the vices that were Symbolically signified in the qualities of the creatures; as the filthinesse of the dogge, and swine, 2 Pet. 2. 22. Fourthly, in keeping the further distance from the Tables and communion of Aliens from the true Religion, whereby they might be corrupted both in their consciences and manners.

Vers. 1. *Unto Moses and Aaron*] The Civill and Ecclesiasticall Governours, are both to have a care that the Ordinances of God be observed. See Ezek. 44. 23. & Numb. 9. 6.

V. 2. *These are the beasts*] This difference of *cleane* and *uncleane* beasts was revealed to the Fathers from the beginning. See Annot. on Gen. 7. 2.

V. 3. *parteth the hoofe*] He noteth foure sorts of beasts; some chew the cud, and some have onely the foote cleft; others neither chew the cud, nor have the hoofe cleft; the fourth both cheweth the cud, and hath the hoofe divided; of which last sort onely, they were to take their food of flesh.

V. 4. *divideth not the hoofe*] The dividing of the hoofe is to be understood of a dividing into two parts, as in the hoofe of a Cow, or a Sheepe; not a subdividing into many parts, as in the case of a Cony: see vers. 26. & Deut. 14. 6.

V. 5. *Cony*] The Originall word *Shaphan*, is a generall name of fearefull creatures, which runne away and hide themselves in holes from the light and societie of man; most take it for a Cony, which hath its hiding place in the rocks, Pro. 30. 26. Psal. 104. 18. but some take it for a creature in Palestine about as big as an Hedge-hogge, but made partly like a Mouse, partly like a Beare, that hides it selfe in holes as Conies doe.

V. 8. *not touch*] This prohibition requires a great estrangement from all pollution, which is morally to be observed at all times, Esa. 52. 11. though under the Gospel such Ceremonies be abolished, Col. 2. 20. 21.

V. 9. *finnes and scales*] Finnes and scales in fishes, answer to wings and feathers in birds; so they are more in motion and action, and are therefore wholesomer then Eeles and Lampreys, which having neither, lie lazily in the mud.

V. 10. *that move*] As little fish ingendered of the slime.

living thing] As they which come of generation.

V. 13. *Ossifrage*] Some take the Ossifrage to be a Griffin, which is a bird of an Eagles kind, but bigger then an ordinary Eagle, and is very strong and ravenous, having a very crooked beake and talons, whereby it is able to take up the lesser sort of living creatures, and by dashing them downe to breake their bones; for which cause it is called an Ossifrage, which signifieth a *bone-breaker*: and not onely so, but, as some report, some of the Eagles kind are found so great and strong, that they can carry a whole Oxe or horse at once to their neast, to feed their young; yea and take up an Elephant into the aire, and when they have killed him, by letting him fall to the earth, they devoure him.

Ospray]. Some take the Ospray for the same thing with the Ossifrage; as if it were a changing of the word *Osbreake* into *Ospray*. The name of it in Greeke, signifieth a Sea-Eagle, which is a bird of great bigneſse, and of sharpe sight, whereby discerning the prey in the water, he suddenly striketh at it and seiseth on it, Plin. lib. 10. ch. 3.

V. 16. *Owle*] The word is rendered by some, an *Ostrich*, which is a great bird of so heavy a body, that her wings will not beare her up in the ayre, and so they serve not for flying, though for flight or running fast on foote; the Hebrew is *Daughter of the Owle*: whereby the mother is not permitted to be eaten, but the rather prohibited; because the old is not so easily digested as the young.

the Night-hauke] That is, the Night-raven, which seeth to take his prey in the night: these Night-birds might be the rather forbidden, to mind Gods people to avoid deeds of darknesse, and to walke as children of light, Ephes. 5. 11.

V. 17. *Cormorant*] A bird which by diving into the water (as the name in Latine signifieth) taketh fishes; the Vulgar Translation renders the Originall word *Shalach* by the word *Ibis*, which signifieth an Egyptian bird somewhat high with stiffe legges, and a long bill, which doth good service in that Countrey by killing the Serpents brought out of Lybia with Southerne windes, against which the Egyptians make their prayers unto Ibis for preservation from them, Plin. lib. 10. chap. 28.

V. 18. *Gier-Eagle*] Though it may not be for food to the body, it may be of use for instruction to the minde; for according to the Originall, the name *Rahham*, signifieth tender love of the damme to the young.

V. 19. *Storke*] The nature of the Storke (as the name *Hhasidhah* importeth) is, on the contrary, to be kinde to its damme, and it is noted to build high, Psal. 104. 17. and to feed low on fishes, snakes, and frogges; for which cause it may be the rather rejected as unfit for food.

V. 20. *All fowles that creepe*] As fowles they should flye; but creeping basely on the ground, they may note the ambiguous, and earthly-minded disposition of worldly men.

upon all foure] Some things that flye have foure feete; some have more, as hornets, bees, flies; and those that have more feet then two, have no fewer then foure; and those that have more then two are excluded from use of meat (as uncleane), when they who have foure are mentioned in the prohibition of meats. See vers. 42.

V. 22. *Locust*] The Locust is of divers kinds, and of them the Grashopper is one, so that some for Grashopper read Locust; one sort of them is called *Ophiomachus*, of making warre with Serpents, whereof Aristotle maketh mention, *de hist Animal. l. 9. c. 6.* and though to us the Locust or Grashopper be loathsome as for meate, yet in themselves, and to all they are not so, but serve for food to some people; as in India there be Locusts of three foot long, whereof the Natives use the legges being dried for sauce, Plin. lib. 11. ch. 29, &c. the Ethiopians, and Parthians, and some other people use them for meat, Aristot. hist. Animal. lib. 6. ch. 30. and with some, powdered Locusts is their onely food, Plin. lib. 6. ch. 30. And so doe many eat frogs and snailes, forbidden vers. 30. which afford so much good nourishment (being boyled in milke) as serves to repaire the decay of the body, made by a Cough and Consumption: and in some places Pismires are used for dainties, the different custome of Nations becoming a kind of law, for the different use of the creatures for mans sustenance; howsoever, though whatsoever God forbiddeth be not in it selfe unfit for meate; as we see by our use of the Swine, the Swan, and other creatures; yet nothing that God allowed was unwholesome to those to whom it was allowed. Besides, in divers Countries the kinds of creatures are so diverse, as that which is very good in some places, is scarce tolerable in others.

Beetle] The Originall word *Hhargol*, is not found in any other place.

V. 23. *which have foure feet*] That is, if they had all foure equall; but if the hinder feet were longer, whereby they might leape, they were cleane as is expressed, vers. 21.

V. 24. *untill the even*] Not alwaies; and this limitation might mind the people of a state of religion where these Ceremonies should cease.

V. 25. *beareth*] That is, out of the Campe, or out of the way, as being offensive to passengers.

V. 26. *not cloven footed*] See Annot. on vers. 5.

V. 27. *pawes*] Or, *hands*. That is, whose fore-feete are in use like hands, as in an Ape, or Beare.

V. 29. *after his kind*] For the creatures were to ingender, and increase according to their owne kinde; and not by mixture with other kinds, Levit. 19. 19.

V. 30. *Camelion*] A Camelion is a creature like unto a Lyzard, or Newt, in which two things are very strange; the one that he seemeth to live onely on the Aire; which makes him for the most part to gape, and put his head upward to draw it in; the other, that it taketh what colour is next him by resemblance, unlesse it be red, or white. Arist. hist. Animal. lib. 2. ch. 11. Plin. hist. lib. 8. c. 33.

V. 31. *uncleane*] Not onely to eate, but to touch their dead bodies; vers. 32. 40. and this uncleanesse, as long as it lasted, was a cause of prohibition to enter into the Sanctuary, and to partake of the sacrifices.

V. 32. *or skinne*] Skins are used sometimes for bottles, sometimes for bagges, and those serve either for moist, or drie things.

uncleane] This was onely a Ceremoniall uncleanesse, not a Morall; and therefore Christians are not defiled by such meanes; yet while the touching of them was forbidden by God, though in it selfe it did not defile the man in his body; much lesse in his soule, the disobedience even in such a small matter brought a guilt upon the soule, which did defile it, while the prohibition was in force.

untill the even] And at even the uncleanesse expireth, or vanisheth of it selfe.

V. 33. *ye shall breake it*] Why washing should not serve the turne for cleansing in earthen vessels as well as others, no naturall

v. 5. 66. days. See Babington on the place. p. 465.

12. 2. As to Chr^t his Conceptio-
-on & Birth, way none! But Ma-
-ry was a Sinner all the While.

naturall reason can be rendered: if by earthen vessels we understand reprobates, as some doe, the breaking of them may signifie their destruction, as Psal.2.9. Jer.9.11. as the washing of the other, and sparing them, may note the cleansing of other sinners by teares of contrition.

V. 34. *such water*] That is, uncleane water, coming from an uncleane vessell or place.

V. 36. *that which toucheth*] So much water of the fountaine as toucheth the carkasse and no more shall be uncleane; and though an uncleane thing fell into a fountaine, or cisterne, yet it is held by many not to be polluted, because of the necessary use of water upon all occasions.

V. 37. *sowing seed*] Because being sowne, man had nothing to doe with it for food, untill it was dead and quickened againe, Joh. 12.24. 1 Cor.15.36. and so none uncleanenesse could be imputed unto it, that was not taken from it before it came to the use of meat.

V. 38. *but if any water*] That is, by steeping the seed, not for sowing (as before) but for the use of meat, as Wheat is used for meat without grinding or baking; for that which is wet is more apt to take or retaine any defilement that fals upon it, then that which is dry; in which case it was not to be eaten, but to be given to beasts.

V. 39. *if any beast of which ye may eate, die*] By inward sicknesse, or outward violence, as of strangling; (so that the bloud were not let out of the veines) or of tearing by beasts; such a beast became ceremonially uncleane, and might neither be eaten, nor touched; yet with exception of the fat, in such a case; whereof see Annot. on Chap.7.ver.24.

V. 40. *he that eateth*] That is, ignorantly, or of urgent necessitie; for if he did it knowingly and with his will, his contempt was to be answered with the punishment of death, Numb.15.30.

V. 43. *defiled thereby*] Either by eating or touching them.

V. 44. *sanctifie your selves*] That is, you shall by application of these ceremoniall ordinances to your souls, inure your selves to a carefulnesse in your conversation, that you be not polluted with the societie of sinners, who are morally uncleane, as the beasts are uncleane ceremonially; and as by touching them there was contracted a ceremoniall uncleanesse; so may a man become morally defiled by familiaritie with the wicked: this was the spirituall use of this carnall commandement, for meat in it selfe was nothing to the sanctitie, or sinne of the soule, Mark.7.15. Rom.14.14. 1 Cor.8.8.

V. 45. *For I am holy*] I hate all manner of uncleanesse; especially, the Idolatry of the Gentiles, which they commit upon the creatures, even those which are most base, as such as creepe or crawle upon the earth, and my holinesse must be to you a patterne for your imitation and practise.

CHAP. XII.

Vers.2. *Separation*] The separation for uncleanesse was divers; for some were separate not only from participation of holy things, but from civill societie, as lepers; such as had a flux of their naturall seed, and those that were polluted by the dead, Numb.5.2. Next unto these was the separation of a woman upon her child-birth, or having her monethly courses, during which time she was shut up at home from all communion of company, save such as were (out of charitable necessitie) to minister unto her; for whatsoever or whomsoever she touched, contracted thereby a ceremoniall uncleanesse: *Joseph. l.2.contr.Appion.* Other inferiour or lesser uncleannesses (though they did shut the partie out of the sanctuary, and from touching or eating of holy things,) did not excommunicate any from company with others; this ceremoniall uncleanesse was taken notice of, where there was no morall impuritie, nor could be; as in the Virgin Maries purification, Luk.2.22. *Quære.*

infirmitie] That is, by her monethly purgings of blood, called commonly womens sicknesse, and for that women were uncleane seven dayes, Chap.15. vers. 19. during which time they were to be separated at home, from their husbands; and abroad, from the Tabernacle, and from touching any hallowed thing; this was for their uncleanesse without child-bearing, but with it, the first seven dayes the woman was to be separated from all but such as were to doe offices of necessary and charitable Attendance on her person; and from familiaritie with her husband (as an husband), she was to be separated for a farre longer time, as untill the dayes of her purifying were fulfilled, as they are reckoned, vers.4. & 5.

V. 3. *on the eighth day*] On this day was appointed circumcision of the male children, which being a Sacrament, was more seasonably administred, when the ceremoniall uncleanesse here mentioned was past.

V. 5. *threescore and sixe dayes*] Which with the two weekes of strictest separation, made up eightie dayes; just twice as long as for the birth of a male child; for this some seek for reasons in nature; and affirme that after a female birth the purgings sometimes are not wholly ended untill the eightieth day, whereas after a male they use not to continue above fortie dayes; So *Hippocr. de natura pueri*; *Valesc. de sacra philos.* Chap. 18. But others deny this, and hold it a vaine thing to search for naturall reasons for this prescript, as taking it to be purely ceremoniall (as circumcision was), which yet may morally minde women of their originall causalitie in sinne, wherein they had the first hand, 1 Tim. 2.14. which is the greatest uncleanesse of all others; that they may be lesse proud, and more holy; yet it might be, that the longer time was taken for a female birth then for a male, because the male was circumcised, the female was not; but this reason will not reach to the proportion foremention ed. } N.

V. 6. *for a sonne, or &c.*] Not for the purification of the child, but of her selfe the mother of it.

for a sin-offering] That may be understood either ceremonially, because by the Leviticall Law she was held uncleane; or morally, because by naturall corruption she might not only be guiltie of a sinfull conception, but by impatience under the pain of child-birth, might sinne against God. } vid. v. 2.

doore of the Tabernacle] Where the burnt-offerings were wont to be offered.

V. 7. *male or female*] Though the uncleanesse were different for male and female, the cleansing was the same for both; one and the same Christ typified in the sacrifice, is the same for justification to male, and female, Gal.3.28.

V. 8. *cleane*] From that ceremoniall uncleanesse, so that she may be restored to that from whence she was before debarred.

CHAP. XIII.

IN this Chapter (said a famous School-man, and Commentator of the Popish partie, when he had rehearsed it) of the discerning of the Leprosie in men and in garments, there is nothing for me to expound; but I leave this charge to the Physitians: but Divines must not so passe it over. The Leprosie treated of in this Chapter, seemeth to be, not only that disease which is best known by that name in later times, but as *Valesius* observeth, *de sacra Philosophia*, Chap.19. by the various description of it, it may be conceived to containe the severall kinds of diseases, at least divers of them, which appeare in the skin, as Morphew, Itch, Ring-worme, Scaldhead, and other breakings out of the skin, which overspread or crust it with a kinde of tetter, scab, or skurfe; as also that disease, which arising from a grosse distemper of the humours, causeth the loosening of the haire of the head and beard, and the falling of it off from the roots: all which might be called leprosie, being one way or other like that which is commonly known by that name, which was more incident to such as lived in hot regions, as Egypt; especially, if their multitude were great, and roome little; which might occasion the slander of Justine the Historian against the Jewes; which was, that they were driven out of Egypt, because they were infected with the scall, or itch; So Justine histor. lib.36. p.284. There is another disease imputed to the Jews by Appion, to which Josephus maketh Answer in his second Booke against that Grammarian, p. 783. but that is brought in upon another occasion, which hath no affinitie with the fiction of Justine.

Vers.2. *Right spot*] Shining like the scale of a fish, for so the leprosie sometimes beginneth to appeare.

V. 3. *white*] This is the first sort of leprosie observed, which is discerned by the white colour of the haire, and the degree of inherence of it below the skinne and within the flesh: of this colour, was Moses leprous hand, Exod. 4.6. and Miriam his sisters leprosie as sister to his was of the same complexion, Num. 12.10.

the Priest shall looke] The Priest rather then the Physitian, because it belonged to him to admit, or to keep back from the Sanctuary, and services of Religion, 2 Chron.26.20. and to see that the ceremonies of cleansing were duely observed; yet when he viewed the leprosie, he had (as some conceive) the advise of the Physitian; for the profession of Physick is ancient, as appeareth, Gen. 50.2. though the authoritie of pronouncing leprous or cleane belonged to the Priests only. And for this discerning or differencing between the sound and infected, (touching this disease) they might have sufficient knowledge, either by Art, or observation, and the direction of the rules here delivered; or, if need were, by revelation from God, for God would not call the Priests to an office, for which he would not see them furnished some way with gifts to discharge it; and if the Priest pronounced any uncleane, they were put out of the Camp, whosoever he or she were.

deeper then the skinne] Which eateth into the flesh. See Numb.12.12. & 2 King.5.14. The leprosie of the body is a resemblance of the defilement of the soule, and the depth of it below the skinne though but one spot, is as sinne deeply rooted

in

in the ſoule by habituall inherence, though but one. See verſ. 20.25,26,30,31,32,33,34,35.

pronounce him uncleane] Hebr. *make him uncleane*. But the meaning is, he ſhall declare or pronounce him ſo to be; as Ezekiel is ſaid to deſtroy the Citie by an aſſured prediction of the Cities deſtruction, Ezek. 43. 3. And ſo the miniſteriall remiſſion of ſins is ſometimes phraſed as if it were Judiciall, when it is but declarative; which though another may doe as fully as he, as another may ſprinkle water with the words of Baptiſme; yet it cometh with more aſſurance and comfort from him, who doth it with an eſpeciall warrant from God.

V. 6. *and be cleane*] Though he be not cleane from the ſcab, yet he ſhall be pronounced cleane from the leproſie; and ſo not be ſhut out of the Camp, though he might keep in; becauſe in ſuch a caſe he could not be ſeene with acceptation of others for humane ſocietie.

V. 10. *riſing* be *white*] Phyſitians of later times make triall of leproſie by rubbing of the fleſh, and pricking of a needle: for if the fleſh being rubbed turne not red; and if pricked with a needle, it bleed not; it is a ſigne of leproſie in a deep degree of infection; and if it eate into the fleſh and the bones, as ſometimes it doth; it is incurable.

quicke raw fleſh] The former kinde of leproſie appeared in the haire and skin, this ſheweth a deeper degree of malignitie fretting into the quick fleſh, and making it raw.

V. 13. *covered all his fleſh*] Such a ſcurfe, though it were a grievous plague, was not the infective plague of leproſie; and it argued the ſtrength of naturall conſtitution within, when the venome of the diſeaſe was driven out and diffuſed over the outward parts, except when here and there raw fleſh appeared, which was a token that it was not wholly driven out, but lurked ſtill in the fleſh.

V. 16. *changed into white*] When a white skin cometh upon the place that was raw, it is a ſigne that the fleſh is healed.

V. 23. *ſpread not*] That is, a clearing ſigne, becauſe the leproſie is a running or ſpreading diſeaſe. See verſ. 28,34.

V. 29. *head or beard*] The head common to man and woman, the beard peculiar to the man, though both ſeeme to be ſaid of both.

V. 30. *yellow*] Verſ. 3. The leproſie of other parts was noted by a white haire, this of the head and beard by a yellow thin haire, in ſuch ſort, that if a man were of yellow haire before, it might be diſcerned what was naturall to him, and what adventitiall coming from the diſeaſe.

V. 33. *ſhaven*] That the haire taken away, it may the better appeare whether the leproſie ſpread.

V. 36. *not ſeeke for yellow*] That is, he ſhall not care whether yellow haire be there or no.

V. 39. *freckled ſpot*] Like the Morphew, which ſome conceive to be one of the disfigurings and diſeaſes here deſcribed in this Chapter.

V. 40. *fallen off*] This is thought by Phyſicians to be properly that diſeaſe which is called *Alopecia*, a word taken from the name of a Fox, becauſe it is obſerved to belong to that kind of creature more then others; which ſometimes proceedeth from ſuch a degree of malignitie, as is of like nature with, and ſo cometh under the name of Leproſie.

V. 40. *he is bald*] The haire though it be an excrement; is an ornament to the head, and face, where there is maturitie of age for a beard, and when it cometh kindly, it ſheweth a good temperament of heate and moiſture: and therein as many take a pride, ſo God ſometimes puniſheth that pride with a ſhamefull baldneſſe, Iſa. 3.24.

V. 45. *cloths rent*] Which might conduce *to the cure* of the diſeaſed; for ſo the bad humours might the better evaporate and breath out; and *to the caution or ſafety* of the ſound, who might thereby be warned to keepe a due diſtance from the infected partie; for they did weare long garments cloſe before: and it might alſo ſignifie the ſorrow of the Leper becauſe of his preſent ſenſe of ſinne and miſery; which is often ſignified by the rending of the garments in the Scriptures.

covering upon his lip] See Ezek. 24.17. & Mic. 3.7.

uncleane, uncleane] As lamenting his miſery, and giving warning to others againſt the infection. Such as leproſie is to the body, is ſinne to the ſoule; and therefore we muſt flye from the infection of it, as a loathſome leproſie, Eſa. 52. 11. Lam. 4. 15. the cauſe of this diſeaſe here deſcribed many times did not ſo much proceed from a naturall diſtemper, as (out of an exceſſe of flegme, or black melancholy bloud) as from a divine judgement for the ſin of man; ſee 2 King. 15. 5. eſpecially that kind of it which ſet ſo deepe an infection upon the clothes and wals, Levit. 14.37. And it is obſerved to have moſt infected the Jewes upon their revoltings from Religion, and that Chriſtians tooke the infection of it from their Countrey, when they came thither to manage the warre undertaken for recovery of it out of the hands of the Turks.

V. 46. *without the Camp*] As Miriam was, Numb. 12. 14. This was during the peoples journeying in the wilderneſſe; after when they were ſetled in Canaan, the lepers were ſhut out of the Cities, Luk. 17. 12. 2 King. 7. 3. at leaſt were confined to an houſe by themſelves, though Kings, as Azariah was, 2 King. 15. 5. & 2 Chron. 26. 21. yet upon neceſſary occaſions they were permitted to come into the ſtreets, and high-wayes, obſerving a due diſtance, that they might neither give offence, nor others take offence from them. Luk. 17. 1. This may intimate how odious the ſpirituall leproſie is to God; and how infectious evill company is to men.

V. 55. *not changed his colour*] That is, ſo as to returne to the colour it had, before it was infected; for waſhing would make ſome change, but if a taint of the contagion yet appeared in it, which could not by waſhing be got out of it; it was to be burned: at leaſt that part which was ſo deepely infected, that it could not be waſhed cleane, was to be cut out, and caſt into the fire.

V. 58. *the ſecond time*] To the intent he might be ſure the leproſie was departed, and that all occaſion of infection might be taken away.

V. 59. *the law of the plague*] If the Chriſtians compare their condition with the Jews for laws and plagues in this and the 11. Chapter, they will find great cauſe to praiſe God for their better ſtate; no ſuch prohibitions of meats as theſe, no ſuch plague, or not ſo common in moſt places, as the plague here very frequent among the Jewes.

CHAP. XIV.

Verſ. 3. *Goe forth*] It is ſaid, verſ. 2. the leper ſhall be brought unto the Prieſt; here, that the Prieſt ſhall goe forth to the leper; yet no contradiction: for the leper remained at ſome diſtance out of the Campe, and the Prieſt coming to the out-ſide of it toward the leper, the leper made his approach unto him.

V. 4. *and cleane*] That is, ſuch as by the law were permitted to be eaten; the birds mentioned before for oblations, were Turtles and Pigeons; theſe are taken to be ſparrows, according to the other reading in the margine.

V. 5. *ſhall command*] The Prieſt was not to kill the bird, for it was not properly for a ſacrifice, ſince it was to be done far from the Altar, and without the Campe; but for expiation of the leprous perſon by the ſprinkling of the bloud of it upon him.

that one of the birds be killed over running water] Water and bloud are here to be mingled together; for Chriſt (whoſe Paſſion was typified by theſe ſacrifices) came by water and bloud, 1 Joh. 5.6.

V. 6. *and the Cedar-wood*] The manner of this ſprinkling is conceived to be thus; there was a rod or ſtick of Cedar-wood, to the top whereof was tied the live bird with the taile upward, and head towards the handle of the ſtick; with the bird was tyed Scarlet wool; then was the bird both wings and taile plunged into the water, coloured with the bloud of the killed bird, and therewith was the leper ſprinkled; and after that, the live bird ſprinkled with the bloud of the killed bird was ſet at libertie, to flie away. In this expiation ſome obſerve this conformitie betwixt the leprous contagion, and the law of cleanſing: as firſt, the leproſie did corrupt and putrefie the skinne; oppoſite to that was Cedar-wood, which is commended for firmneſſe and ſoundneſſe againſt putrefaction. Secondly, the leproſie was of a very foule and offenſive colour; contrary to that was the freſh and faire colour of Scarlet. Thirdly, the leproſie had a very ill and unſavory ſent; the ſweetneſſe of Hyſſope was a remedy againſt that. Fourthly, the leproſie did eate up the body, by a conſumption of the fleſh; and it may be, cauſed death; the ſparrow let looſe and flying abroad, was a ſymbole, or ſignificant ſigne of the recovery of the health, and conſequently of the continuance of the life of the leprous.

V. 7. *ſeven times*] That number is often uſed in holy miniſtrations, as alſo in miraculous operations, 2 King. 5.10.14. by reaſon of Gods reſting on the ſeventh day, as witneſſing the perfection of his creatures made the 6. dayes before; ſo that there was no need of any more to be done: ſee Annot. on Chap. 8. verſ. 11. yet ſometimes ſeven is taken for many.

living bird looſe] Signifying that he that was made clean was ſet at libertie, and reſtored to the company of others. By theſe two birds ſome take to be ſignified the two natures of Chriſt, the one ſubject to death, the other ſecured from death.

V. 8. *ſeven dayes*] Though he were admitted to come into the Campe, yet muſt he not for ſeven dayes returne to his owne tent, leſt ſome remainders of the leproſie ſhould lie hid, and by familiar ſociety, ſhould be tranſmitted to the infection of his wife, or any of the family.

V. 9. *ſhave*] He was ſhaven before, verſ. 8. and at ſeven dayes end was to be ſhaven againe; for waſhing and ſhaving were of uſe for the clearing of the party from his leproſie.

V. 10. *log of oyle*] A Log was the leaſt meaſure for moiſt things,

things, containing the quantitie of five egges; or, as some say, sixe of ordinary bigneſse.

V. 11. *maketh him cleane*] That is, pronounceth him. See Annot. 4. on Chap. 13. verſ. 3.

V. 13. *Holy place*] In the Court of the Tabernacle, beside the Altar of burnt offerings.

* *is the Prieſts*] * Chap. 6. verſ. 26, 27.

moſt holy] Of oblations that were to be eaten, none were more holy.

V. 14. *tip of*] See Annot. on Exod. 29. 20.

V. 16. *before the Lord*] Before the doore of the Tabernacle where God gave evidence of his eſpeciall preſence.

V. 19. *the burnt-offering*] That is, the lambe of the firſt yeare; the ſin-offering was to be made for reconciliation with God, before he would accept an oblation of thankeſgiving from man. Some demand, why there ſhould be an offering for leproſie, it being no ſinne? the Anſwer is, that though it be not a ſinne in it ſelfe; that is, no breach of the morall law, yet the ceremoniall law requireth a cleaneneſſe to which the leproſie is contrary; and ſo it may be ſaid to be ceremonially a ſinne; or it may require a ſacrifice, becauſe it many times preſuppoſeth a guilt of ſinne, which did deſerve ſuch a ſhamefull curſe; as you may ſee in the caſe of Miriam, Numbers 12. verſ. 10.

V. 21. *waved*] Of the waving of the offering, ſee Annot. on Exod. 29. 24.

V. 34. *I put a plague*] See Annot. on Chap. 13. verſ. 59.

V. 36. *that all that is in the houſe be not made uncleane*] To wit, upon the Prieſts pronunciation of the uncleanneſſe; from whence, and not before, the ceremoniall uncleanneſſe was contracted: the like is to be beleeved of company with the leprous perſon before his uncleanneſſe be legally proclaimed.

V. 37. *in the walls*] Which argued a ſtrong and ſtrange infection, whether of the aire, or breath of the leper; which is ſo much the fitter to ſet forth the infection of ſinne, whereof leproſie is both an effect and a type: for as the leproſie is ſo infective that it reacheth even to the walls of the houſe, and fretteth and corrupteth them even to their ruine; ſo doth the guilt of ſinne bring judgement, not onely upon the perſon of the ſinner, but upon the timber and ſtones of the houſe: ſee Zach. 5. verſ. 4.

V. 41. *an uncleane place*] Where carrions were caſt, and other filth, that the people might not be therewith infected.

V. 45. *he ſhall breake*] That is, he ſhall command it to be pulled downe, as verſ. 40.

V. 49. *ſcarlet*] It ſeemeth that this was a ſcarlet-coloured lace, or twiſted ſtring, to binde the hyſſop to the wood; the Apoſtle to the Hebrewes, calleth it ſcarlet wooll, Heb. 9. 19.

CHAP. XV.

Verſ. 2. *Out of his fleſh*] Which is meant chiefly of a diſeaſe by Phyſicians called *Gonorrhœa*, but is more ordinarily known by the name in the margine of the Bible; which proceedeth from a weakeneſſe of nature, cauſing a feebleneſſe in the retentive facultie, which may proceed from overſtraining the ſtrength in any wiſe; but eſpecially by contemning the counſell of the Wiſe man, Prov. 31. 3. This differs from that emiſſion of the ſeed which is caſuall in ſleepe, verſ. 16, Deut. 23. 10. yet both did make a man ceremonially uncleane.

V. 3. *be ſtopped*] If it have runne, and afrerwards be ſtopped, yet the precedent running ſhall be judged an uncleanneſſe; or if by obſtruction or ſtoppage, the abundance of it be irritated, or provoked with more violence to iſſue out.

V. 4. *Every bed whereon he lyeth*] Such as this diſeaſe of leproſie is, is the infectious nature of ſinne; defiling all that the wicked hath to do withall, Tit. 1. 15.

V. 8. *he ſhall waſh*] That is, he that is ſpit upon.

V. 15. *a ſinne-offering*] In reſpect of the ceremoniall uncleanneſſe; if it proceed meerly of infirmitie, of the retentive facultie, without the fault of the perſon; it is rather a ſickneſſe of weakneſſe, then a ſickneſſe of wickedneſſe.

V. 16. *waſh*] The time is not ſet downe for waſhing, but ſince the uncleanneſſe is limited to the evening, it is like the waſhing was to be the next morning after that the uncleanneſſe happened.

uncleanneſſes] Theſe ſeverall caſes of uncleanneſſe ſerve for humiliation, and caution, in regard of the implied defilement and corruption cleaving to naturall actions; eſpecially thoſe which moſt appertaine to the propagation of mankind.

V. 18. *The woman alſo*] Though marriage be Gods holy Ordinance made in the ſtate of innocencie, Gen. 2. 24. and in that reſpect it be honourable in all, and the bed undefiled, Heb. 13. 4. yet the exerciſe is not ſo undefiled in any, but that ſome imputations of guilt may be charged upon it.

V. 19. *whoſoever toucheth*] This is to be meant of ſuch as were of yeares of diſcretion, and were not to performe a neceſſary and charitable miniſtration to her perſon; not of infants or children in their minoritie, who were not capable of ſuch prohibitions.

V. 20. *in her ſeparation*] Whereby ſhe is ſeparate from her husband, from the Tabernacle, and from touching any holy thing.

V. 24. *ſeven dayes*] This is meant of meere lying with her, and of the uncleanneſſe which might be taken as a bed-fellow onely, without any more familiaritie with her; for if in ſuch a caſe he lay with her as with a wife, if the fact could be proved, they were to be put to death, Chap. 20. verſ. 18. and this the rather, becauſe by ſuch commixtion a monſtrous and leprous birth might be begotten.

V. 25. *beyond the time*] That is, beyond the uſuall time of her female fluxes, the diſeaſe called by Phyſicians *Hemorrhoides*, more vulgarly Emerods.

V. 30. *uncleanneſſe*] Not that it is a morall, and conſequently a ſinfull, but a meere ceremoniall uncleanneſſe.

V. 31. *that they die not*] There was danger of death in the breach of a ceremoniall law; that ceremoniall uncleanneſſe (eſpecially if to it were joyned a careleſſe neglect, or wilfull contempt) was capitall and deadly to the offending perſon; which may be a good admonition to Chriſtians when they appeare before the Lord, eſpecially in Prayer, to beware of all morall pollution which may ſhut Gods eare againſt their ſuits, Pſalm. 66. 18. or move him when they aske bread, and fiſh, to feed them; to anſwer them with a ſtone, to bruiſe them, or a ſerpent, to bite them.

V. 31. *defile my Tabernacle*] By coming unto it, when by reaſon of their uncleanneſſe, they are by theſe ceremoniall ordinances to be ſeparated from it.

CHAP. XVI.

IN this Chapter is inſtituted the Feaſt of expiation; whereof one occaſion was the ſinne and puniſhment of Nadab and Abihu; and the end was for the preſervation of the reverence of the Tabernacle, and of the holy ſervices belonging unto it, that none might preſume, as they had done, to doe any thing in ſuch matters, but according as the Lord had expreſſely preſcribed.

Verſ. 2. *Not at all times*] Into the moſt holy place; for that was the place which God did moſt appropriate to his own preſence; into which none was to come but by his eſpeciall appointment; and he appointed the High-prieſt only, and him but once a yeare, Verſ. 34. & Heb. 9. 7. Exod. 30. 10. and that was in the moneth of September: but this is to be underſtood with reſpect to his Prieſtly miniſtration, which was but once a yeare, as figuring the ſacrifice of Chriſt once made in the time of his life, and no more, Heb. 9. verſ. 7, 8. 11, 12. but upon other neceſſary occaſions, the Prieſt might enter into the moſt holy place, as when the Tabernacle was to be taken down, and removed.

for I will appeare] The reaſon ſeemeth to contradict the rule; for if God appeare there, there is more cauſe for Aaron to make his addreſſe thither to conſult with him, and to receive revelations from him; but the meaning is, that Gods appearance there ſhould be at ſuch a time, as Aaron might make his approach thither, as the next words manifeſt.

V. 3. *with a young bullock*] That is, with the bloud of a young bullock, not with the body of it; which was to be offered for the ſinnes of the High-prieſt and his family, verſ. 6. for, for the ſinne of the people he was to offer a goat, verſ. 5.

and a ram] This ram was not to be ſacrificed at his entrance into the Holy of holies; but afterward, upon his returne, it was to be wholly burnt upon the Altar of burnt-offering: the young bullock, and the ram, were for the ſolemnitie of the High-prieſts entrance into the moſt holy place; but the two lambes for the daily burnt-offering, Numb. 28. 3. and the bullock, ram, and ſeven lambes, and he-goat, Numb. 29. 7, 8, 11. were for the ſacred ſolemnitie of the day of expiation, which followed the oblations of the bullock and ram fore-meutioned.

V. 4. *put on*] Not thoſe glorious garments which were peculiar to the High-prieſts, but thoſe which were common to him with inferiour Prieſts, verſ. 23. becauſe this was a day, not of jubilation or gladneſſe, but of humiliation and ſorrow, and ſo rather a faſt, then a feaſt, Numb. 29. 7. though uſually called the Feaſt of Expiation. Yet ſome conceive from verſ. 24. that in the latter part of the ſolemne ſervice he wore his more glorious robes; which were peculiar to him as he was High-prieſt: And by theſe diſtinct habits, the one ſort meane, the other eminently glorious; might be repreſented the double ſtate of Chriſt, the one of humiliation, the other of Majeſtie; the one Temporall, the other Spirituall.

V. 5. *And he ſhall take*] In this day of reconciliation, the High-

High-prieſt did all the ſervice in the Holy of holies himſelfe; figuring the ſole reconciliation of us unto God by Chriſt onely.

V. 6. *Offer*] In the wilderneſſe there was not any ſacrificing, but at Mount Sinai, for fourtie yeares together, Exod. 16. neither were the people furniſhed with frankincenſe, hony, wine, or cattell for ſacrifice; ſo that in the wilderneſſe onely the Judiciall and Morall lawes did binde, as ſome hold, except ſome expiations, Numb. 5.2. neither in the deſert were any feaſts obſerved but the Sabbath.

his houſe] To which were referred all the Prieſts and Levites; for theſe were not reckoned among the people, but appertained to the family of the High-prieſt, whoſe ſonnes the Prieſts were, and the reſt of the Levites his kinſmen.

V. 8. *lots*] By which the Lord made choyce of what he would have done, Prov. 16.33. according to whoſe counſell and will alone, not by the appointment of any humane policie, or prudence; the whole worke of Chriſts Mediation, and mans Redemption was accompliſhed.

one for the Lord] To be ſacrificed unto him, the other as making an eſcape from death, being ſent into the deſert, verſ. 10. & 21. was called the ſcape-goate: they were both alike in themſelves, and by caſting lots the Lord made a choyce which of the two ſhould die, or be reprieved, or delivered from death, for the lot is at his diſpoſall, Pro. 16.33. Of which two the one is conceived to be a type of Chriſt his immortall Deitie; the other of his mortall humanity; or the one of his death, the other of his living againe by his reſurrection.

V. 10. *ſcape-gote*] See Annot. on verſ. 8.

to make an atonement] By confeſſing of ſinne in the name of the people, and praying that God would transferre their guilt upon the goate, before he were ſent away into the wilderneſſe. See verſ. 21,22.

V. 11. *the bullock*] Some reade the calfe, or heifer; but this was not that red heifer mentioned Numb. 19. for that was offered for the people without the Campe; this for the Prieſts upon the Altar within the Court of the Tabernacle.

V. 12. *a cenſer*] That is, a fire-pan, or perfuming-diſh, to hold coales for the burning of incenſe; the compoſition whereof is ſet down, Exod. 30.34,35.

within the vaile] Into the Holy of holies.

V. 13. *the cloud*] That is, the vapour or ſmoak aſcending from the perfume, to cover the Mercy-ſeat, that there might be no curious prying into divine ſecrets, Deut. 29.29.

upon the Teſtimonie] That is, the Arke, where was laid the Law, the Teſtimonie of Gods covenant with his people, verſe 13.

that he die not] As Nadab and Abihu did, by contempt, or neglect of thoſe obſervances which God preſcribed: Which ſheweth that mans obedience muſt be ordered by the Majeſtie of the Authour, rather then the meanes of the matter which is preſcribed, or prohibited. See Exod. 4 24,25.

V. 14. *upon the Mercy-ſeat*] The bloud was ſprinkled upon the Mercy-ſeat, to ſhew that by the bloud of Chriſt Gods mercie and juſtice were reconciled, and ſo his people ſaved from deſtroying indignation.

upon the Mercy-ſeat] Some reade, *over againſt the Mercy-ſeat*; or towards it; ſo that the bloud muſt not touch it.

Eaſtward] That is, with his face Eaſt-ward, towards the people; for the head of the Sanctuary ſtood Weſt-ward. This ſignified, that as the Prieſt had need of this ſacrifice as well as the people, verſ. 6. and the people had a right in it, as well as the Prieſt, verſ. 15.

V. 15. *then ſhall he kill*] This, though here mentioned, was done before Aarons entrance into the Holy of holies; (though after the killing of the bullock) for Aaron being to goe into it but once a yeare, Heb. 9.7. was not to goe into it twice a day, though he were allowed entrance into it one day onely.

V. 16. *for the holy place*] The holy place was to be purged from the pollution of the people, though they came not into it; becauſe they had their part or intereſt in the ſervices there performed, which though offered unto God, by the Prieſt were moſt of the preſented as from, and for the people; Wherein appeareth the extreme pollution of ſinne like that of leproſie, Chap. 13. which tainteth not onely the perſons of ſinners, but places alſo whereto they have a reference, though it be not immediate.

V. 17. *Tabernacle*] That is, in the Holy place which was Eaſt-ward on this ſide of the Holy of holies where the High-prieſt onely was allowed to enter.

V. 18. *unto the Altar*] That is, the Altar of Incenſe.

V. 20. *reconciling the Holy place*] See Annot. on verſ. 16.

V. 21. *head of the live-goate*] The live-goate, or ſcape-goate was a type of Chriſt as well as that which was ſacrificed; the ſacrificed goate ſignified dying Chriſt; the ſcape-goate alive in the wilderneſſe, ſignified Chriſts deliverance from death, and living, as the ſeparated goate, out of the communion of men, with whom he formerly converſed: See Annot. on verſ. 8. 10. Yet ſome hold that this ſcape-goate was not to ſcape death, but to be killed and devoured by the wild beaſts of the wilderneſſe; and that the one goate ſignified our Saviours ſuffering in the Citie of Jeruſalem; the other his ſufferings out of it, by barbarous and brutiſh men. The Devil as Gods Ape, ſometimes enjoyned his Prieſts this expiation; for Herodotus reports, that the Egyptians were wont to heape up imprecations and curſes upon the head of a ſacrifice, ſelected for the purpoſe; that if any evill were impendent over them, or the Egyptians, it might be turned upon the head of the ſacrifice: and then they caſt it headlong into the River Nilus to be drowned; or ſold it in the market to ſome Grecian, or profane perſon.

V. 23. *leave them there*] Thoſe garments were peculiar for that dayes ſervice, in the moſt Holy place; which done, they were not to be worne untill the like occaſion returned, and then he was to put on the ſame, or the like.

V. 24. *in the Holy place*] In the Court of the Tabernacle, where was the Laver, Exod. 30. 18. Yet ſome conceive this waſhing was before he came forth into the Court of the Tabernacle, as the words of this verſe doe ſeeme to import.

put on his garments] That is, his glorious garments proper to the High-prieſts: for now the proper office of expiation was paſt, and the reſt of the day was allowed to be ſpent in more chearefull ſolemnitie.

V. 26. *ſhall waſh*] To put away the ceremoniall impuritie or uncleanneſſe, which he contracted by touching the goate ceremonially laden with the guilt of the peoples ſinne, and with the imprecations belonging to them.

V. 28. *he that burneth*] He to whom that ſervice was committed; which was not performed by the Prieſts, but by another upon their appointment.

V. 29. *for ever*] See Annot. on Exod. 12.14.

ſeventh moneth] That is, as the Hebrewes call it, *Tizri*, anſwering to our September.

upon the tenth day] The ſolemnitie began the ninth day at even; Chap. 23.32. but the tenth day was moſt obſervable for the ſacrifices of expiation, or atonement.

afflict your ſoules] Though the affection to, and fruition of ſin be pleaſant, the humiliation for it is very bitter; and an affliction not of the body onely by faſting, Act. 27. verſ. 9. but of the ſoule, by anguiſh and ſorrow for ſinne.

V. 31. *a Sabbath*] This day of ſolemne humiliation, wherein they were to afflict their ſoules, verſ. 29. Pſal. 35.13. by faſting and mourning, was to be obſerved as a Sabbath, with ceſſation from all manner of worke, verſ. 29.

V. 32. *he ſhall anoint*] It is not ſaid who ſhall anoint; but it may be meant of God, by whoſe authority or command he was to be anointed; as the Prieſt is ſaid to breake downe the houſe, Chap. 14. 45. which he doth but command to be broken downe, verſ. 40. Or the High-prieſt in being, is to anoint his ſucceſſour in that office, that he may ſerve in his fathers ſtead, when he is dead.

V. 34. *everlaſting ſtatue*] See Annot. on Exod. 12.14.

CHAP. XVII.

Verſ. 3. *That killeth*] Not for the common uſe of meat, but for the religious uſe of ſacrifice; which though others could do as well as the Prieſt, (as Butchers and Cookes) yet ſince the doing thereof was the proper office of the Prieſt, none might uſurp it, that was not of that function: and God would have good things done in a good manner; and hereby alſo he would prevent Idolatry, which would eaſily have crept in, if every one were left to his owne private way of Sacrifice, or ſerving of God.

V. 4. *and bringeth it not*] This is not onely a prohibition of the people, from uſurping of the Prieſts office; but a limitation of Sacrifices to the place expreſſely preſcribed; yet by inſpiration from God, ſometimes other places were uſed for ſuch holy Oblations, as by Manoah, Judges 13. 19. by Samuel, 1 Sam. 7. 9. and Ch. 11.15. and Ch. 16. 2. and by David, 2 Sam. 24. 18. and by Elias 1 King. 18. 23. Notwithſtanding, regularly, they were to bring their ſacrifices unto the door of the Tabernacle, as a type of Chriſt, Hebr. 9.11. but the antitype now exhibited, that type, and the limitation of locall liberty, is aboliſhed; ſo that now a ſpirituall ſacrifice offered in ſincerity, will be accepted every where, John 4.21,24. Malach. 1.11.

Blood ſhall be] He ſhall be reputed as guilty, as worthy of death, as if he had killed a man, Iſai. 66.3. becauſe the blood of the ſacrifices was in equivalence the blood of man which was to be redeemed thereby, (as the water of the Well of Bethlehem is called the blood of thoſe men, who hazarded their lives to breake through the hoſt of the enemies to fetch it for David, 2 Sam. 23.17.) therefore the ſhedding of that blood otherwiſe then God did warrant, was accounted as the ſhedding of mans blood.

cut off] He ſhall be puniſhed by death, by the ſentence of the Judge, if it be known; if it be ſecret, by the judgement of God: upon ſuppoſition of this ſin, the Iſraelites prepared war againſt the Reubenites,

16. 13. To let you know that no person whatsoever shall have Mercy from a God of Mercy; but by vertue of the Incense of the Lord Jesus Christ.
Dr. H. Wilkinson Rev. 21. 3. fol. 690.

17. 4. Blood] Improbat Deus, imò execratur cultum quem ipsi nobis extra verbum ejus confingentes instituimus.
Bullinger. Decad. 3. S. 5. 117. b.

Of this Katharine Howard little is reported, and yet too much, if all be true, of her incontinency, which cost her her Life. The greatest good the Land got by this death, was a general leave to marry Cousin-Germans, formerly prohibited by the Canon, and hereafter permitted by the Common Law; A door of lawfull Liberty left Open by God in Scripture, shut by the Pope for his privat profit. Opened again by the King; First for his own admittance (this Katharine being Cousin German to Anna Bollen, his former wife) and then for the service of such Subjects as would follow him upon the like occasion. — Fuller's Engl. Worthies. London, Fol. Princes, p. 202.

Cap. 18. If any man think of some Marriages in Scripture contrary to these Rules, let him remember that we live now by Laws, and not by Examples. What God then, either approved or tolerated; let us neither rashly condemn nor unadvisedly follow; but obediently tarry within the precincts of Nature.

Gervase Babington Bp of Worcester on Levit. 18. p. 480.

— Brotherhood with respect to a near Stock, as the Children of the same Parents; which in the Scripture is constantly extended unto Grandfathers also. &c.

Owen, Heb. 13. 1. p. 203.

Cap. 18. Illa quæ in Levitico de prohibitis gradibus continentur, arbitror moralia esse: Canina potius quam humana talia videntur nuptiæ. — Chananæi astringebantur istis legibus; lumine naturæ astringebantur. Natura bene instituta illam turpitudinem videre potuit. P. Martyr, 2 Sam. 13. fol. 252. a. — Opponamus turpibus illis rebus, honestas leges Romanorum. 252. b. Sorori.

Byblis in exemplo est, ut ament concessa. Ovid. Met. lib. 9. p. 272. lin. 453.
Jura feras norint — lin. 550.

Reubenites, Joſh. 22.12. Some underſtand this cutting off to be the ſentence of Excommunication, whereby the offender is put out of the ſociety of Iſrael, and put into the ſtate of an Heathen or Publicane; though the Jewes underſtand it ordinarily of an extraordinary death, by divine vengeance.

V. 5. *open field*] Before the tabernacle was built, they uſed to offer ſacrifices abroad; ſometimes in fields, ſometimes on mountains, and in groaves; but they are now charged to bring them unto the door of the Tabernaele.

peace-offerings] The like is to be underſtood of ſinne-offerings, and whole-burnt-offerings, though they be not expreſſed as theſe be; which are not therefore particularly named, becauſe they were more limited for theſe Oblations then for others; but leſt they ſhould take more liberty in theſe then in others; becauſe they were moſt frequent, and were in part applied to feaſt the offerer; and in this preciſe caution for that which was more common, the whole-burnt-offering was the better ſecured from contemptible communities which might befall it, if it ſhould be offered any where but in an holy place appointed for that purpoſe.

V. 7. *unto Devils*] Meaning whatſoever is not the true God, Deut. 32. 17. Pſal. 106. 37. 1 Cor. 10. 20. 2 Cor. 11. 15. Revel. 9.20. but yet taken for a God, and worſhipped as a God; The Hebrew word Sehhirim, or Segnirim, ſignifieth hairie, and goatiſh, of Sahhar or Sagnar an haire, or hairie creature, or goat; by which may be meant thoſe devils who appeared rough and hairie, as the Satyres, or Faunes, Eſay 34.14. or becauſe the apparition of ſuch, through fear made the hair ſtand on end; as Job 4.15.

after whom] For Idolatrie is ſpirituall whoredom; becauſe of the Covenant betwixt God and his people, as betwixt an husband and his wife; Hoſea 2. 16, 18, 19. and the Covenant is broken on their part, when they, like Ephraim, joyne themſelves to Idols, Hoſ 4.17. See Annot. on Exod. 34.15.

No more] Here it appeares that the Jewes were much addicted to Idolatry; and it is like they both learned it, and practiſed it in Egypt, Ezek. 23.8.

V. 10. *face againſt*] That is, I will apparently declare my wrath, by taking vengeance on him, as Cha. 20. v. 3.

V. 11. *in the blood*] Becauſe blood is the ſeat of the vitall ſpirits, from the purer part whereof the ſpirits are ingendred; without which they cannot continue, though the blood may continue in the body when the life is gone, by ſtopping of the breath; beſides other reaſons there rendred, here is an eſpeciall conſideration of the proprietie of blood of Atonement by ſacrifice, Heb. 9.22. whereby, being conſecrated to God, it is ſeparated from Common uſe.

V. 13. *or of the ſtrangers that ſojourn*] There was a ſtranger in blood, that is, none of their kindred; a ſtranger in habitation, that is, a Sojourner, rather then a dweller amongſt them; and a ſtranger in Religion, a worſhipper of a ſtrange god, or of the true God in a ſtrange manner to that which God preſcribed: He that was a ſtranger in blood, might be no a ſtranger in religion; ſuch were divers convert Proſelytes, who were of the ſame faith and profeſſion with the naturall Jewes; and theſe were to obey the ſame Laws with the Iſraelites, and beare the ſame puniſhments which belonged to the violation of them. See ver. 8. 10.

cover it] Leſt beaſts ſhould lick it up, and by taking delight in the ſweetneſſe of it, ſhould become more cruell, either to their own, or to any other kinde.

V. 15. *ſoule that eateth*] The ſoule in proprietie of ſpeech eateth not, but the body as animated by the ſoule. By the ſoule here is meant the perſon, the more excellent part being put for the whole; as in many other places of the Scripture. See Annot. on Chap. 5. verſ. 1.

V. 16. *his iniquitie*] That is, the puniſhment of his diſobedience in that behalfe; for there is ſuch affinitie betwixt wickedneſſe, and the reward due unto it, that one name is many times uſed for both.

CHAP. XVIII.

Verſ. 3. *Doings*] Ye ſhall preſerve your ſelves from the abominations following, which the Egyptians, and Canaanites uſed.

V. 4. *judgements*] *judiciall lawes.*

ordinances] Whether Morall, or Ceremoniall precepts.

V. 5. *which if a man doe, he ſhall live*] But ever ſince the fall he was diſabled to doe what the Law required; therefore the failing of juſtification and ſalvation, by what is in a mans ſelf, ſerveth 1. to ſhew how perfect our condition was before the fall: 2. what God might expect of us ſince we have fallen, in that we fell not by his, but by our own default: 3. to direct us whither to have recourſe, viz. to Chriſt, from the Law, Gal. 3. 24. by whoſe merit and mediation we may be acquitted, when by the Law we are condemned.

I am the Lord] And therefore ye ought to ſerve me alone, as my people; this is often repeated, as verſ. 4, 5, 6, 21, 30. to mind the people of Gods right of command, and power to puniſh; and to admoniſh men to marke and conſider not ſo much what it is, as who it is, by whom any thing is commanded, or forbidden.

V. 6. *None of you*, &c.] Hebr. *man, man.* That is, not any man ſhall approach any that is neer of kin to him.

Neare of kin] As according to the degrees after mentioned.

uncover their nakedneſſe] By this phraſe is ſometimes meant, the laying open of ſecret faults, or infirmities; but here it ſignifieth a literall uncovering of the body, for ſuch familiarity with it as properly belongeth to lawfull marriage.

V. 8. *fathers wife*] That is, not thine own mother, but thy ſtepmother: of this inceſt you may ſee 1 Cor. 5.1. it was Reubens ſin, Gen. 35.22.

thy fathers nakedneſſe] That is, that which none but thy father may uncover: and it may be called the fathers nakedneſſe, becauſe the husband and wife, though they be two perſons, are by the bond of matrimonie but one fleſh: So that any fleſhly action towards the one, hath a guiltie offenſiveneſſe towards the other.

V. 9. *thy ſiſter*] By both parents, or by the mother onely; (for of ſiſters by a ſtepmother order is ſet down ver. 11.) born in marriage, or out of marriage, (by fornication, as a baſtard;) yet it was not generally ſo taken, for Thamar thought, that David would have given her for a wife to Amnon, if he had made requeſt for her unto his father, 2 Sam. 13.13.

V. 10. *thine own nakedneſſe*] That is, ſo neer of kin unto thee, deſcending from thee in a right line, that beſides thine own perſonall ſinne and ſhame; thou wilt have ſo much more part and guilt in theirs, as they are more thine then others; ſo that their fault will be thine infamie, See Gen. 34.30. and by ſuch an act, as her nakedneſſe is uncovered, ſo thy naughtineſſe may be diſcovered by an inceſtuous birth.

V. 14. *approach*] By this here is meant, the neereſt degree of naked communion.

thine aunt] When thine uncle is dead; by the ſame reaſon that a man is forbidden the bed of his fathers brothers, or uncles wife, or aunt; a woman is forbidden the like neerneſſe to her aunts husband; for as in Logick, ſo in Divinitie, the difference of ſexe varieth not the caſe ſo much, as to make it unlawfull in the one, and lawfull in the other; ſomewhat it doth, for where the Aunt is married by the Couſen or nephew, there a ſuperior relation is brought under an inferior; but where the uncle marrieth his neece, there a ſuperior is made head of an inferior, which is more decent; but that which here is moſt reſpected, is not ſo much the relation of a ſuperior and inferiour, (for a miſtris might marry a ſervant of the ſame religion and tribe, as well as a maiſter might marry a maid-ſervant) but the neerneſſe of blood, which is the ſame betwixt Aunt and nephew, as betwixt Uncle and Neece; ſo much the Hebrew phraſe imports, verſ. 6. ſee the text and margin, and therefore it is as unlawfull for the father to marry his own daughter, as for the mother to marry her own ſonne; yet of the marriage of the Uncle and Neece there are divers examples, as of Nachor with his neece Melcham, Abraham with Sarah his neece, (as is moſt probable) and Amram, the father of Moſes, married his Aunt; Exod. 6.20. but this was before this law was made; and for the Jewes, who at this day obſerve it not, it may be thought to be a part of their apoſtaſie from true religion. By this prohibition of marriage with the Aunt, ſome conceive the marriage with Couſen Germans is forbidden, becauſe there is conſanguinitie betwixt them, but onely affinity betwixt the Aunt and the husbands ſonne; but the husband and wife being one fleſh, Gen. 2.24. this affinity may make more for prohibition of marriage then any other; howſoever, it is ſafe to forbear what is doubtfull, and to keep aloof from what is unlawfull; eſpecially the choice of lawfull marriages being large enough, without the hazard of ſo great a ſinne as Inceſt. If it be ſaid, that this is a Leviticall law, which doth not oblige us under our chriſtian condition; it may be anſwered, that the Jewes had allowance for neerer matches then other people, eſpecially Chriſtians; for among them a man might, or rather muſt marry his brothers wife (when he was dead) to raiſe up ſeed unto him; Deut. 25.5. which in Chriſtianity is condemned, Matth. 14.3,4. as well as marrying the fathers wife. 1 Cor. 5. 1. But what in this is forbidden to the Jewes, is much more forbidden to the Chriſtians; who, having more latitude, and libertie of choice then they had, who were to marry, not onely with their own nation, but within their own tribe, and ſometimes (as hath been ſaid) two brothers muſt ſucceſſively be husbands to one wife; are leſſe capable of excuſe, if in carnall concupiſcence they tranſgreſſe theſe prohibitions: and in the generall, (ſince the goſpel is the law of love and charity, not to one nation onely, but all the world over) as far as conſanguinity, or affinity will work in affection, without a new tye of matrimony, ſo far reacheth matrimoniall prohibition, and ſhould there firſt begin, where the relations are ſo remote, that they have little, or no

operations of love; that ſo charity might be more diffuſive, and not ſo contracted to ones kindred, as it was among the Jews.

V. 15. *ſonnes wife*] when he is dead, much leſſe mayeſt thou doe it when heis alive.

V. 16. *Brothers wife*] Neither while he is alive, nor when he is dead; except in an eſpeciall caſe, and upon an eſpeciall warrant, Deut.25.5.

V. 18. *to her ſiſter*] This is not to be underſtood onely of another naturall ſiſter, as if a man might have two wives, ſo they were not ſuch ſiſters; or two ſiſters one after another to wife, the latter upon the death of the former; for the marriage of the brothers wife is forbidden before, verſ. 16. and by conſequence, a woman muſt not marry her ſiſters husband; and ſo two ſiſters are already forbidden to be married to one man, verſ. 16. Wherefore it is moſt probable, that this is a prohibition of Polygamie: that is, *of having more wives then one at once*; and the reaſon ſheweth it, that the one may not be a vexation to the other, which is like to fall out not onely betwixt naturall ſiſters, as Leah and Rachell, Gen.30.1.14. but betwixt thoſe that are not of kinne; as betwixt Hannah, and Peninnah, 1 Sam.1.6. And for the word *Siſter*, in a generall acceptation, it may be applied to any woman; as the word *Brother*, to any man, Gen.19.7. and it is to be noted, that it is ſometimes applied to things, which in propriety of ſpeech, come not under ſuch a title or denomination; as the wings of the beaſt, Ezek. 1.9. are ſaid to touch *a woman to her ſiſter*, as the Hebrew phraſe carrieth it.

V. 21. *paſſe through*] The children dedicated to the Idoll Molech, paſſe through two fires, made on each ſide their way to it, that by that paſſage they may be purged, and ſo prepared for a ſacrifice to the Idoll: all but the head of this Idoll repreſented a man, and being made of braſſe, aud hollow, fire was put into it, and children put into the armes of it; wherein with the burning heat they were tormented to death, while their deluded parents danced about them, with the noiſe of Drums, and other loud Inſtruments, which might out-ſound their lamentable cries. This Idoll was called ſometimes Molech, and ſometimes Moloch, Amos 5.27. ſometimes *Melchom*; all having a conformitie in ſenſe and ſound with *Melech, a King:* and this was the principall Idoll of the Ammonites, 1 King.11.7. and of their neighbours the Phœnicians, and from thence it came unto the Canaanites, called alſo Baal: compare 2 King.23.10. Jer.19.5. & Chap.7.31. & Chap.32.35.

profane the Name] That is, diſhonour it by departing from God, to ſerve ſuch an Idoll, in ſuch an abominable manner. See Jer.2.7,8. Rom.2.24.

V. 24. *which I caſt out before you*] The ſinnes of the Gentiles which had not the Law in Tables of ſtone, were ſinnes againſt the Law of Nature, written in the fleſhly tables of the heart; wherein their conſciences might accuſe them, Rom. 2. 14. and juſtifie God in his juſt judgements upon them.

V. 25. *viſit*] I will puniſh the Land, where ſuch inceſtuous marriages, and pollutions are acted and permitted.

vomiteth] He compareth the wicked to evill humours, and ſurfetting, which corrupt the ſtomach, and oppreſſe nature, and therefore muſt be caſt out by vomit.

V. 26. *ſtranger*] Some take a ſtranger here, for a ſtranger in Nation, but not in Religion, which ingageth him to the ſame lawes and penalties with the native Hebrewes; but the ſinnes here mentioned, were ſome of them ſo abominable, that they were to be puniſhed with death in whomſoever. See Annot. on Chap.17.verſ.13. & Annot.on Chap.20.verſ.2.

V. 28. *ſpued out*] Both for their wicked marriages, unnaturall copulations; and for their Idolatry, or ſpirituall whoredome with Molech, and like abominations. See Levit. 20. verſ.3.5.

V. 29. *the ſoules*] That is, the perſons; See Annot. on Chap.17. verſ.15.

cut off] Either by the Civill ſword, or by ſome plague, that God will ſend upon ſuch wicked people. See Chap.17. verſ. 4.

CHAP. XIX.

Verſ.3. *His mother, and*] The mother is named firſt, becauſe children being moſt familiar with their mothers, are moſt apt to contemne them; and therefore to make them the more to reverence them, they are required to hearken to the words of their mother as to a law, Prov.1.8. but to the words of their father as to an inſtruction; the tie of obedience being for caution, made moſt ſtrict, where diſobedience was moſt like to breake out.

and keepe my Sabbaths] In the Decalogue or tenne Commandements, the Commandement of the Sabbath is ſet before the Commandement of honouring of Parents; becauſe that of the Sabbath is a duty of the firſt Table, and the Commandement for obedience to parents is a dutie of the ſecond Table; but here the order is firſt for obedience to parents, becauſe they are charged with the obſervation of the Sabbath, both for themſelves, and for their children, and ſervants, Exod. 20. verſ. 10.

V. 4. *molten gods*] By which (by a figurative ſpeech called Synecdoche) all ſorts of Idols are forbidden; and it may be, the rather under this name, and notion, becauſe of the golden Calfe which was a molten Image.

V. 6. *the ſame day, and on the morrow*] Of peace-offerings there are two ſorts: the one is for impetration or obtainement of good, and for that there was no ſet time preſcribed; for it is ſaid, *ye ſhall offer it at your owne will*, and that was to be eaten the ſame day it was offered, and on the morrow: the other was for thankeſgiving, and that was to be eaten the ſame day: See Annot. on Chap.7.verſ.13.

V. 12. *neither --- profane*] Not uſe it as a common name, without reverence, whereby it may come into contempt.

V. 13. *not abide*] Becauſe he that worketh for hire, is commonly ſo poore, that he hath not proviſion for a day before hand.

V. 14. *not curſe*] Not ſpeake evill of the deafe, nor of the abſent, who is as a deafe man to that which is ſpoken out of his hearing, as a deafe man to what is ſpoken in his preſence is as one that is abſent.

V. 14. *before the blinde*] Though men neither hear what we ſay, nor ſee what we doe; the awe of Gods omniſcience, and of our owne conſcience, muſt binde us to our good-behaviour towards them, not onely from open, but from ſecret injuries.

V. 15. *perſon of the poore*] That is, not ſo reſpect the poore in his povertie, as in pitie to him, to wrong the rich, or mighty; nor ſo feare or honour the mighty, as to comply with his oppreſſion of the poore, againſt right and juſtice. See Exod. 23. verſ. 3.

V. 16. *ſtand againſt the bloud*] By telling tales, which may inrage others to his ruine, Ezek.22.9. as by Doegs example is evident, 1 Sam.22.9.18. Pſal.5.2.19. Or by conſenting to the death of the innocent, or conſpiring with the wicked to that purpoſe.

V. 17. *in any wiſe rebuke*] Hatred is forbidden, and rebuke preſcribed as contrary to it, and this according to the dealing of God himſelfe with his deare children, Prov. 3. 12. Heb. 12.16. therefore rebukes muſt not be given in hatred, or wrath, but in love; and when they are lovingly tendered, they muſt be kindly entertained.

V. 18. *as thy ſelfe*] Which requireth a conformitie in qualitie, not a correſpendence of equalitie, as Joh. 17. 21. the love to another muſt be like in kind, for ſinceritie, without deceit, 1 Joh. 3. 18. and for efficacie, without defect; when we have opportunitie to doe others good, or to ſave them from hurt.

V. 19. *divers kind*] The reaſon of this was; that the order of nature, in the diſtinct kinds of creatures, might be preſerved; and with this there was implied an inſtruction againſt mixtures of Religion; as the prohibition of mingling of ſeed of ſeverall ſorts, and the wearing of a Linſey-woolſey garment, in this verſe, was a document or leſſon of ſimplicitie, or ſinceritie, againſt double-dealing. *Object.* But the Jewes had many Mules, which proceed from the mixture of an Horſe and an Aſſe, and therefore it is like, they obſerved not this rule: *Anſw.* There are, that doe affirme, that Mules, are male and female, and doe ingender in their own kind; but if they doe not, they might be ſtored with Mules, in Faires, and Markets, Ezek.27.14.

V. 20. *becauſe ſhe was not free*] Freedome was a great priviledge, as bondage a grievous preſſure; but note that priviledges doe more oblige, and more ſtrictly binde men to their good-behaviour; and binde them over to ſeverer puniſhment, if they breake them; as unto death, if the woman were not bound, but free, Deut.22.23.

V. 23. *as uncircumciſed*] As thoſe Nations, which were uncircumciſed; that is, legally uncleane.

three yeeres] Whether this was for a naturall reaſon, becauſe the fruits of a new plantation were weake, and wateriſh; or for ſome myſticall cauſe, it is uncertaine: but certainly God had power, to make his allowance, or reſtraint of fruits, as well as of other creatures, Levit. 11. whereby the appetite was to be curbed, and the people enured to forbeare lawfull things, that they might be the further eſtranged from things unlawfull: and withall the fruits in the fourth yeare coming to more maturitie and perfection, were the fitter to be offered up unto God, who is alwayes worthy to be ſerved with the beſt.

V. 24. *all the fruit*] Beſide the firſt-fruits, which were given to the Prieſts, and the common Tithes given to the Levites, and the tithes of tithes which the Levites gave to the Prieſts; there were two ſorts of tithes enjoyned the Jews: Firſt, the yearely Tithes mentioned Deut.12.12.17. & Chap. 14.22. and of theſe there was an holy feaſt made at Jeruſalem, Deut.12.14. at which the Levites, Orphans and Widows were to be, and their domeſticks

16. Brothers Wife] By this Law it follows neceſſarily, that a woman being married to the one Brother, ſhe may not marry the other, after the former's deceaſe: and conformably, a man being married to one Sister, he may not after her death, marry the other.
Dutch Annot.

18.23. Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith
_____ it is confuſion.
Levit. 20.12. they have wrought Confuſion.

ſticks, and friends might be preſent; and among theſe Tithes were reckoned theſe fruits of the fourth yeare here mentioned. Secondly, thoſe that were ſet apart every third yeare, as is preſcribed, Deut. 14,28. & Chap. 26.12. and theſe were onely to feaſt the Levites, and the poore widowes, and orphans, and needy ſtrangers; and theſe were not eaten at Jeruſalem (as the former) but by every one in his owne Citie, Deut. 14.28.

V. 25. *that it may yeeld unto you the increaſe*] The way to be rich, is to obey Gods command, though for the preſent it may ſeeme to tend to povertie; as *to give a portion to ſeven, and alſo to eight*, Eccleſ. 11.2. that is, to many; though no more be to be expected of them, then by *caſting bread upon the waters*, as in the precedent verſe, *to give plentifully*, Luk. 16. 38. which in a way of charitie is not a caſting away, but a ſowing, which will be reaped in a plentifull increaſe as at the harveſt, 2 Cor. 9.6. *to pay tithes freely*, is more profitable for the giver, then for the receiver, Mal. 3. 10. *to ceaſe from traffique*, or queſtuous commerce upon the Sabbath, though worldlings account the Sabbath a great interruption to their profit, and cry out of it, as if on that day the Sunne proceeded a ſlower pace then on others, Amos 8.5. For to thoſe that conſcionably keepe that day, it is a day, not onely of glory to God, but of benefit to themſelves; and that not onely ſpirituall to their ſoules, but alſo temporall in their eſtates; which, (if they religiouſly obſerve that day in the Sanctuary, and in their Families,) are like to proſper the better all the weeke after: ſo though the forbearing of the firſt three yeeres fruit ſeeme to be matter of damage, by Gods bleſſing upon their obedience, it ſhall turne to their advantage.

V. 26. *nor obſerve*] Superſtitiouſly; as thoſe do, who accouut ſome dayes lucky, ſome unlucky: ſee Annot. on Gen. 1.14.

V. 27. *not round the corners*] The word *round*, in the Originall, ſignifies ſuch a rounding as may be without cutting, a rounding in generall, which ſome take to be a compaſſing the head with a Garland, as was in uſe among them that celebrated the Feaſts of Bacchus; and the word *Corners*, in the Originall, is in the Singular number; and being ſo, it may note ſome ſingular cutting of one corner of the head round, in the manner of a circle (as the Egyptians, it may be, had their crownes ſhaven, as now is in uſe with the Popiſh-prieſts) or elſe in the manner of an halfe-Moone. Or taking the Singular number for the Plurall, the prohibition may be meant, as ſome conceive, of criſping, or curling round the haire in ſome corners of the head; or cutting off the longeſt of the haire, to offer tuffs, or locks of it as a devoted oblation to Idols, as many heathens did, making the bare place round, with a ſuperſtitious conceit of a round figure, as moſt pleaſing to God, and moſt like God, whom ſome Philoſophers defining, ſaid, God is a Circle, whoſe Center is every where, and his Circumference no where: or of cutting the haire, as the Egyptian Prieſts did, who worſhipped the Idols Anubis and Iſis, ſhaving round their heads, and the haire of their eye-browes; or of cutting round the haire in mourning, to which may be applied, Iſa. 15.2. & Jer. 48.37. which the Egyptians required even of their women, when their Idolized Oxe, called Apis, died. But hereby was not forbidden to them, much leſſe to Chriſtian men, to weare the haire in a moderate meaſure, betwixt ſhaving of the head, and nouriſhing the locks, Ezek. 44. 20. See 1 Cor. 11. 14.

V. 27. *Of the beard*] Becauſe a decent growth of the beard, is a ſigne of manhood, and a remarkable difference of the male, from the female ſexe: and this was forbidden to be done in that ſuperſtitious manner which heathens uſed, who conſecrated to their gods not onely their locks, but their beards alſo; eſpecially the firſt doune of it. Plutarch. in Theſeo, & Sueton. in Nerone. 1.12.

V. 28. *nor print any markes*] That is, you ſhall not make or receive any impreſſion upon your fleſh, or skinne, as tokens of Idolatry, or ſuperſtition: See Deut. 14. 1. 1 King. 18. 28. Jer. 16. 6.

V. 30. *and reverence my Sanctuary*] Or, *feare my Sanctuary*. The Sabbath is not to be profaned, becauſe it is Gods holy day; nor the Sanctuary, becauſe it is the place of his eſpeciall preſence, Gen. 28. verſ. 16, 17. & Eccleſ. 5.1. Some of the Hebrewes expound it thus; that though every place where prayer was made, and the law taught, were to be reverenced, yet eſpecially was Jeruſalem; becauſe the Sanctuary was there; whence they gather, that a dead man ought not to abide there all night, nor the bones of a dead man to be carried through it. But though both Sabbath and Sanctuary were to be uſed with reverence, the Sabbath was firſt and chiefly to be regarded; for there was a Sabbath before the Sanctuary was made; and for the keeping of the Sabbath holy, there was, and is an expreſſe precept in the Decalogue, not ſo for the Sanctuary. 3. The holineſſe of the Sanctuary is gone, and the Sanctuary it ſelfe; therefore now in every place God will accept of a ſincere ſervice, Joh. 4.21,23,24. of every one, 1 Tim. 2.8. It was therefore an abſurd ſuperſtition in the one, and profanenеſſe in the other, when the Sanctuary, the place of worſhip was held in ſo great reverence by many of later times, that they would not come into it without demonſtration, or oſtentation of devotion, and reverence; eſpecially in their approaches to the Altar, (as they Jewiſhly, or Popiſhly called the Lords Table) when they allowed carnall recreations on the Sabbath day, and thoſe of that ſort, whereof there is queſtion at leaſt, whether they were lawfull any day. NB.

V. 32. *riſe up*] In token of reverence. See Chap. 23. 15. Gen. 31.35.

V. 34. *as one borne among you*] That is, if he be not of the Canaanites, who were to be deſtroyed; but a Proſelyte; that is, a circumciſed convert, profeſſing the Religion of the Hebrewes.

V. 35. *mete-yard*] Or line, for the meaſuring of ground. The Hebrewes ſay, there was injuſtice in the *mete-yard*, when a man meaſured ground for one in faire weather, for another in foule; for in rainy weather it was longer, and in faire weather ſhorter: which may be true if the Line were of leather, or of ſuch matter as the ſtring of a Watch: but the ordinary lines, ropes, or cords of haire, or hempe, or flaxe, flagge more in dry weather, and ſo are longer then in wet.

in weight] Wherein, (as ſome of the Hebrewes ſay) not onely he offended, that uſed an unjuſt weight and ballance, but he alſo that had them at home, though he uſed them not; perhaps, becauſe having them by him, he might ſometimes be tempted to make ill uſe of them; at leaſt it argued too little zeale againſt injuſtice in him who would keepe them neere him, when with deteſtation he ſhould caſt them from him, as the monuments, and inticements to Idolatry, Iſa. 30,22.

meaſure] There might be a two-fold unrighteouſneſſe in meaſure; the one when it was not of a juſt capacitie; the other when it was ſo filled with liquid things, by pouring them out with an high hand, that there was much froth in ſtead of ſubſtantiall liquor; which after a while would ſhrinke, and ſo the want of due meaſure would be manifeſt.

V. 36. *Ephah, and a juſt Hin*] Of the Ephah, ſee Exod. 16.36. and of the Hin, ſee Exod. 29.40.

CHAP. XX.

Verſ. 2. *Strangers*] In faults and penalties for ceremoniall matters. By ſtrangers are to be underſtood Proſelytes, or Converts; as Chap. 17. verſ. 15. but for morall, and capitall crimes and puniſhments, (eſpecially ſuch as was the ſervice of Molech) the word *Stranger*, might comprehend all Aliens from the Common-weale of Iſrael, whether Converts or no.

Molech] By Molech here are meant all kinde of Idols; of Molech in particular, ſee Annot. on Chap. 18. verſ. 21.

V. 3. *defile my Sanctuary*] Though Molech was not honoured either in the Tabernacle, or Temple, which were the Sanctuaries of the Lord; the former in Moſes time, the latter from Solomons time; yet his Sanctuary was defiled, and defamed, when the people of his Covenant rejecting that, revolted to Idolatry; or with that, did exerciſe Idolatry in other places, and then came with polluted hearts and hands, to worſhip in his Sanctuary: as Jer. 7.9,10. And ſo for the like reaſons his Name is ſaid to be profaned. See Annot. on Chap. 18. verſ. 21.

V. 4. *hide their eyes*] Though the people be negligent in their dutie, to defend Gods right, yet he will not ſuffer wickedneſſe to goe unpuniſhed: or if men know it not, or could not legally convince the offender, by evident proofes, God himſelfe will both finde him out, and cut him off.

V. 5. *againſt his family*] By *family* in the generall, may be meant any one of the ſame Nation; as by *neighbour* in the ninth Commandement is meant not onely he that dwels nigh us, but any one with whom we have to doe: or more particularly, his kindred, who either by conformitie to his practiſe, or connivence at his ſinne, might contract to themſelves a participation of guilt.

cut him off] By ſome divine vengeance, if the hand of man, by courſe of juſtice, doe not avenge the quarrell of my Covenant, by putting him to death.

V. 8. *will ſanctifie you*] In the precedent verſe, they are commanded to ſanctifie themſelves ſo farre, as by uſing outward meanes and helps they may become good, and doe good, and ſhunne ſinne; but it is God that worketh the inherent holineſſe of the heart, and outwardly ſanctifieth, and ſeparateth them by holy obſervations from other people, verſ. 24. 26. & Chap. 22. verſ. 9.

V. 9. *that curſeth*] By curſing is meant all manner of reviling, or reproaching of naturall parents. See Exod. 21. v. 17.

put to death] It is like, by ſtoning, as Deut. 21. verſ. 20,21. which puniſhment, for more reproach, was, as ſome obſerve, inflicted on them ſtripped of their clothing.

his bloud ſhall be upon him] That is, the guilt of his owne

bloud, which, but for his sinne, would not have beene shed in this case.

V. 10. *the adulterer and the adultresse shall surely be put to death*] Both are faulty in the sinne, therefore both must fall by the punishment, which was equall, though the sinne were unequall; for in some respects the man might be the greater sinner, as if he acted the Devils part to tempt the woman; and in this respect the womans sinne might be the greater, because by adultery she might steale in a falle heire to the estate of her husband; and because it was neither lawfull, nor tolerated for one woman to have the use of many men, as it was for a time tolerated for one man to have the use of many women: yet which so ever sinned least, deserved death; and there was not so much severitie in inflicting death upon that degree, as mercy in laying no more weight of punishment upon the greater guilt.

V. 11. *fathers nakednesse*] See Annot. on Chap. 18. v. 8.

V. 14. *it is wickednesse*] That is, an execrable and detestable degree of wickednesse.

V. 16. *and the beast*] Though beasts cannot commit sinne, (because the law of holinesse is not given to them) yet such is Gods hatred against it, that he punisheth the appurtenances unto it, to make it as odious unto men, as it is to himselfe; and to take away the memoriall of so abominable a villany, the offender and his partner in that impuritie, must be taken away by fire, that nothing may remaine of them.

V. 17. *in the sight*] That others may see, and feare, what the guiltie doe feele; which is the chiefe end of such open and exemplary punishments.

see her] The sense of seeing in regard of the excellency, and certaintie of it, is put many times for other senses; as Exod. 20. 18. Rev. 1. 12. for hearing, and here for touching.

V. 18. *in her sickenesse*] That is, in her monethly infirmitie.

fountaine] Or, *issue*. For of the same thing, the phrase is so varied, Mark. 5. 29. Luk. 8. 44.

both] This seemes to be too severe a sentence, if such a thing were done of ignorance; therefore it is probable, this punishment was the reward of a witting and willing transgression.

cut off] See Annot. on vers. 5.

V. 19. *beare their iniquitie*] When God will not beare with them, but bringeth the reward of their sin upon them.

V. 20. *childlesse*] Either their lives were to be cut off before they became parents, by the severitie of this Decree; or God would not blesse their bed with successefull conception: Or, if they had children, they should out-live them, and die childlesse, vers. 21. and if their children lived, they should be reputed as bastards, and not numbred among the Israelites.

CHAP. XXI.

Vers. 1. *Defiled*] It is considerable; first, how this uncleanesse was contracted, *viz.* by touching the dead, lamenting, or being at their buriall, or within the place, or Tent, where any lay dead; by which was contracted a ceremoniall uncleanesse for seven dayes, Numb. 19. 14. 16. Secondly, why the Priests were prohibited this approach with reference to the dead; and that was upon reasons, partly generall, belonging to all the religious, as to professe their faith and hope of the resurrection of the dead, 1 Thes. 4. 13. and partly particular, for especiall admonition of puritie to the Priests as being types of Christ, and by neerer and more frequent communion with God professing more godlinesse then other men.

for the dead] Heb. *for the soule*. The soule is put by a Synecdoche, (of the part for the whole man) and by a Metonymie, one part for another, the soule for the body; so also, vers. 11. See Chap. 17. vers. 15.

V. 3. *virgine*] For if she were married she was of another Family, and to be buried, and mourned for by her kindred of that family; but the Priest was permitted to mourn for his next kindred onely, and of his kindred for onely sixe of both Sexes, *viz.* his father, and mother, for his sonne, and his daughter, his brother, and sister, if she were a virgin, els not; the wife is not mentioned; yet since none of these is so neere as the wife, (for man and wife are one flesh) she is to be conceived as virtually included, or reasonably presupposed in the naming of the rest: and whereas Ezekiel is forbidden to mourn for his wife, Chap. 24. 16, 17, 18. it seemes by the expresse prohibition, to be an extraordinary exception, from an ordinary rule, or practise. And whereas Eleazar and Ithamar were forbidden to lament the death of Nadab and Abihu their brethren, Chap. 10 6. the reason is, because they died as malefactors, by divine vengeance; in which respect their mourning for them would have been a kind of murmuring against God himselfe; besides, if they had defiled themselves, the service of God must have beene intermitted longer then was meet for their sakes; there being no other at that time to performe service in that kinde.

V. 4. *being a chiefe man*] The preeminence of his place and calling, must exempt him from the common condition of the people. The words are also rendred *for a chiefe man*, and then the meaning is, that though a chiefe man die, he may not accompany his body to buriall.

V. 5. *nor shave the corner*] See Annot. on Chap. 19. vers. 27, 28.

V. 6. *the bread*] The shew-bread, or meat-offerings; or all the food that came, by way of Oblation, to the Priests his servants, might be called bread; for in Scripture, whatsoever serveth for mans sustenance, is often so called; See vers. 17. 21.

therefore] Holinesse is pressed upon the Priests in especiall manner, because they must both by doctrine, and example, worke upon the people to be holy also; and if they be profane, their scandalous lives bring contempt on the name, and service of God, as if they were profane or common things.

holy] Hebr. *holinesse* in the abstract; importing an extraordinary degree of holinesse; as if they should not be carnall at all, but meere spirituall, all holy, even as holinesse it self.

V. 8. *sanctifie him*] The sense of these words is varied with reference to the person, to whom they were spoken; if to Moses, the meaning may be, that he was to take care of their holy carriage, as much as in him lay; if to the people, the meaning is, that their opinion of them, and behaviour towards them, should be such, as hath a savour of holy reverence with respect of their calling, in reference to God.

V. 9. *burnt*] Burning was the severest kinde of death: to this the Priests daughter was doomed when others were not, for fornication only, to die at all; Exod. 22. 16, 17. now since this penalty was not imposed with any especiall respect to age, or sexe; it is like, the Priests wife or son, if guilty of the same sinne, was to be punished in like sort, because of the dishonour done to the Priesthood by their meanes; for which cause the connivence, or indulgence of old Eli to his wicked sons, was the more displeasing to God.

V. 10. *High-priest*] The High-priest might not mourn for the dead, though of his neerest kindred; in this he was differenced from the inferiour Priests; as also, first, in that they ministred daily, he but on the solemn day of expiation; Secondly, the holy anointing oyle was poured on his head, Chap. 8. vers. 11. the rest were but sprinkled, and that not with pure oyle, but with oyle mingled with blood, vers. 30. Thirdly, he had eight holy garments, they not so many, nor any so glorious as some of his. The High Priests refraining from mourning, and funeralls, was apishly followed by the Devils priests. Gell. lib. 10. cap. 15. Noct. Attic.

uncover his head] See Annot. on Chap. 10. 16.

V. 11. *go into*] He shall not go into the house where any dead body is.

for his father, or for his mother] Though out of naturall affection, he may be sorry for them, he must not by any externall token of mourning professe it, no, not so much as by his presence at their funerall; because he was to be observed, or noted, rather for qualifications of grace and holinesse, then for the affections of flesh and blood.

V. 12. *prophane my sanctuary*] Either by forsaking the Sanctuary for a ceremoniall, or immoderate mourning; or by staying from the Sanctuary for a ceremoniall uncleanesse, or by coming to it again before the time of cleansing, prescribed, be expired.

crown] By this crown may be understood, either the Golden plate put upon the Mytre, Exod. 29. 6. or the oyl, called by the same name, which served for separation from others, and for prelation above them, especially in reference to typicall representation of Christs royall Priesthood.

V. 13. *in her virginity*] The High Priests wife was therefore to be so pure, because she was a type of the Church, 2 Cor. 11. 2. Rev. 14. 4. as the High Priest her husband was of Christ.

V. 14. *a widow*] In this the marriage of the High Priest (for in this particular the prohibition is not given to inferiour Priests) was more precise, then the ministers of the Gospel need to be; but in the other exceptions, there is a morall reason for them, which was not peculiar to the Priesthood, but belongeth to modesty, honesty, and decency of the Evangelicall ministery.

of his own people] Whereby, though it be meant, that usually the Levites should marry within their owne tribes, as the rest did; yet because they had no separate portion of the land of Canaan by themselves, as the other tribes had, but were in a manner mingled among them by their dwellings; this restraint of marriage was not so strictly observed among them, but that they might sometimes marry with daughters that were not of their own tribe; as Jehoiada married Jehoshabeath the daughter of Jehoram king of Judah. 2 Chr. 22. 11.

V. 15. *prophane his seed*] Making them unfit for the holy Priesthood, by marrying any unchast, or defamed woman; that upholding the holinesse, and purity of his Priesthood, he may breed the more reverence in the people, to the religion and worship, wherein he was a principall and most eminent agent: and therefore he was not to marry a woman eitheir corrupted by whoredom, or defamed by report; no, nor an honest widow,

(but

A man's debauching his Daughter-in-Law, or his Mother-in-Law, or his Sister, was likewise to be punished with Death, v. 12. 14. 17.

Matthew Henry.

(but a virgin only) unlesse her deceased husband were a Priest, Ezek. 44.22. nor a woman divorced for what cause soever.

V. 17. *any blemish*] For as the sacrifice by death was a type of Christ, and therefore must be without blemish; Exod. 12.5. Levit. 22.19. 1 Pet. 1.19. so the Priest by oblation was a type of Christs free-offering up of himself, and therefore he was to be without blemish also: And now though such blemishes do not disable men from the ministery of the Gospel, such remarkable deformities as apparently procure contempt, should discourage any from undertaking that calling; especially when they are to be set up to the publike view, and therewithall to disdain; whereby the ministery is neither so awfull or fruitfull, as by another it might be: but that which in the Evangelicall ministery is most liable to exception, is such blemishes in the minde, or manners, as make them unable to be teachers, unfit to be examples to their flocks, as is required, 1 Pet. 5.2,3.

bread] By which is meant all Oblations allowed for food, especially the Shew-bread, which the inferiour Priests every sabbath, brought new, and set upon the table of the Shew-bread, and took away the old. See vers. 6.

V. 18. *flat nose*] The originall word *Bharum* in the radicall sense of it, signifieth rather cut off, then depressed or flat.

V. 22. *he shall eat*] Though the blemished Priest may not offer, he may eat of the offerings; because eating was no type of Christs person, or his actions: in not being allowed to offer, hee was in worse condition then other Priests; in being allowed to eate, he was in a better state then they that were unclean, for they might not. chap. 22. vers. 3.

both of the most holy] There was a difference, and kinde of preeminence in things dedicated to God; but if they were to be eaten, he was to have his part, how holy soever they were.

V. 23. *nor come nigh*]. The altar was without the Tabernacle, and by the door of it, he that had a blemish might not come so farre as to the Altar, much lesse might he come into the Sanctuary, or doe any Priestly office there, though by birth he were of the Priestly kindred.

CHAP. XXII.

Vers. 2. *Separate themselves*] Meaning, that the Priests abstaine from eating holy things, as long as themselves are polluted; which requires a separation from them for a certain time, untill they be cleansed. See vers. 4.

V. 3. *goeth unto*] That is, to eat thereof.

from my presence] Hebr. *from my face*; From me, or by me; so that he shall not live in my sight, nor have a being as he hath had.

V. 4. *What man soever*] the Hebrew is, *man man*; That is, any man, this or that, if he may be called man, or be of mankind; and so it extends to women also, who had no more priviledge of eating holy things in a condition of uncleanesse, then men had.

that is unclean] By touching any dead thing, or being at the buriall of any dead body.

or a man whose] That man shall be unclean: not he that toucheth him; though touching other unclean things, do cause a ceremoniall uncleanesse.

V. 6. *The soul*] That is, by an ordinary Synecdoche, the person; the better part being put for the whole. See Annot. on chap. 21. vers. 1.

V. 10. *no stranger*] That is, not a Priest, or of the family of the Priests, though living in the same house; for sometimes in one house there may bee two families; and herein there is difference between the portion of the Priests, and of the people, though in the same sacrifice; that the Priests portion is to be eaten only by them of his family; but the portion which belonged to him who brought the offering, might be imparted to any Hebrews, if they were not debarred from a part by some legall uncleanesse.

V. 11. *he shall eate*] He that is but a Sojourner, or Guest, may not eate of the holy things; nor he that is hired by the day; for such an hired servant is meant, vers. 10. but the bought servant, and he that was born in his house, as constant persons in the Priests family, might eat thereof.

V. 12. *stranger*] See Annot. on vers. 10.

she may not eate] But the Priests wife may eate, as in the right of her husband, being with him one flesh by the bond of marriage.

V. 14. *fift part*] That is, he shall repay the principall, and a fift part over and above, as a forfeiture for the offence, and a caveat against the like in future time: see Chap. 5. 15. & 16. And this satisfaction was to be made to the Sanctuary, if the wrong were in any thing belonging to it, and to the Priest, if it were in that which was his peculiar portion.

V. 16. *or suffer them*] Or load themselves with the iniquitie of trespasse in their eating what they should not.

V. 18. *strangers*] That is, Proselytes, or Converts to the Religion of the Hebrewes.

V. 19. *a male*] The whole burnt-offering was to be onely of the male kinde, Chap. 1. 10. the peace-offering, Chap. 3. 1. and sinne-offering might be of the females, Chap. 4. 32. & Chap. 5. 6.

V. 23. *but for a vow*] The lesser blemishes, as the lack of a tayl, (which in slinted sacrifices was not to be wanting, Exod. 29.22. Levit. 8.25. & Levit. 9 19. and the like may be said of the eares) did not hinder the acceptation of a free-will-offering; but that which was offered by vow, was to be perfect, as that which was required by obligation of the law; which was to minde the offerer of the perfection of Christ, of whom the sacrifice was a figure; and of that perfection which every one was to presse after, as in imitation of him. Some take this exception to be onely of such blemishes, as were either excessive or defective in quantitie, for length or shortnesse, for greatnesse or smalnesse; but if there were an excesse or defect in the number of parts; as if a sheepe had more or fewer then foure legges, it was to be rejected as monstrously mis-shapen. And there be some who take this free-will-offering for a gift for the use of the Priest, not to be sacrificed unto God; nor so tendered, as to be turned into money to buy somewhat which is fit to be presented in sacrifice to God. If that which was offered were in its owne kinde fit to be rejected.

V. 25. *strangers hand*] The sacrifices of God must be offered, and are accepted without respect of any person, but his whom they typifie, Jesus Christ; therefore a blemished sacrifice will not serve, or be received from an Israelite, or from a Proselyte; but they might receive money from strangers, whether in Nation or Religion, which might be converted to some service of the Sanctuary, whether for sacrifice or otherwise; Josephus lib. 2. of the Warres of the Jewes, Chap. 17. But no uncircumcised person might by himself present any thing; though in it selfe perfect, to be offered to God.

V. 27. *seven dayes*] See Annot. on Exod. 22.30.

V. 28. *in one day*] By this, as by the ordinance against eating bloud, God meant to admonish his people of mercy, and to restraine them from crueltie.

V. 30. *leave none*] See Annot. on Chap. 7. vers. 15.

V. 32. *profane my holy Name*] By bringing it into contempt with the Nations, by your profane and corrupt manners: See Annot. on Chap. 18. vers. 21.

which hallow you] Who give you holy Laws to live by, and the grace you have to live according to those Laws.

CHAP. XXIII.

Vers. 2. *Holy convocations*] Called and met together for an holy businesse; for hearing of the Law, and for putting up prayers, and giving prayses to God.

V. 3. *Sabbath of rest*] Heb. *rest of rest*.

no worke] Worke in the generall is forbidden on the Sabbath, and in particular the dressing of meat on the Sabbath, is forbidden; and the like restraint is partly expresst, and partly understood of the day of expiation. But for other festivals, worke in generall is not forbidden, but servile worke; that is, worke of a mans worldly calling, wherein servants chiefly, though not onely, were employed.

in all your dwellings] The observation of the Sabbath was not onely in the Sanctuary, as other Feasts were, but in private habitations, tents, or houses, as other Feasts were not: for that purpose there were built divers Synagogues, not onely in Jerusalem, but in divers other Cities, Act. 15.21.

V. 4. *seasons*] The Sabbath was kept every weeke, and the other Convocations but once a yeare.

V. 5. *first moneth*] The moneth Nisan, which answereth to part of March, and part of Aprill; which was made the beginning of the moneths, Exod. 12. vers. 2. for Ecclesiasticall account, though for Civill matters, the yeare was reckoned from Tizri, which answereth to September.

at even] The *feast of unleavened bread* began with the Passeover, on the fourteenth day of the moneth; but at the second of the two evenings (whereof see Annot. on Exod. 12.6.) which was the beginning of the fifteenth day, and continued seven dayes, during which time, no bread but unleavened was to be eaten.

V. 7. *servile worke*] Or bodily labour, saving about that which every one must eate, Exod. 12.16.

V. 8. *seventh day*] The first day of the feast, and the seventh were to be kept holy; in the rest they might worke, unlesse the Sabbath fell on any of them; yet all of them had the same number of sacrifices, above the ordinary preparation of every day. See Numb. 28.24.

V. 10. *When ye be come*] It appeareth hereby, that though these lawes were ordained in the Desert, they were not generally and punctually to be observed there, (though some of them were, as that of the Sabbath) but in the Land of Canaan.

harvest] That is, Barley-harvest, which is ripe about the end of March, and the beginning of Aprill, but especially about

bout Jericho, for there the corne is ripe ſooner by fifteen dayes, then about Jeruſalem, or any other part of the land of Canaan: Joſeph. Antiq. lib. 3. chap. 10.

a ſheafe of] Hebr. *an Omer*. For before it was offered it was dryed, and threſhed, and the graine ſeparated from the chaffe, as Joſeph. ſheweth lib. 3. cap. 10. and punned or ground to meale, and that ſifted, that onely the fine flowre might be offered; and ſo it might be meaſured in an Omer: and after this they were allowed to reape for themſelves, which before they might not doe; at leaſt they might not dreſſe any of the new corne for food, before this oblation were made. But ſince the word *Omer*, ſignifieth alſo an *handfull*, Deut. 24. 19. ſome would have it taken here for a *ſheafe*, as verſ. 14.

V. 11. *on the morrow after the Sabbath*] Not the weekely Sabbath, but the holy day of the feaſt of unleavened-bread, called a Sabbath, verſ. 7. and the ſecond day of the feaſt, which is the ſixteenth day of the moneth Niſan; from which day were reckoned the fifty dayes ended at Pentecoſt, or Whitſontide, reckoning that ſecond day incluſively. Pentecoſt, or Whitſontide was kept in memoriall, firſt, of the Iſraelites coming out of Egypt, Deut. 16. 10, 12. ſecondly, of the Law given at Mount Sinai: thirdly, for gratefull acknowledgement of the fruitfulneſſe of the Land of Canaan. Some make a myſticall alluſion hereof, to the giving of the Evangelicall law at Jeruſalem in the feaſt of Pentecoſt, Act. 2. 1, 2, 3. and to the firſt fruits of the Chriſtian converts, reaped by the Miniſtery of the Apoſtles, according to our Saviours ſaying, Joh. 4. 37, 38.

V. 12. *an he Lambe*] At this feaſt were ſerved in three courſes of ſacrifices; firſt, the continuall daily ſacrifice: ſecondly, the ſeptenary ſacrifice offered every of the ſeven dayes: and thirdly, this offered with the firſt-fruits, prefiguring Chriſt who was the *firſt-borne of every creature*, Col. 1. 15. and the *firſt-fruits of them that ſlept*, 1 Cor. 15. 20. Col. 1. 18. and by whom theſe firſt-fruits were ſanctified.

V. 13. *two tenth deales*] Which is the fifth part of an Ephah, or two Omers: ſee Annot. on Exod. 16. verſ. 16. and therefore two, or double to the uſuall proportion of a lambe, Numb. 15. 4. becauſe here was added another occaſion of the ſacrifice, *viz.* a gratulation for the fruits of the earth, and therefore was the meale doubled, not the Lambe, becauſe it came of the fruits of the earth, as the Lambe did not.

Hin] See Annot. on Exod. 29. 40.

V. 14. *untill*] Untill they have offered unto God, as to their Maker, and maintainer, a portion of his owne increaſe, as a tribute, or chiefe rent, for that they have and hold under him; they were not to take any thing for their owne uſe.

V. 15. *morrow after*] See Annot. on verſ. 11.

ſeven Sabbaths] That is, ſeven weeks; for that being the principall day in the week, carrieth the name of the whole weeke; (as the ſoule the chiefe part of man, ſtands for the whole man). So the Phariſee is to be underſtood, when he ſaith, he faſted twice a Sabbath, that is, twice a weeke, Luk. 18. 12. for twice a day he could not keepe a faſt.

V. 17. *two wave loaves*] At the feaſt of Pentecoſt every family (as ſome conceive) was to bring two leavened loaves, as the firſt-fruits of their increaſe to the Prieſts, becauſe it is ſaid, *they ſhould bring them out of their habitations*; but that notwithſtanding others take it that it would be too great a proportion of bread for them, and that ſo many could not be waved by the Prieſt with the peace-offering, as is appointed, v. 20. therefore it is more probable that they were a common oblation, made at the publique charge, and offered alſo in the name of all the people in covenant with God. Againſt this is objected, that they were to *bring it out of their habitations*, which imports a pluralitie; for two loaves were too few to come out of many habitations: to which it is anſwered, that it muſt be of the wheat of the land of Canaan, not of a foraine Countrey where they had no habitations; and yet it might be that this common charge might, by courſe, be ſo diſtributed among the people, that it might be rather accounted a common or generall thing, then of particular coſt or concernment of particular perſons.

with leaven] Becauſe the Prieſt ſhould eate them, as Chap. 7. 13. and they ſhould not be offered to the Lord upon the Altar; for no leaven was there preſented. See Annot. on Chap. 2. verſ. 11.

V. 18. *ſeven lambs*] To theſe in the feaſt of Pentecoſt were added other oblations, whereof ſee Num. 28. 27.

V. 20. *wave them*] See Annot. on Exod. 29. 24.

holy to the Lord] They were ſaid to be holy to the Lord, becauſe the Prieſt as his ſervant, ſhould be maintained by the wages and allowance of his Lord and Maſter.

for the Prieſts] Wholly for the Prieſt, becauſe being offered for the whole congregation, it was too little for every one to have a part; and no man in ſuch a common intereſt, having right to challenge a ſingular portion to himſelfe, all was aſſigned to the Prieſt; though in other peace-offerings he had onely a part, Chap. 7. 32, 33.

V. 22. *thou when thou reapeſt*] The charge is intimated firſt in the plurall number, *when ye*; but preſently changed to the ſingular number, *thou*: to direct every one to make a particular application of the generall to himſelfe.

V. 24. *ſeventh moneth*] That is, about the end of September.

a Sabbath] Or an holy day, or ſolemne feaſt unto the Lord.

Trumpets] This was on the firſt day of the moneth Tizri, that is, of September; the firſt moneth for civill account: See Annot. on Chap. 25. verſ. 3. And yet this ſeventh moneth, as if it had beene the Sabbath of moneths, as the weekely Sabbath was the ſeventh of dayes, was eminent for the multitude of ſolemnities above any other; for in that moneth was the feaſt of Trumpets, of Tabernacles, and the ſolemne Atonement or Expiation obſerved. This feaſt of Trumpets was kept, at leaſt the firſt day of it (as it is received by tradition among the Jewes) in remembrance of Iſaacs deliverance from ſlaughter, when his father was ready to offer him up in ſacrifice, Gen. 22. 11, & 12. and it is called a *memoriall of blowing of Trumpets*, becauſe it was in the beginning of that moneth, which had many feaſts in it, to which the people were to be called together by blowing of Trumpets; and for that the Trumpets were to ſound at the oblation of the ſacrifice on dayes of rejoycing, and other ſolemne dayes, eſpecially in the New moone, Numb. 10. 10. Pſal. 81. 3. and this joyfull noiſe was made, with a ſpeciall memoriall of the yeere of Jubilee, which was begun in this moneth; and when it begun, the ſolemnitie of it is ſuppoſed to be ſuch, that the Trumpets were ſounded not at Jeruſalem onely, where the ſacrifices were offered, but throughout all the Cities of Iſrael. Some thinke it was called the feaſt of Trumpets, with reference to the Ram by which Iſaac was ranſomed from death; becauſe ſome Trumpets were made of rams horns, Joſh. 6. 20. Others ſay this feaſt beares the memoriall of the miraculous victorie over Jericho, at the Iſraelites firſt entrance into the Land of Canaan, when the wals of it fell downe at the ſound of rams hornes, Joſh. in the place fore-mentioned.

V. 27. *afflict your ſoules*] By faſting, mourning in confeſſion of ſinne, and ſupplication for pardon: ſee Levit. 16. 29. This is thought to be the memoriall of the ſinne about the golden Calfe, and of the pardon granted upon the repentance of the people.

V. 32. *from Even to*] That is, from Sunne ſetting, to Sunne ſetting; ſo was the old Sabbath and other feaſts meaſured: in Chriſtianity, as the day is changed, by occaſion of the reſurrection of Chriſt; ſo alſo is the time of the beginning of it changed from evening to morning, and that upon the ſame ground; for Chriſt roſe not in the evening, but in the morning, Matth. 28. 1. Quere.

V. 34. *Tabernacles*] This feaſt was to be kept in gratefull memoriall of Gods providence, and protection of the Iſraelites in the wilderneſſe, where they had no houſes, but moveable habitations, as Tabernacles, Tents, and Boothes, Winter and Summer, for fourtie yeares together, verſ. 43. And it was inſtituted alſo, for thankeſgiving to God for the fruits which the yeare before brought forth; not onely their corne, but the fruit of their vines and olives, and were all uſually gathered at this time, to wit, in September, when this feaſt was celebrated, Deut. 16. 13, 14. See Exod. 23. 16. They that turne this Hiſtory into Myſtery, make an alluſion of it to Chriſt and to Chriſtians; to Chriſt taking our tabernacle of fleſh, Joh. 1. 14. to Chriſtians, as they are pilgrims and ſtrangers in the world, having no certaine habitation, Heb. 11. 13. but travelling in this world toward heaven, as the Iſraelites in the wilderneſſe towards Canaan, 2 Cor. 5. 1. See Zach. 14. 16, 19.

V. 36. *on the eight day*] The feaſt of Tabernacles conſiſted of ſeven dayes, verſ. 34. yet when thoſe were paſt, (though the formalitie of the feaſt were finiſhed) the eighth day was kept with publique ſolemnitie, and it may be with ſo much the more, becauſe untill that time twelve-moneth it was not to returne; for that reaſon, (though in conſtitution it were but equall with the firſt day) in obſervation it might exceed it, and ſo be called the *great day of the feaſt*, Joh. 7. 37. In this it is probable they had a gratefull remembrance of their peaceable ſettlement in the land of Canaan, after their many intricate and troubleſome windings, and wandrings in the wilderneſſe.

V. 38. *Beſides the Sabbaths of the Lord*] If other ſolemnities were coincident with the Sabbath, the oblations belonging to the Sabbath did not excuſe the coſt of the concurrent feſtivall; for the oblations belonging to it were to be performed, as if it had happened ſingly by it ſelfe.

beſide your gifts, and beſide all your vowes] No oblations that were voluntary, whether with vow, or without vow, would ſuffice to diſcharge the coſt of the ſacrifice, due to the ſolemnitie of any ſpeciall feſtivitie. N.

V. 43. *boothes*] Built of boughs, which in the generall were made of goodly trees, and thicke trees, verſ. 40. fit for ſhelter and ſhadow againſt the weather: in particular, they are named,

Palme-

24. 22. In Judicijs publicis
vitanda est Prosopolepsia.
Piscator.
Vide Willet p. 606. Qu. 17.

Palme-trees, and Willowes of the brook, in the same verse; which might be usefull to binde the boughs together: and in Nehemiah, there are mentioned branches of thick trees in generall; and in speciall, Olive branches, and Myrtle branches, Nehem.8.15. these were set upon the roofes of their houses, and in their courts, and in the courts of the House of God, and in the streets, Nehem. 8. vers. 16. their use was, as hath been noted, vers. 34. In this feast of Tabernacles they carried boughs in their hands, Joseph. Antiq. lib. 3. chap. 10. Among these feasts there is no mention of the feast of new moones; whereof see Numb.28.11. To all these in after times, were added, the feast of Purim, for remembrance of the deliverance of the Jews from the conspiracie of Haman, Esth.9.vers.17,26,28. and two more of lesse warrant, 1 Mac. 4. 56. & 2 Mac. 1. 18. These Boothes were not to be set up out of their Towns, or Cities, but out of their houses, in the streets, and in gardens; and sometimes they were placed on the tops of houses, as Nehem. 8. 16. and this feast of Tabernacles continued seven dayes, during all which time, they did not wholly forbeare all bodily labour, but spent the most of it in feasting and rejoycing.

CHAP. XXIIII.

Vers. 2. *That they bring*] The Priests, and Levites were to doe the service of the Sanctuary, but the people were to beare the charge; since the ministration was not for the Ministers themselves, but for the people also: hence were their oblations, Exod.23.15. & Chap.30.13. and it is like the treasurie, Luk.21.1. was to receive the gifts and oblations of well disposed persons for the maintenance of the Temple, and for the sustenance of them that did service in it.

V. 3. *vaile*] Which vaile separated the Holiest of all (where was the Arke of the Testimony) from the Sanctuary; so it is without the Holy of Holies.

V. 5. *bake*] It seemeth by 1 Chron. 9.32. & Chap.23.29. to be the service of the Cohathites (which was one of the families of the Tribe of Levi) to bake the bread.

two tenths] That is, in measure two Omers; of which, see Annot. on Exod.16.16. and in weight every cake was thirteen pound and an halfe, allowing for every three ounces of flower, one ounce of water to temper it withall.

V. 6. *two rowes, sixe on a row*] They might be variously disposed either in longitude, one by another, or in altitude, one upon another; as in the Scheme in the Geneva Bible.

V. 7. *on the bread for*] Or, in stead of the bread; for it was burnt every Sabbath, when the bread was taken away.

memoriall] See Annot. on Gen.9.15,16.

V. 8. *Every Sabbath*] That there may be the more store for the maintenance of the Priests, and that it be not too stale by staying too long unchanged; and the new that was brought, was, it is like, hot from the Oven, that it might not be too dry before the weeks end.

from the children of Israel] *From*, It is like, being twelve, that they had one from every Tribe: Of the Levites eating the Shew-bread, see 1 Sam.21.

everlasting Covenant] So perpetuall Statute, vers.9. See Chap. 3.17. & Numb.19.21.

V. 9. *made by fire*] The bread in this respect may be said to be holier then other oblations, because it is constantly and continually presented to God, and as in his presence, is called vers. 10. in Hebrew, *the bread of faces*. Quest. But how is it made by fire? Answ. It is not said, that it is made by fire, but it is compared with those that are made with fire; or they may be said to be offered with fire, because that which was laid upon them was burnt with fire, and that, it may be, with some reference to them, in their stead.

V. 10. *whose father was an Egyptian*] When the Israelites came out of Egypt, there came with them a mixed multitude, Exod. 12. 38. whereof the greatest number of strangers were (no doubt) Egyptians, such a one by his fathers side, (though by his mothers side an Israelite) was the blasphemer. It is like his mother taught him to speake; his father, to blaspheme: that is the danger of mixed marriages; for children, like the conclusion of a Syllogisme, follow the worser part.

V. 11. *blasphemed*] Heb. *bored through*. For he that is so minded, would both bore his name, and *gore his* person, if he could.

V. 12. *that the minde*] Because the punishment for the blasphemer of God in particular, was not yet appointed; Moses might have put him to death by vertue of the law against cursing father or mother, Exod 21.17. but he thought that too light, and therefore consulted with God about it.

V. 14. *lay their hands*] To testifie their personall charge of the sinne upon him, and to expresse their desire, that the evill of punishment may light upon his head, who is guilty of the evill of sinne; but on their own, if they in this accusation should by slander, and murder, take away first his innocencie, then his life.

V. 15. *curseth*] This seemes to be a more hainous sinne, then blasphemie fore-mentioned; betwixt which there may be this difference, that blasphemy may be any impeachment of the the divine honour, whether inconsiderately, or deliberately, whether with malice or without; but *cursing* implies an intestine and deepe malignity: howsoever in this place they were both capitall to the offender.

beare his sinne] That is, shall be punished.

V. 16. *stone him*] Death was inflicted for the like offence against man; and God inflicts no more (though the sinne be infinitely more heinous) for blasphemie against himselfe; an example against partialitie to our selves, and too much severity in prosecution or punishment of those that offend us.

V. 19. *so shall it be done*] See Annot. on Exod.21.24.

V. 20. *Breach for breach*] Not according to every mans grudge, or desire of revenge; but as the Magistrate shall award the cause being heard.

V. 22. *for the stranger*] Though in ceremonials the stranger had neither priviledge in the use, nor prejudice by the omission of them, yet in capitall crimes, if they and the Israelites sinned alike, they must be punished alike.

CHAP. XXV.

Vers.2. *A Sabbath*] That is, a rest from the toyle of tillage and culture, both of fields, and vineyards. Of the reasons of this, see Annot. on Exod.23. vers. 11. This Law was dated at Sinai; for thence and then it was delivered, when Moses abode so long with God in the Mount; but it was not to be put in execution, untill they had beene sixe yeares in possession of the Land of Canaan: in the Sabbaticall yeare Deuteronomie was to be read unto the people, Deut. 31.10,11. Hebrew servants were to be released, Exod. 21.2. debts were to be remitted, Deut.15.2. and the ground untilled; and whatsoever fruits it brought forth, they must not be gathered as any ones proper goods, but left to common use.

V. 3. *Sixe yeares*] The Jewes beginne the count of their Civill yeare in September; for then all their fruits were gathered for the yeare following; the Sacred, which served for the Anniversary order of the festivals, and other Ecclesiasticall matters, was from the moneth Nisan, which answereth to part of March, and part of Aprill.

V. 5. *owne accord*] By reason of the corne that fell out of the eares the yeare past.

undressed] Heb. *of thy separation*. That is, which thou hast separated from thy selfe principally, and left free for common use, vers.16. or which thou haddest wont in the sixe years to appropriate, or separate to thine owne use; or, (as some conceive, according to the Hebrew word, *Nezirecha*) because the fruits ungathered, make a shew or resemblance of the Nazarites, whose locks were worne long, without any cutting.

V. 6. *the Sabbath*] The rest of the Land; that is, that fruit which the Land bringeth forth in the yeare of her rest from the labour of the husband-man.

V. 8. *seven Sabbaths of yeares*] That is, fourtie nine yeares; and in the beginning of the fiftieth yeare was the Jubilee, so called, because the joyfull tydings of libertie were publikely proclaimed by the sound of the Trumpet, or Cornet made of a Rams horne, at the end of the fourtie ninth yeare, for the release of men from servitude, debts, mortgage, and the restitution of estates to the first owners, from whom in the former yeares they had been alienated. During this whole yeare there was neither sowing nor reaping, and when it was expired, the next yeare, which was fiftie one, began the reckoning for the succeeding Jubile.

V. 9. *the tenth day of the seventh moneth*] The Jewes antedate the beginning of the Jubile ten dayes sooner, but if the Trumpet were not sounded till the tenth day, it is like the solemnity began not till then; and the day of expiation led the way to the Jubile succeeding; and in reference thereto, it might minde the people of sowing in teares, before reaping in joy, Psal. 126. 5. and of a disposition to pardon their offending brethren, as they expect pardon for themselves in the day of expiation.

day of atonement] That is, the day of reconciliation with God, which was celebrated on the tenth day of the seventh month.

V. 10. *inhabitants*] Which were in bondage.

a Jubile unto you] Some take the word from Jubal the first inventour of instruments of musicke; because it was a yeer of rejoycing; but the more received etymology is from *Jobel*, which signifieth a *ram*, because the Jubile was proclaimed in the townes and cities of Israel with the sound of trumpets made of rams hornes. The first Mosaicall Jubile was about the yeere 2501.

his possession] Of immoveable goods, as lands, and houses, which was no wrong to them that bought or took them before, because they were not put over from one to another without the condition of restitution (either expressed or implyed) in the yeere

yeere of Jubile; and the price was proportionable, more or leſſe, according to the diſtance, or neerneſſe of the yeare of releaſe; and this God ordained, partly for reſtraint of concupiſcence of others eſtates, (for men would not ſo much deſire them upon theſe terms, as if they might purchaſe them for perpetuity, to them, and their heires for ever) and partly that they ſhould not be too proud of what they obtained, ſince they muſt be ſure to part with it againe: and it was likewiſe for the comfort of ſuch as were decayed, & impoveriſhed; & to preſerve ſuch an equalitie as might keepe out Tyranny and confuſion of tribes and families, which were to be upheld in their eſtate and condition, whether of ſufficiencie, or plenty and dignity, wherein they had formerly been. Beſides this, it may be (as ſome conceive) that this reſtitution in the yeere of Jubile, was a type of reſtitution to a right and poſſeſſion of the celeſtiall Canaan upon the ſound of the trumpet of the reſurrection, though men forfeited their right by ſin, and were (as it were) caſt out of it by excommunication out of the church belowe, a type, as well as a part of the congregation of the firſt born above. Heb.12.23.

V. 12. *holy unto you*] Firſt in the generall, for that which gives occaſion of ſo much rejoycing to men, is cauſe of much thankſgiving to God, and of ſo much more holy ſervice to him, as they receive beneficence from him. Secondly, with eſpeciall reference to the great joy of the acceptable yeere of the Lord, by the redemption of Chriſt, of which this yeer of Jubile was a type. See Iſay 61.2. and 63. 4. 2 Cor.6 2.

out of the field] Whence it was not to be changed from a common to a proper right or uſe, as when it was laid up in the barn; but was to be left free for every one to eat; wherein for that yeer, no mans intereſt was more then anothers; and therefore it was to be left there, where any might have, and no man debarred from his portion.

V. 15. *according to the number of yeeres*] If the Jubile to come be neer, thou ſhalt ſell better cheap; if it be far off, dearer; and ſo as the ſeller or ſetter muſt not demand too much; the buyer or taker, muſt not bid or give too little. See the next verſe.

V. 20. *What ſhall we eat the ſeventh yeer?*] There was the more cauſe of this doubt, becauſe the Sabbaticall yeere and the yeer of Jubile coming together, they were ſuſpended from ſowing and reaping both thoſe yeers: but it was as eaſie for God to make them amends for that forbearance, by a more abundant bleſſing, as Malach.3.10. as for a ſhorter time. See Annot. on Exod.23.verſ.11.

V. 21. *command my bleſſing*] God hath an abſolute power of bleſſing; when men bleſſe, they do but pray that he would bleſſe; but he bleſſeth by authority, and if he command ſtones to be made bread, Matth. 4. 3. the ſtones ſhall relent, and become both ſoft to the teeth, and ſatisfactory to the ſtomack: this command of Gods bleſſing upon the ſixt yeere, to bring forth enough for it ſelf and the ſeventh, ſheweth, that beſides the naturall, there was a ſupernaturall fruitfulnes in the land of Canaan.

V. 23. *for ever*] But in the yeer of Jubile, it muſt return to the family to which it formerly belonged.

V. 24. *a redemption*] It ſhall not be ſold, but with covenant of redemption; or he that taketh it to mortgage, ſhall yeild to a redemption, if not ſooner, yet at the yeere of Jubile.

V. 27. *count the yeeres*] He that enjoyed it, abating the money for the yeeres paſt, he that redeemed it was to pay for the yeeres to come according to the ſumme received, at the former contract of alienation.

V. 28. *goe out*] from his hands that bought it.

V. 31. *But the houſes*] There is no generall rule but hath ſome exception; and here is one (of great moment) from the ordinary redemption at the yeer of Jubile; houſes in villages that had no walls, were to be redeemed in that yeer, but not houſes in walled cities; for they muſt be redeemed within a full yeer, or not at all: and this was either in favour to cities, the better to furniſh them with inhabitants, & to keep the houſes in good repaire; or for caution to the owners, that by ill husbandry they might not be put to part with them; or elſe, becauſe houſes in cities, no nor cities themſelves were ſo diſtinctly ſorted to tribes, as houſes in the countrey, and the lands annexed to them; for the Levites had cities in ſundry tribes, and yet had no divided portion of land allotted to them, as the other tribes had: What is here ſaid of houſes, may be applyed to ſome parcells of ground in walled towns; as that which David bought (mount Moria) for the building of the temple in Jeruſalem; the like is held of ſuch grounds as yeild no profit, as gardens of pleaſure, and the potters field for buriall.

V. 32. *at any time*] Others could not redeem their alienated lands or houſes, but at the yeere of Jubile, if the taker would not releaſe them ſooner; but the Levites had a priviledge for recovery of their poſſeſſions at any time.

V. 33. *their poſſeſſion*] Which conſiſted in houſes, cities, and their ſuburbs, which were meaſured to a certain number of cubits round about them; not ample portions of lands, corn, fields, paſtures, and vineyards, as the other tribes had.

V. 34. *ſuburbs*] Of theſe ſuburbs ſee Annot. on Num.35.5. there is ſomewhat contrary to this in practiſe, Acts 4. 36,37. but by this time the conſtitution of the Jewiſh ſtate was much changed.

V. 36. *uſury*] See Annot. on Exod. Chap.22.verſ.25.

V. 40. *unto the yeere of Jubile*] If before that time he had not made uſe of his Hebrew priviledge of his releaſe in the ſeventh yeere, Exod.21.2. yea, thoſe that had their ears bored thorow as a ſigne of their perpetuall bondage, were now ſet at liberty. See Annot. on Exod.21.verſ.6. and the Annot. on Exod. 12.14.

V. 41. *he and his children*] And his wife, if he came in married, elſe not. See Annot. on Exod.21.4.

V. 42. *my ſervants*] So were the Hebrews, not onely by the common right of creation, but by particular right of redemption from tyrannicall ſervitude in Egypt.

as bondmen] That is, unto perpetuall ſervitude; for an Hebrew might not be brought under ſuch bondage by another, ver. 46. and that they might be more willing to exempt their brethren from ſuch an heavy, and long-laſting yoke, he giveth them leave to lay it on the necks of heathens, verſ.44.

V. 45. *your poſſeſſion*] A perpetuall poſſeſſion; for they ſhall not be bought out at the yeere of Jubile, though they were Proſelytes, or converts to the Jewiſh religion; for the difference betwixt an Iſraelite and one of another nation, and the preeminence of the one above the other, was a priviledge of pedegree from Abraham, Iſaac, and Jacob, and not of profeſſion, though he that forſooke his religion, was not worthy to enjoy this priviledge; and he that ſincerely embraced religion, (though an alien in nation and nature from the Iſraelites) no doubt had a more eaſie bondage then another bondman.

V. 46 *for ever*] When their maſters dye, their children ſhall inherite the maſterly power over them, and they ſhall abide in bondage as long as they live.

V. 50. *yeare of Jubile*] This was a figure of our freedome purchaſed by Chriſt, Joh. 8. 36. and of reſt and relief from all aggrievances in the kingdome of Heaven: for it had all the priviledges of the Sabbaticall yeare; and beſides them, in this fiftieth yeare, all fruitfull lands, and houſes in the countrey returned to their firſt owners, though they had been ſold over and over an hundred times.

number of yeares] Which remaine yet to the Jubile, as if a man ſhould ſell himſelf for 50 ſhekels, to ſerve from one Jubile to another, and from the bargaine making had ſerved ten of the yeares, he muſt be redeemed for 40 ſhekels; and ſo in proportion, according to the rate payed, and time run up.

V. 53. *in thy ſight*] Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it, and canſt help it.

V. 55. *whom I brought*] God renders this for a reaſon, why they ſhould not be perpetuall bond-ſlaves; becauſe they were his redeemed from the ſore bondage of Egypt: So the great redemption of Gods elect from the ſpirituall Pharaoh the devil, carrieth with it a comfortable expectation of leſſer deliverances, ſo far as may ſerve for Gods glory, and his ſervants good.

CHAP. XXVI.

Verſ. 2. *And reverence*] See Annot. on Chap.19. verſ.30.

V. 4. *raine*] By promiſing abundance of earthly things, he ſtirreth up their mindes to conſider the rich treaſures of ſpirituall bleſſings.

V. 5. *your threſhing ſhall reach*] Your old ſtore ſhall be ſo much, and the new returne ſo ſoone, and be ſo plentifull, that before you have threſhed up your former proviſion of corne, you ſhall be invited to the vintage; and before that be gathered in, (it will be ſo copious) the new ſeed-time will come upon you.

V. 6. *through your land*] In the furious march of a warlike enemie, who rangeth up and downe a land, to ruine and root out the people.

V. 8. *five of you*] A ſmall number of yours, ſhall put to flight many troopes of your enemies: as Judg.7.22.

V. 9. *eſtabliſh*] By reall and ſettled performance of what I have promiſed.

V. 10. *becauſe of the new*] Either becauſe now the new will ſecure them from want, though they liberally ſpend up the old; or becauſe by the abundance of new, they ſhall want roome to lay it up, unleſſe they take away the old.

V. 13. *upright*] The yoke boweth downe the head and neck, and maketh men rather of a groveling, then upright poſture; but they that are freed from the yoke, goe upright.

V. 15. *breake my covenant*] Mine, becauſe I firſt propounded it, and have authoritie to require it; and for my part ſhall aſſuredly keepe it, if you doe not ſet me free, by your revolt from your owne undertaking; for thereby you breake it, and I am not bound, if you forſake me, to cleave ſtill unto you.

V. 16. *conſume the eyes*] Or, *overheat the eyes*. The word *Kaddahhah*, in the Originall ſignifieth the diſeaſe (which Latins

26. 16. appoint over you] Vulg. & Stephanus, Visitabo. Munster, inducam. Tremel. præficiam. Calvin. Constituā. The same word is in Gen. 39. 4. and there Munster renders it by Constituit And the Engl. made him Overseer; which agrees well with yᵉ Dutch Annotations. Put over you, viz. as so many Commanders, who shall Lord it over you; and like severe Judges, punish you ——
Visitare faciam super eos Mordan?

tine Authours call the *Kings Evill*) that is called the Jaundies, which ariseth from a distempered head, and turneth the colour of the eyes.

V. 18 *seven times*] That is, many times more, or more extremely. See Annot. on vers.24.

V. 19. *as iron*] Neither heaven shall distill a softening rain, nor the earth be in any disposition to receive it; neither of them shall be of any more use to helpe forward the fruits of the earth, then if they were the one Iron, the other Brasse.

V. 24. *seven times*] It is often in this Chapter used for many times: as vers. 18,21,24,28. so Prov. 24.16. & Chap.26. 16. Psal.119. 164.

V. 25. *quarell of my Covenant*] Breach of Covenant betwixt God and man, breakes the peace, and breeds a quarell betwixt them; in which he will take vengeance of mans revolt, if by repentance and reformation, his wrath be not appeased.

V. 26. *staffe of your bread*] That is, the strength whereby the life is sustained, Psal.104.15. & 105.16. Ezek. 4. 16. & Chap.5.16. or supported from falling into the grave, as a staffe upholdeth a feeble body, which otherwise would fall to the ground.

ten] That is, many. See Annot. on Gen. 31.7.

one oven] One oven shall be sufficient for ten families; not for the greatnesse of the oven, but for the scantnesse of provision.

by weight] Too light weight, either to satisfie the appetite, or to sustaine the strength. This is a great token of scarcitie, Ezek.4.16. Neh.5.6.

V. 29. *of your sonnes, and of, &c.*] The extremity of hunger breakes the strongest bonds of law or nature, and turnes the kindest kisses of the lips, to biting with the teeth. See Lam.4.10.

V. 30. *high places*] Where, after the manner of the Gentiles, the Jews set up memorials, and altars for Idols.

upon the carkasses] Images are called carkasses, because they are bodies without soules; as Psal.115.4. yet so, that Idolaters are often so deluded, as to thinke the false gods doe animate them, informe and quicken them; and because they are as loathsome unto God, as dead and stinking carkasses to men.

my soule] God is not as man compoled of essentiall or integrall parts, a body, and a soule, and severall members; but in the Scripture condescending to our capacitie, both a soule, and passions of the minde, and parts of the body are ascribed unto him.

V. 31. *sanctuaries waste*] All places of publique worship, (wherein you either dishonor me by your hypocrisie,) as the Tabernacle, Exod. 25. 8. and the Temple, 1 Chron.22.19. or honour your Idols by your Idolatry.

not smell] I will not shew any acceptance of your sweetest oblations.

V. 33. *a sword after you*] You shall have enemies, and no heart to fight with them, nor safetie by flying from them.

V. 34. *enjoy her Sabbaths*] Being eased from the wicked weight of such inhabitants, which brought upon it heavy curses, and toyled, and tired it out with continuall tillage.

V. 39. *of their fathers*] For as much as they are guilty of their fathers faults, they shall be punished, as well as their fathers.

V. 41. *accept of the punishment*] As throughly deserved on their part, and justly inflicted on Gods part; so that they glorifie his justice, and kissing the rod of their correction, implore his mercy.

V. 43. *while she lieth*] See Annot. on vers.34.

CHAP. XXVII.

Vers.2. *A singular vow*] Vowes are religious promises of our selves, or those persons, or things, which are in our disposall and power, with reference unto God, and with a purpose to binde our selves by the vow for that, wherein before we were free. A singular vow, is a vow of a singular person, for himselfe, or for any thing by vow separate, and set apart from common, to a sacred use; the word in the Originall hath a more emphaticall signification then isexpresst (in the translation) importing somewhat of a miracle.

the persons] For of such were vowes sometimes, as 1 Sam. 1. 11. It was also a personall vow, when a man vowed abstinence from some things (otherwise lawfull) with respect unto God, (as in the vow of the Nazarites to forbeare wine, strong drinke, and the eating of grapes, moist or dry, Numb.6. vers.3.) or to serve at the Tabernacle by carrying of water, or wood, or ashes, or sweeping the court, or by any other ministeriall attendance upon the Levites in their service of the Sanctuary; as the Gibeonites and Nethenims, Josh.9.21,27. So might women vow their assistance, as by weaving, washing, making, or mending the garments of the Priests. Now if a Levite vowed any thing above the dutie of his place in his ordinarie course, he was to performe both his ordinarie dutie whereto his calling did oblige him, and that whereto by vow he was engaged afterward.

V. 3. *thy estimation*] The order proposed in generall, is applied to every one in particular according to the different estimation of his person, whereof the rules and rates follow afterwards; or thy estimation, may be the estimation of the Priest, in such cases as are not punctually determined.

thy estimation shall be] That is, if he will redeeme his vow, he shall pay so much for the maintenance of the Priest, and service and repaire of the Sanctuary.

fiftie shekels] By the yeare, that is, for every yeare 50. shekels; (as is conceived) for if the shekels had beene rated by the yeare, a single shekell for every severall yeare, it should have beene rather fourtie shekels for the fourtie yeares, then fifty.

shekell of the Sanctuary] See Annot. on Exod 30.13.

V. 4. *thirty shekels*] We are not by the different rate set upon a male and female, to value the difference of their persons, or sexes, but rather their service, because a man for the most part is able to doe more profitable and advantageous service, then a woman; so also vers.5. yet there is a different price, vers.6. where there seemes to be no preeminence in abilitie for use and service.

V. 5. *five yeare old*] If his parents have made a vow concerning him; for one so young could not by vow dispose of himselfe.

V. 6. *from a moneth old*] See Annot. on vers.5.

V. 8. *poorer*] Then that he can beare, or pay the estimation or rate according to his age, then the Priests shall value him, &c. this may be meant chiefly of such a one as was of abilitie when he vowed, but was by mishap made poorer when he should have performed what he had formerly vowed.

before the Priest] That may be inferiour Priests; for there is nothing to make the matter peculiar to the office of the High-priest.

V. 11. *uncleane beast*] Unlesse the Dogge were excepted, Deut.23.18.

V. 12. *good or bad*] That according to the qualitie of it, the Priest may make the value more or lesse.

V. 13. *a fifth part*] This was set down to make men stedfast in their vowes; and if they be not, for a penaltie of their levitie, if they faile, or fall off: the like addition was to be made for redemption of an house, vers 15. which they might be willing to give; because otherwise it could not be redeemed, no not in the yeare of Jubile: and also for dealing falsly in the holy things, Chap.5.vers.16.

V. 14. *sanctifie*] Or dedicate as by a vow, saying; This house shall be holy unto the Lord, and so separated for an holy use; if he redeeme his vow, or his house from his vow; he shall pay the rate which the Priest set upon him; else the Priest was to keepe the possession of it in perpetuitie.

V. 15. *fifth part*] See Annot. on vers. 13.

V. 16. *according to the seed*] That is, according to the proportion and value of the seed, which is fit to be sowne upon such a parcell of ground; as if it will take an Omer of Barley, it shall be valued at fiftie shekels of silver from Jubile to Jubile; that is, a shekell for a yeare; and this was so low a price, that the worst ground was worth it. Some take it, that the fifty shekels were to be for one yeares rent, and so the whole time from Jubile to Jubile would be about five hundreth shekels; but the former rate is more received.

of barley] That graine is especially mentioned, because it was most usuall in Africa, and other Easterne Countries.

V. 17. *sanctifie his field*] That is, dedicate his field by a vow, to bestow the price or profit of it to the service of the Sanctuary.

from the yeare of Jubile] That is, as soone as the Jubile is past, and onward towards another Jubile.

V. 18. *after the Jubile*] That is, at some yeares distance after the former Jubile.

it shall be abated] The yeare of Jubile shall be abated, and no price reckoned for that, because that yeare the land was to be free: nor is more price reckoned for the rest of the yeares, then according to the remainder of them after the vow to the yeare of Jubile.

V. 19. *fifth part*] See Annot on vers.13.

V. 20. *not redeeme*] Neither he nor his next kinsman, Chap. 25.25. See Gen.v.73.

or if he have sold it] This is not meant, as some conceive, of him that dedicated the field by vow; for he could not sell it, having vowed it before, (unlesse he had redeemed it, which is here denied) but of some officer of the Sanctuary, as a Steward, or Treasurer, who managed such matters for the best behoose and benefit thereof: so that though (*hee*) be the same word, the person may be varied: yet others conceive it to be meant of the person vowing, when either he neglected to redeeme his vow, or fraudulently sought to transferre the title of the field vowed, from God to another; in which cases he lost all liberty of redemption; and though he that bought it might possesse it untill the yeare of Jubile, yet then it was not to returne to the seller, but to the Priest, by vertue of the precedent vow; yet so

that the Priests were to transferre the right of it to some of the same Tribe; and first of all, to the neerest kinsman of him that vowed it; because the Land was divided betwixt the other Tribes, (among whom the Levites had no part allotted, Numb. 18.20.) whose portions were not to be confounded.

V. 22. *which is not of the fields of his possession*] Wherein he had rather a tenant right as a Leasee, then a right of inheritance; and in such a case he was not to adde a fifth part, as in the redemption, vers. 19.

V. 23. *thy estimation*] He gave the rule in generall, in the first part of the verse, of the Priest, in the third person; but puts it afterward, for instance, to present application of the Priest in being; so the meaning is, the Priest shall reckon, as thou for example, who art the Priest, for the present, shalt value it, so shall it be. So is it, vers. 12.

V. 24. *shall returne*] This, and the two precedent verses, may best be joyned together in one continued exposition, thus; If any man have bought a field, and before it be redeemed, have vowed it unto the Lord; when the yeare of Jubile is come, then he shall give the worth of it from the time of his vow to the yeare of Jubile, unto the Lord; and the field shall returne to the first owner, the vow of the buyer cannot alienate it from him; because it was not in his power to give away that right, which was by Gods expresse law in the yeare of Jubile due to another; for though it had passed by sale through never so many hands, it must be his at the last, to whom it belonged at the first.

V. 25. *Gerahs*] A Gerah was a piece of silver, weighing sixteene graines of Barley corne.

V. *It is the Lords*] It is his already, by his expresse law designed for sacrifice, Exod. 13. 2. Numb. 8.17. therefore not to be dedicated to him by a vow. Because a vow must be of such things as wherein the vower hath a particular interest, as his owne, though that interest cannot be any other then derivative from, and dependent on God; but such things as were not dedicated to God for sacrifice, might, or rather must be redeemed, whether of man or uncleane beasts. And though vowing and redeeming seeme contrary acts, yet a vow in one sense might be made with a purpose of redemption in another sense; as Samuel was vowed to God for service, yet with an intent to redeeme him from sacrifice, 1 Sam. 1. 11.

V. 27. *an uncleane beast*] Which though it might not be offered in sacrifice to the Lord, the price of it might be of use to the repaire of the Sanctuary, and the maintenance of the Priest.

shall adde] That is, if he will redeeme it. This is not to be understood of the first-borne of uncleane beasts, which the possessor was to redeeme by law, (without the addition of a fifth part) because as first-borne, they were generally belonging unto God, though not by way of sacrifice; but of other uncleane beasts which were vowed voluntarily, vers. 11. See Annot. on vers. 13.

V. 28. *devoted thing*] That is, so absolutely devoted unto God, as that it is not subject to redemption; but they rather devoted it to execration, that shall alienate it to any other use, then that whereby God may be glorified, whether in his service, or by his justice: whence the gifts of the Temple are styled *anathemata*, Luk. 21. 5. that is, gifts hanged up upon the wals or pillars of the Temple.

V. 29. *put to death*] The Hebrew word *Hherem*, which is rendred by *devoted*, coming fron *Hharam*, which signifieth to consecrate, or curse; (but most usually to kill, or to destroy,) may be varied in the exposition of it, according to the difference of things or persons, to which it is applied; for applied to *a thing without life*, (as a field is said to be *Hherem*, vers. 28. and the case is alike in other things also, set apart for Gods portion, Josh. 6.19.) it signifies *either the alienation of it* from all Civill right, and the perpetuall consecration, or dedication of it to the maintenance of Gods service and Sanctuary; (and if it were sold, or let out by the Steward, or some Officer belonging to the Sanctuary: for such dealing, in such affaires, it was in the yeare of Jubile to returne to the right of the Sanctuary againe, and to be disposed of, for the use and service thereof;) *or the execration and destruction of it*: If the thing called *Hherem*, were a living creature, and *not of mankinde*, it was either cleane or uncleane; *if cleane*, it was to be offered in sacrifice to God; if uncleane, the neck of it was to be broken: See Annot. on Exod. 13. 13. *If of mankinde*, it was either of such as were *acceptable* to God, or *execrable* to him; of the former sort were the Levites, who were chosen by God for the service of the Sanctuary all the dayes of their lives; in which respect they were Civilly dead, that is, so estranged from other worldly callings, and commerce, as if they were dead; and to continne so long in that service as that they must dye in it; and in this respect onely is the word *Hherem*, for the latter acception applyed to them, if *they were such as were odious to God*, as wicked men, and things belonging to them, which were abhorred of God for their sakes; then if he devoted them to destruction, there was no reprieve or preservation of them; *Hherem* applied to them was a fixed doome of their destruction, as of Idolaters, Exod. 22.20. and Canaanites, Deut. 20.17. especially the Amalekites, Deut. 25.19. See also 1 Sam. 15. 3. 26. So that the manner of devoted things or persons called *Hherem*, was different from all others which might be redeemed; these being devoted absolutely and perfectly, with a resolution either expresse or implicite, to be irrevocable, never to be redeemed.

V. 30. *all the tythes*] Out of the yearely increase, the first-fruits were deducted; out of the rest the tenth was taken for the Levites, Numb. 18.21. out of the nine parts remaining, was another tenth taken, and brought to Jerusalem, and there eaten by the owners, Deut. 12.6,7. and this second tythe was every third yeare distributed to the poore, Deut. 14.28,29. The tythe here meant is of the first sort, because if it were redeemed, a fifth part must be added.

V. 31. *fifth part*] Besides the value of the thing it selfe. See Annot. on vers. 13.

V. 32. *rod*] The Rod coloured at the further end with red, to marke the tenth of the cattle, that came out of the fold; whose doore was so little, that onely one could come out at once; and so counting one, two, three, &c. the tenth was touched with the red Rod, and marked for the tithe.

V. 33. *both it, and, &c.*] This penaltie was to prevent the change, as vers. 10.

ANNOTATIONS

ANNOTATIONS
ON THE FOVRTH BOOKE OF *MOSES*,
called after the * Greeke in sense, and Latine in sense and sound, both, *Numbers*; but in Hebrew it hath its name from the first words *Vajedabber*, and the Lord *spake*.

* *Arithmoi.*

THE ARGUMENT.

FOr the Title most in use among all Authours except the Hebrews, viz. Numbers, *it is given it from the many numbrings reported in it; the first whereof is most memorable, wherein the people in the second moneth of the second yeare of their departure out of Egypt are reckoned to sixe hundred thousand three thousand five hundred and fiftie, besides the Levites, who are not comprehended in that account,* Chap. 1. vers. 45, 47. *To this number are added many more,* viz. *a second kinde of numbring of the offerings of the Princes; a third of the Ministers of the Tabernacle; a fourth of the searchers that were sent to discover the Land of* Canaan; *a fifth of the Rebels,* Korah *and his company; a sixth of the fornicatours joyned to* Baal-Peor; *a seventh, of those that were new borne in the wilderness, the old stock being consumed before the possession of the Land of* Canaan; *and an eighth, of the Cities of refuge: This for the Title.*

And for the Contents of the Booke, it is partly Historicall, partly Doctrinall; for the Historicall, besides the record of these numberings, we have the storie of the peoples travels, their troubles, their murmurings and rebellions, their punishments, their straits and enlargements, dangers and deliverances, their combats and conquests, and the most notable things they did or suffered by the space of thirty nine yeares, wherein they rather wandered, then regularly iourneyed in the Desert; their sinnes casting them backe from the borders of the Land of Canaan, *when they were neere the possession of it. In this Story the order of time is not noted, save for that which belongeth to the second yeare of the peoples iourneying from* Egypt, *towards the Land of Promise, and endeth at the eleventh moneth of the fourtieth yeare, for with that beginneth the Story of the Booke of* Deuteronomie, *as is evident by comparing of* Numb. 1.1. *with* Deut. 1.3. *For the story of the time betwixt these termes there is little or no mention of any Chronologicall note, though there be many remarkable occurrences delivered, as* Chap. 16, 17, 18, 19. *The Doctrinall part containeth additions and explanations of sundry Lawes, some morall, more iudiciall, but most of all ceremoniall, given by God for the sanctification and preparation of the people for the Land of* Canaan, *especially for their observation when they were possessed of it: Some observe many parallell references of the New Testament to this Booke, which are not unworthy of a serious consideration; as*

Numb. Chap. 6. vers. 18.
The Nazarite shall shave his head.

Act. 18.18.
Paul having shorne his head, for he had a vow.

Num. 7.12. & 10.14. as well as Ruth 4.20. or 1 Chron. 2.10.
Nahshon the sonne of Amminadab.

Matth. 1.4.
Amminadab begat Naasson.

Numb. 8.16.
Instead of such as open every wombe, instead of the first-borne of all the children of Israel, have I taken them unto me.

Luk. 2.23.
Every male that openeth the wombe shall be holy to the Lord.

Numb. 9.12. as well as Exod. 12.46.
Nor breake any bone of it.

Joh. 19.33.
They brake not Jesus legges.

Numb. 9.21, 22.
Whether it was by day or by night that the cloud was taken up, they iournied, &c.

1 Cor. 10.1.
All our fathers were under the cloud.

Numb. 11.1.
The fire of the Lord burnt among them.

1 Cor. 10.10.
As some of them murmured, and were destroyed of the destroyer.

Numb. 12.7.
My servant Moses is not so, who is faithfull in all mine house.

Heb. 3.2.
Moses was faithfull in all his house.

Numb. 14.37.
Those men that did bring up an evill report upon the land, died by the plague before the Lord.

Heb. 3.17.
But with whom was he grieved fourtie yeares? was it not with them that had sinned, whose carkases fell in the wilderness?

Numb. 15.38.
Bid them that they make them fringes in the borders of their garments.

Matth. 23.5.
They make broad their phylacteries, and enlarge the borders of their garments.

Numb. 21.6.
The Lord sent fiery serpents among the people, &c.

1 Cor. 10.9.
And were destroyed of serpents.

Numb. 21.9.
And Moses made a serpent of brasse, and put it upon a pole.

Joh. 3.14.
As Moses lifted up the serpent in the wilderness, even so must the Sonne of man be lifted up.

Numb. Chap. 22. & 23.
The History of Balaam.

Numb. 25. 1.
The people began to commit whoredome with the daughters of Moab.

Numb. 26. 64.
Among these there was not a man of them whom Moses and Aaron the Priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

Numb. 28. 9.
On the Sabbath day two lambes of the first yeare, &c.

2. Pet. 2. 15, 16.
Following the way of Balaam the sonne of Bosor, who loved the wages of unrighteousnesse: But was rebuked of his iniquitie, the dumbe asse speaking with a mans voyce, &c.

Jude, vers. 11.
They have gone greedily after the way of Balaam for reward.

1 Cor. 10. 8.
Neither let us commit fornication, as some of them committed, &c.

1 Cor. 10. 5.
With many of them God was not well pleased, for they were overthrowne in the wildernesse.

Jude, vers. 5.
The Lord Jesus saved the people that came out of Egypt, afterward destroyed them that believed not.

Matth. 12. 5.
Have ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse?

To conclude, the Booke measured by the age of the World beginneth, as some reckon, With the yeare, 2455. and endeth With the yeare 2494. as others more probably compute, it beginneth With the yeare 2544. and endeth With the yeare 2583.

CHAP. I.

Vers. 1. *OF Sinai*] In that place of the wildernes that was neer to mount Sinai; which was the twelfth mansion of the Israelites, where happened all that which is set downe from hence to the 11 verse of the tenth chapter of this book.

in the Tabernacle] Not in the door of the Tabernacle, in the presence of the people (as at some other times) but in the holy of holies, whereof more particular mention is made, Chap. 7. 8, 9.

second moneth] Which containeth part of Aprill, and part of May.

V. 2. *Take yee the summe*] There was one numbring of the people before this, and another after it, three in all; the first is that of Exod. 30. 11, 12. and chap. 38. vers. 25. when they were called, and numbred for contribution to the building of the Tabernacle, when every one gave half a shekel for an offering to the Lord, as a ransome for his soule; figuring thereby the redemption of Christ: the next numbring was that of this place; which was done, not onely that the number of the people might be known, but that they might be the more orderly disposed, and placed about the Tabernacle: and the third and last was in the last yeer of their travell, viz. the 40. when the former generation was worne out; for there was not a man of them remaining except Joshua and Caleb whom Moses and Aaron numbred in the wilderness of Sinai, Numb. 26. 63, and 64. their posterity was numbred for possession, and partition of the land of Canaan: and this was in the plaines of Moab, Numb. 26. 3, and 63.

of the children of Israel] None were numbred but the Israelites, though there came with them out of Egypt a mixed multitude of people, that were not Israelites; nor all that were so, but onely such as were able for warre; women, children, sicke persons, and decrepit old men being omitted; of which sort it is like there were not many, since at their coming out of Egypt, there was not a feeble person among their tribes, Psal. 105. 37. Some suppose they were not numbred, because God had promised an innumerable multiplication of them as of the stars, Gen. 15. 5. and (which much more overreacheth all reckonings of Arethmetick) as of the dust of the earth, Gen. 13. 16. which seemeth to have warrant from these words, *But David took not the number of them from 20. yeeres old and under, because the Lord had said, he would increase Israel like to the starres of the heavens.* 1 Chro. 27. 23.

poll] In Hebrew, *their skulls*, for their heads; their heads for their bodies; their bodies for their persons; by a Synecdoche; the meaning is, man by man.

V. 3. *Upward*] How far upward is not specified; but the Jewes began the account at 20, and ended at 60.

V. 4. *head of*] Who was the first-borne of his tribe, lineally derived by succession from one of the Patriarchs the sons of Jacob, from first-born to first-born, by a direct line of descent.

V. 5. *stand with you*] That is, Moses and Aaron, and assist you when you number the people.

of Reuben] The tribes were ranked partly by seniority, partly by dignity of their birth; first the issue of Jacob and his wives, then those that came of the handmaids; and of the wives, first the sons of Leah, then of Rachel.

V. 11. *Benjamin*] Benjamin is named before those who were elder then he, because they were the sons of hand-maids.

V. 16. *renowned*] For their wisdome, gravity, and goodnes, and so meet to be Statesmen, and to stand for their tribes in any common consultation, or resolution, that might concern them.

Princes] Or Captains, or Governours.

V. 18. *declared their pedegrees*] Shewing every man his tribe, and his ancestors, whereby they might the better observe the rules of marriage in their tribes, the redemption of their estates; and might observe the fulfilling of the predictions of them, Gen. 49.

V. 21. *of the tribe of Reuben 46500*] Though Reuben were the Arch-Patriarch, Jacobs first-born, *the beginning of his strength, and the excellency of dignitie of power*, as he stiles him, Gen. 49. 3. (for that had been the priviledge of his birth-right, had he not forfeited it by his incestuous incontinence with Billah his fathers concubine, Gen. 35. 22.) yet since he committed that offence, he foretold him that he should not excell; which may be meant divers wayes, and particularly by reason of the paucity of his tribe; whereby he is over-numbred by all his brethren but three, Gad, Asher, and Benjamin; and so some part of the curse of incest, Lev. 20. 20. came upon his posterity.

V. 22. *generations*] The word here is of a larger acceptation then a family, or housholds; for it may comprehend the descendent off-spring, which may people a whole province, or countrey: for to instance in the tribe of Judah, there were of them that were fit for warre 74 thousand, which, with all the rest not reckoned in the muster, will be much too many for one house or family, and enow to store divers townes with a sufficient number of inhabitants.

V. 27. *threescore and fourteen thousand and six hundred*] Prophane infidells will not beleeve that one man should have so great an increase in 250 yeers space; but how easie was it for him to multiply one into so many, in so many yeers, who out of nothing made all things in six dayes space? Gen. 1. See Annot. on Exod. Chap. 1. vers. 12. This is the greatest number of the progenie of any of the tribes, whereby it appeareth that Judah had the preeminence, not onely of dignity royall, but of multitude of his off-spring above the other tribes; to which may be added that from his tribe descended the Saviour of the world, called the lion of the tribe of Judah, Revel. 5. 5. with reference to this Patriarch compared to a Lion, Gen. 49. 9. Numb. 24. 9. and that very fitly, because of the courage of that tribe. See Annot. on Gen chap. 49. vers. 9.

V. 37. *of the tribe of Benjamin thirty five thousand and four hundred*] In the 46. of Gen. 21. his sons are reckoned more; as here the descendents from him are fewer then of any of the Patriarchs; there is a tyde and an ebb in the multiplication of families, as God pleaseth to enlarge or contract their numbers; so that he who at first might be called *great Benjamin* for his many children, is now but *little Benjamin*, Psal. 68. 28. in respect of the smalnesse of his increase, and at one time this tribe was neer to a nullitie, Judg. 21. 3.

V. 46. *six hundred thousand*] A very great multitude from 70. persons which was all the stock, from whence it multiplied in Egypt, Gen. 46. 21. See Annot. on vers. 27.

V. 47. *But the Levites*] They were exempted from these musters, being consecrated and separated for the service of the Sanctuary; for which cause they were to encampe about the Tabernacle next unto it; vers. 50. yet that it might appear it was no losse to serve the Lord, (thongh wicked worldlings think otherwise, Job 21. 15. Mal. 3. 14. Amos 8. 5.) when their tribe was kept out of the accompt, the number was no lesse; for at a former

Num. 1.

V. 21.	Reuben	46500.
23.	Simeon	59300.
25	Gad	45650
27	Judah	74600
29	Issachar	54400
31	Zebulun	57400
33	Ephraim	40500
35	Manasseh	32200
37	Benjamin	35400
39	Dan	62700
41	Asher	41500
43	Naphtali	53400
		~~60[illegible]550~~
		603550

In the 2d Chapter is described the Order of the Israelitish Army in their Encampments & Marches in the Wilderness. 'tis apprehended, that when they were drawn up, they all Faced inward; so as to have the Tabernacle before them: Judah Faced Westward; Reuben Faced Northward; Ephraim Faced Eastward; Dan Faced Southward. When the Trumpets sounded a March, Judah first drew forth, and led the Van: then Reuben fell in: Then followed the ARK in the Centre; after that, marched Ephraim; and Dan brought up the Rere; having the most numerous Army, next to that of Judah. Jacob's Blessing gives Military Skill to Dan. Bilhah Rachel's handmaid was his Mother. See Num. 10.

This vast Army of able Soldiers, amounted to Six Hundred Thousand, and Three Thousand, and Five Hundred & Fifty. So that computing all that were under Twenty years old, and all that were past age for Military Service; and considering that the Levites were not Numbred: the Women & Children: besides the mixed Multitude: The whole Body might probably, exceed Three Millions; A prodigious Company to march with their Cattel and Baggage, and be sheltred, and subsisted in a Barren Wilderness! Num. 10. 12.

After the Plague, of which Twenty four Thousand died, the Number of the Congregation was taken anew. By which it seems, the Division of the Land of Canaan was to be Regulated. Num. 26. 54.

Num. 26.

V. 7.	Reuben	43730
14	Simeon	22200
18.	Gad	40500
22	Judah	76500
25	Issachar	64300
27	Zebulun	60500
34	Manasseh	52700
37	Ephraim	32500
41	Benjamin	45600
43	Dan	64400
47	Asher	53400
50	Naphtali	45400
51.		601730

At this Muster, Simeon was the greatest Loser; he lost 37100. Num. 25. 14, 15. And Manasseh was the greatest Gainer; he gain'd 20500. / Issachar gain'd 9900. / Ephraim Lost 8000. and became the least of all the Tribes except Simeon. Hence I conjecture, that the Prophecies Gen. 48. 19. & Deut. 33. 17. concerning the Superiour Fruitfullness of Ephraim, have not hitherto had their Evident Accomplishment. But if the Aborigines of America should appear to be chiefly Ephraimitish: we need seek no further for a Demonstration.

Taking all together one Tribe with another, and this Muster falls short but one Thousand, Eight Hundred, & Twenty of the former. In Judgment God remembred Mercy; and made his Power manifest in his wonderfull Preservation of them.

603550 } March, 30. 1724.
601730 }

1820. Decreased.

former computation, the Levites numbred with the other Tribes about a yeare before this, the totall summe was 603550; Exod. 38.26. and now at this time just the same number, the Levites left out; yet were the Levites numbred afterward, but neither with the rest of the Tribes, but by themselves; nor from twenty yeares old and upward, as for the service of warre; but from a moneth old and upward, Numb. 3. 15. with reference to the Sanctuary; either for service to it, or maintenance from it; and that Gods blessing might appeare in the multiplication of that Tribe, as well as in the rest.

V. 51. *stranger*] Whosoever was not of the Tribe of Levi, (in respect of this office or service) was a stranger; but in respect of offering incense, he that was not of the seed of Aaron, (though a Levite) was a stranger, Numb. 16.40.

put to death] So also Chap. 3. vers. 10. either by humane punishment, or divine vengeance, as 2 Sam. 6.6. Numb. 16.32.

CHAP. II.

Vers. 2. *Wine standard*] In the twelve Tribes were foure principall standards; so that every three Tribes had their standard, banner, or flagge; for the Israelites, above others, were the Church Militant, being to make roome for themselves in Canaan, by expelling the Canaanites; and of that Church it might especially be said, That it was terrible as an armie with Banners, Cant. 6 4.10. for the hearts of the enemies melted at the tidings of them, Josh. 7.5. How these Ensignes were differenced, we finde not in Scripture; some Jewish writers affirme, that they were distinguished according to the colours of the precious stones, that had the names of the Tribes engraven on them, Exod. 28.21. And some thinke they were distinguished by the portraiture of beasts, or other things, to which they are likened in the Scripture; especially in the 49. of Genesis, where Judah is compared to a Lion, Issachar to an Asse, Dan to a Serpent, Naphtali to an Hinde, Benjamin to a Wolfe, &c. in each of the three under one standard, the middle Tribe had the preeminence, to which the two Tribes on each hand were, if not subject in power, yet somewhat inferiour in honour.

farre off] About two thousand cubits; that distance was to be kept betwixt the people and the Arke; Josh. 3.4. which is thought to be the measure of a Sabbath-dayes journey, Act. 1. 12. the distance betwixt Mount Olivet and Jerusalem, which was seven or eight furlongs, which make an English mile: thus farre they were to keepe aloofe for reverence; and no further, for Religions sake; that the Tabernacle might be within their view, and they ready for recourse unto it (especially on the Sabbath day:) and it is like, (as some conjecture) that the doores of their Tents were so set, that being opened, they might set their faces towards the Tabernacle.

about] For better defence, more ready accesse, and prospect; which betokened Gods gracious presence in the midst of his people, Ezek. 43.7. and his saving protection of his Church, and guarding it on every side.

V. 5. *Issachar*] Judah, Issachar, and Zebulun, the sonnes of Leah, were of the first standard on the East.

V. 9. *all that were numbred*] The first were neere thirtie thousand more then any of the other standards; these went foremost, the Tribe of Judah being of a Lion-like boldnesse, fit to be the Leader: the Tribe of Dan was next in number, and last in order, that both before, and behinde, there might be the greatest force; the one to encounter all dangers in the front of the armie; the other, to withstand the pursuite of enemies in the rere.

V. 9. *of Judah*] Those three Tribes under one standard, tooke their denomination from the chiefe, which was Judah.

V. 10. *of Reuben*] Reuben, and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

V. 14. *Reuel*] The same man is called Devel, Chap. 1. vers. 24. which difference proceedeth of the similitude of two Hebrew letters, *Daleth* and *Resh*: which sheweth that the Hebrew letters were the same in forme, and figure anciently, which we have at the present: this difference in proper names altereth not the sense; and in other words, the sense will shew which is the right writing.

V. 17. *shall set forward*] Being taken in pieces, and carried (by parts) by the Levites, according as it was distributed among them, who were to take it downe, and set it up, Chap. 1. v. 51. in the Hebrew, it is *to dissolve, and build up*.

V. 17. *midst*] That it might be in equall distance from, and equall neerenesse to each one; and that all might have indifferent recourse unto it: and about the arke, and next unto it were the Levites placed.

V. 18. *on the West*] Heb. *toward the sea*. For the Sea lyeth on the West-side of Palestine.

Ephraim] Because Ephraim and Manasses supplied the place of Joseph their father, they are taken as Rachels children; so they and Benjamin make the third standard on the West.

V. 25. *Dan and Naphtali*] The sonnes of Billah Rachels hand-maide, with Asher the sonne of Zilpah, Leahs hand-maid, made the fourth standard on the North.

V. 43. *standards*] For under every one of the foure principall standards; besides which it is like there were others of lesse eminencie, yet sufficient for distinction of the severall Regiments, and for direction of the souldiers in their march; for though they were very many, yet were they put into very good order, wherein consisteth both the beauty, and usefulnesse of any great assemblie; whether in the *Church*, Levit. 24. 4,6,8. Colos. 2.5. 1 Cor. 14. last: or in the *Campe*, 1 King. 20. 14. 1 Chron. 6.32. or in the *Common-weale*, Exod. 18.21,22.

CHAP. III.

Vers. 1. *Generations*] Families, and kindreds; not simply the children; for the descendents or posteritie of Moses are not here set downe, but of Aaron.

Aaron and Moses] Aaron was the elder brother of Moses; both of them of the Tribe of Levi; though Moses were the Civill Magistrate, Exod. 18.21,22. Aaron was the Priest, whose sonnes, and not the sonnes of Moses, are here set downe; because the Priesthood went by naturall descent from Aaron, and so did not the government descend upon the sonnes of Moses; therefore Gerson mentioned vers. 17. was not Gerson, or Gershom the sonne of Moses mentioned, Chap. 2. vers. 22. but one ancienter then Moses; for he was his great uncle, as appeareth by comparison of Exod. 6.16, &c. & Numb. 3.17, &c.

V. 3. *consecrated*] Heb. *whose hands he filled*. The reason of the phrase, see Annot. on Exod. 28.41.

V. 4. *before the Lord*] This is, when they came before the Lord to offer strange fire, by fire from the Lord they were destroyed, Levit. 10.1,2.

sight of Aaron] While their father lived.

V. 6. *present them*] Offer them by Aaron, for the use of the Tabernacle.

minister unto him] By doing service, and giving assistance in the holy ministration.

V. 7. *his charge*] That is, Aarons; in executing his commandement, and a carefull over-sight of the things of the Tabernacle, principally committed to Aarons trust.

whole Congregation] In a watchfull care over them, to keepe them in order.

V. 9. *and to his sonnes*] Aarons sonnes the Priests served in the Sanctuary, in praying for the people, and offering incense, and sacrifice; the rest of the Tribe of Levi served for inferiour officers unto them.

wholly given] *Given given*, according to the Hebrew which doubleth the word, to signifie an universalitie in the persons; as wholly given without exception of any one; and an intireneesse and intentiveneesse in the service, so as that they are given wholly, and onely to attend the service of the Sanctuary, according to the command of Aaron, and his sonnes the Priests.

V. 10. *stranger*] The Levite in respect of the Priests peculiar office was a stranger; and the other Israelites were strangers in respect of the office of the Levites; and the usurper of either was punished with death, vers. 38. being convicted of his fault before, and judicially condemned. See Annot. on Chap. 1. vers. 51.

V. 12. *instead*] The first-borne were Gods, not onely by a generall right of Creation, but by a particular right of Redemption from the destroying Angel, Exod. 12.23. who in man-kinde were in especiall manner to serve him; in other creatures the first-borne were to be sacrificed unto him, if they were cleane beasts; and if they were not, they were to be ransomed at a price for the maintenance of the Tabernacle; but from henceforth, for the first-borne, I have chosen the Levites to my service in their stead; and he chose rather to be served by one Tribe, then by a number taken out of many Tribes, for prevention of Idolatrie, & division in Religion; and by the Tribe of Levi rather then any other, for their zeale of his glory in revenging the indignitie done unto him, in worshipping the golden Calfe, Exod. 32. vers. 26,28.

V. 15. *from a moneth*] They were numbred in their childhood, because they were chosen for the first-born; but not untill they were a moneth old, for then were they first purged from the impuritie of their birth, Levit. 12. 4. and so the fitter to be dedicated to the Sanctuary; but they began not their service untill they were twentie five yeares old, Numb. 8. 24. and from thirtie to fiftie, they were to beare the burdens of the Tabernacle, Numb. 4.3. but in Davids time, and afterward they were to begin their service of the Tabernacle at twentie yeares old, 1 Chron. 23. 24. Ezra 3.8. but then either they were trained up untill twentie five, and then first trusted with any charge; or the

scarcitie

ſcarcitie of the ancient men, or forwardneſſe of the younger, might bring them the ſooner to that ſervice.

V. 25. *The charge*] To keep, care for, or to looke to, and to carry the Tabernacle and its furniture when it was removed.

V. 25. *in the Tabernacle*] They were not (when they watched) in the Tabernacle, but had their ſtations in convenient places about the Tabernacle, for the ſafegard of it, and the things that were in it; for the Levites might not enter into it at all, but the Prieſts only, who there performed their miniſtery by courſe.

V. 31. *their charge*] The chiefe things in the Sanctuary were committed to the Cohathites; perhaps becauſe Moſes and Aaron were of that Family, from whence all the Prieſts conſequently were deſcended.

V. 32. *chiefe over the chiefe*] That is, next unto the High-prieſt, he ſhall have the preeminence and over-ſight of the Princes, or chiefe of all the Families of the Levites.

V. 36. *boards*] The woodden worke and the reſt of the inſtruments were committed to the ſonnes of Merari; and becauſe they were heavie, they had foure Waggons and Oxen allowed for removall of them, Numb. 7. 8.

V. 37. *pinnes*] Which faſtned in the ground, ſerved to ſtretch and ſtay the cords, ſtrengthen the pillars, and to keep the curtains from waving to and fro with the wind.

cords] There were two ſorts of cords, for ſeverall uſes; the one ſort was carryed by the Gerſhonites, verſ. 26. the other by the Merarites in this place.

V. 38. *Of the children of Iſrael*] That none of them ſhould enter into the Tabernacle, without Gods appointment.

V. 39. *twentie and two thouſand*] The particulars forementioned are more by three hundred then this totall ſumme; out of which Aaron the Prieſt, and the firſt born of the Levites, born ſince their coming out of Egypt, are thought to be deducted, as being Gods own portion in a more ſpeciall manner then the reſt; or if in ſo great a number it be like that there were more then 300 firſt born, it may be ſome of them might be omitted, becauſe they were for remarkable blemiſhes not to be permitted to ſerve with others at the Sanctuary; and ſome, for ſome other reaſons, might be left out; or the leſſer number might be omitted as not conſiderable in reſpect of the greater, as Gen. Chap. 15. verſ. 13. but 400 yeares are mentioned which in exact account were 405.

V. 41. *cattell of the Levites*] Not that they were to be offered up in ſacrifice; for they were the Lords portion, though they were reſerved, and ſerved onely for the Levites proviſion. Levit. 27. 30.

V. 43. *twentie and two thouſand two hundred ſeventie three*] Unleſſe they abounded in females (who had nothing to doe in the ſervice of the Sanctuary, this was no very great increaſe for ſuch a number, as is reckoned, Chap. 1. verſ. 46. yet it is more then the Levites (who were taken in ſtead of the firſt born) by two hundred ſeventie three, for the redemption of which a price is ſet down, verſ. 46, 47. the totall whereof amounted to 1365. ſhekels, which were to be given to Aaron and his ſonnes, verſ. 48. and to be proportioned (for the payment) to the Iſraelites, either by lot, or ſome other rule, which might be received, and approved by the Prieſts and people.

V. 45. *ſhekel of the Sanctuary*] See Annot. on Exod. 30. 13.

twenty Gerahs] See Annot. on Levit. 27. 25.

CHAP. IIII.

Verſ. 3. *From thirty*] Theſe were to beare the heavier things of the Tabernacle, which were to be carried by men. The time of the Levites beginning their ſervice of the Sanctuary, was at the age of twenty five, Chap. 8. 24. and for ſome ſervices, and for preparation to a compleat miniſtration; they were ſometimes taken at twenty yeares of age. See Annot. on Chap. 3. verſ. 15.

V. 5. *take downe*] viz. When the Tabernacle was to be removed; it is hence probable that the inferiour Prieſts might come into the Holy of Holies, (though not to miniſter, for that was peculiar to the High-prieſt,) to remove it, and the things that were in it.

covering vaile] Which divided the Sanctuary from the Holy-eſt of all. What a covering this was; ſee Exod. 26. verſ. 31, 32, 33.

V. 6. *ſtaves thereof*] Or, *barres*; That is, put them upon their ſhoulders to carry it, for the ſtaves of the Arke were not to be removed.

V. 7. *Shew-bread*] See Annot. on Exod. 25. 30.

continuall bread] The Shew-bread was called continuall bread, becauſe it was to continue on the Table all the weeke, untill the Sabbath, and then the old was taken away, and the new ſet in the place thereof, Exod. 25. 30. Levit. 24. 8.

V. 11. *golden Altar*] Which was for the burning of incenſe.

V. 13. *Altar*] The Altar of braſſe, which was placed in the open Court, where all might ſee it; yet when the Tabernacle was removed, that was to be covered as well as other holy things.

V. 15. *burden*] Theſe were to be carryed on the ſhoulders of the Levites, and not to be carryed on Carts, as the wooden works, Numb. 7. 8. God was diſpleaſed not only with Uzzah his touching of the Arke, but that it was carryed in a Cart, 2 Sam. 6. which ſhould have been carryed only on the ſhoulders of the Cohathites, Numb. 7. 9.

not touch] Nor offer to beare them, before they be covered.

die] For that fault Uzzah (though a Levite) was ſmitten dead by the Arke ſide, 2 Sam. 6. 7.

V. 16. *ſweet incenſe*] Whereby is not meant that Eleazer alone was to offer incenſe, or ſacrifice, but that it was his office to provide, and to take care that neither meats, nor oyle, nor incenſe to be offered, ſhould be wanting.

daily meat-offering] That is, the offering of flowre, which was kept to be offered with the continuall, or daily burnt-offering.

V. 18. *cut ye not off*] That is, be not ye an occaſion, or permit none occaſion by your negligence (in keeping or covering the holy things) that they may either ſee, or touch what they ſhould not; whereby they may be cut off, and die for it: So Jer. 38. 23. *burning the citie*, for cauſing it to be burned.

V. 19. *to his burden*] Shewing what part every one ſhould beare.

V. 23. *from thirty yeare*] See Annot. on Chap. 3. verſ. 15.

V. 25. *hanging*] Or vaile, which hanged between the Sanctuary and the Court.

V. 26. *which is by the Tabernacle*] Which Court compaſſed both the Tabernacle of the Congregation, and the Altar of burnt-offering.

V. 32. *by name*] That is, ye ſhall make an inventory of all things which ye commit to their charge.

V. 41. *doe ſervice*] Which were of competent age to ſerve therein; that is, betwixt thirty and fifty; which was ſo ordered by divine providence, that that family which had the greateſt and heavieſt burden, had the moſt ſerviceable men, to wit, thoſe of the Merarites, who in their totall number were fewer then the other families; yet exeeeded any one of them in the number of thoſe who were neither too young to begin the ſervice, nor too old to continue it.

V. 49. *as the Lord commanded*] So that Moſes neither added, nor diminiſhed from that which the Lord commanded him.

CHAP. V.

Verſ. 2. *Put out*] By theſe excommunications, or ſhuttings out of humane communion, God taught his people how pure he would have them to be, eſpecially from all defilement of the ſoule, which was much worſe then any uncleanneſſe of the body; (this of leproſie not excepted, though ſo like it, that the one is ſignified by the other.) There were other legall uncleanneſſes of leſſe offence, which did not defile by touching, nor ſhut men out of any ſociety, but ſacred.

V. 6. *that men commit*] That is, of humane errour, or common frailtie; otherwiſe, if it were a witting and a willing wrong, the recompence muſt be made in further meaſure then a fifth part.

V. 7. *with the principall*] That is, by returning full recompence for the wrong, and a fifth part above; that the feare of lawfull loſing, may make him leſſe forward for unlawfull getting: this order of reſtitution ſheweth the fault to be (as the Hebrew word *Maḥal*, or *Magnal*, ſignifieth) theft, or ſome ſuch like fault, as tends to a neighbours hurt in his eſtate.

unto him] Verſe 6. it is called a treſpaſſe againſt the Lord, here it appeares to be a treſpaſſe againſt man, and indeed is both; for when man is unjuſtly endamaged, God is impiouſly diſobeyed; who would have all to doe no worſe to others, then they would have others to doe unto them, Matth. 7. 12.

V. 8. *But if*] If the man be not alive, or not to be had, againſt whom the treſpaſſe is committed, then the recompence muſt be tendered to his kinſman; that is implied in theſe words, *but if he have no kinſman, &c.*

unto the Lord, even to the Prieſt] What is given to the Lords Miniſter, is as it were given to the Lord; and ſo a defrauding of him of his due, is a ſacriledge againſt the Lord, Mal. 3. 8.

V. 10. *ſhall be his*] The firſt-fruits appertained to the Prieſts in common, other oblations were the Prieſts in particular who did adminiſter; unleſſe the partie (that brought an oblation) mention, that he gave it for the ſervice of the Sanctuarie. See Ezek. 44. 30.

V. 15. *no oyle*] Onely in the ſinne-offering of jealouſie was neither oyle nor incenſe offered; not oyle, (as ſome conceive) becauſe it betokens mercy, and tenderneſſe, (becauſe it ſofteneth, and maketh ſtiffeneſſe pliable) but a jealous man will

4.23.–perform the Service] to war the warfare, margin./ Fight the combat– Dutch.

[illegible]. Cap. 4. V. 3.– Host I that comes into this Warfare. Understand an holy and Ecclesiastical Warfare, in which the Service of the Tabernacle was to be exactly observed according to the Orders once inststuted; Even as the Soldiers in military affairs, each one must discharge his duty– according to his Orders and Commands. Dutch.

man will shew no mercy, Prov. 6. 34, 35. nor incense, because that is a symbole or figure of a good name and fame, and jealousie is for a matter of reproach and infamie.

V. 17. *holy water*] That is, the water taken out of the laver, placed betwixt the Tabernacle and the Altar of burnt-sacrifice, Exod. 30.18. or the water of separation, or a purification for sinne, Numb. 19.9.

dust] That might be called holy dust, for the place of Gods especiall presence was holy ground, Exod. 3. 5. yet the taking of dust, might admonish her of the doome of death upon the guilt of sinne, Gen. 3.19. Or of the baseneſse of such as gave themselves to unlawfull lusts, worthy, as dust, to be trodden under foot; for dust was ever a signe of baseneſse, and griefe, Lam. 3.29. Psal. 7.5. & 22.15. Job 2.12.

V. 18. *uncover*] It is as great a shame for a woman to be uncovered, as to be shorne, 1 Cor. 11. vers. 5. 6. this then was for her shame; or it might admonish her (being now to come to triall of her innocencie, or guilt) of Gods all-seeing eye, who seeth the most secret sin, all things being uncovered and naked in his sight, Heb. 4.13.

bitter water] Verse 24. not called so, as Exod. 15. 23. & 2 King. 2.19. (though it could not be of any good taste;) but it was bitter in the effect, if the woman were guilty, very bitter; for it was as bitter as death, 1 Sam. 15.32. and unholy to her, though called holy before, vers. 17.

V. 19. *causeth the curse*] A double curse, if the woman hath beene an adultereſse, and denied it upon oath; one for adultery, another for perjury; yet the water did rather discover the curse, then cause it; for the efficacie was from Gods justice, not from that ceremonie.

V. 21. *curse and an oath*] That is, accursed, and detestable for the oath.

thigh to rot] By the thigh may be understood a like meaning to those words in the other sexe, Gen. 46.26. and so the justice of God appeares, in matching the punishment to the sinne, as well for the part, as the person offending; as Judg. 1.7.

belly to swell] Not as women with childe, by a graduall increase; for it was a sudden swelling, with such a violent extension of it, that it was neere to bursting: and this was a usuall miracle among the Jewes, and an undoubted assurance that their Religion was of God.

V. 22. *Amen, Amen*] That is, be it so as thou denouncest, Psal. 41.13. Deut. 27.15, &c. This doubling importeth vehemencie and assurance, Neh. 8.6. Psal. 72.19. & 89.52.

V. 23. *these curses*] That is, the words whereby she cursed her selfe.

in a booke] Or, *paper*. The Hebrewes use to call any writing a booke.

blot them out] Of the Table-booke, with the water in a spunge, or linen cloth.

V. 28. *free*] The water of it selfe had none either discerning vertue, or destroying vigour; but God used the same potion both for poyson, and for medicine; thereafter as the woman was innocent, or guilty.

V. 30. *spirit of jealousie*] So vers. 14. That is, a jealousie so violent, as if it were carried along with a spirit, or some supernaturall cause.

V. 31. *guiltlesse*] Though the woman be innocent, his suspition shall not bring him in guiltie, if he had probable reason to induce him to it.

CHAP. VI.

Vers. 2. *Man or woman*] Then were Nazarites of both sexes.

Nazarite] See Annot. on vers. 4.

V. 3. *strong drinke*] All liquor that doth inebriate, or incline to drunkennesse.

moyst grapes, or dried] The abstinence was so strict, that he must have neither meat nor drinke from the Vine; and so must neither drinke wine, nor sip vineger, or dip in it; nor eate grapes though dryed up into raysens.

V. 4. *separation*] Or, *Nazariteship*. Nazir is one separated from the common state and libertie of this life, with speciall dedication of himselfe unto God; whereof there were some who were separated by a voluntary vow, for a certaine time of their owne setting, (concerning which the Law determineth nothing) and some were Nazarites for their whole life; such an one was Sampson, Judg. 13.5. and Samuel, 1 Sam. 1.11. Of the former sort Moses treateth here, and Luke Act. 21.23.

V. 5. *no rasour*] Nor Cisers, for by them the locks might be cut off as well as by a rasour.

V. 6. *no dead body*] Neither to mourne over it, nor to bury it; the word in the Originall is *Soule*, but it is taken for the person, and in this case the person is taken for the body; see Levit. 21.1. in this the Nazarite was like unto the High-priest, Levit. 21.11.

V. 7. *uncleane*] See Annot. on Levit. 21.1.

father] Having vowed himselfe to God, he must preferre his vow to him, above any ceremonious observances to his neereſt kindred, Matth. 8.21, 22.

upon his head] The suffering of his haire to grow, was a signe of his consecration to God.

V. 9. *shave his head*] His haire by the dead being legally defiled.

seventh day] From the pollution; for by the dead body an uncleanneſse was contracted or caused for seven dayes, Numb. 19.11. and on the seventh day, he that was before ceremonially uncleane, was ceremoniously cleansed, vers. 12.

V. 11. *hallow his head*] Beginning his vow againe the eighth day, when he is purified; *for the dayes that were before shall be lost; because his separation was defiled*: vers. 12.

V. 14. *he shall offer*] Upon a sudden, unwitting, and unwilling defilement by the dead, the Nazarite was to offer for his purging, vers. 10. but though he knew nothing by himselfe, he must end his vow with manifold oblations; among which a sin-offering must be one, since no votarie is so sincere, and precise, but he may offend, though he knew it not; and therefore by this he did acknowledge himselfe a sinfull man.

V. 18. *at the doore*] Publiquely, to testifie that now his vow was at an end.

in the fire] Some take this fire to be the fire of the Altar; others think it was the fire of the kitchen which served to boyle the peace-offerings; which yet was no profane fire, though not so holy as that of the Altar; for the haire which was consecrated to the Lord, might not be put into any profane place: and this sheweth that the whole man should be holy to the Lord, even to an haire; as his providence reacheth to the numbering of our haires, Matth. 10.30.

V. 19. *sodden shoulder*] The right shoulder was due to the Priest raw, Levit. 7.32. but in the offering, he was to have the left shoulder sodden, and this was his peculiar portion of the Ram of the Nazarite, which in other oblations was not his due.

V. 20. *wave-offering*] See Annot. on Exod. 29.24.

after that] Not after the terme of his vow, but after the performances formerly required for his releaſe; for as his vow was made solemnly to God, so he cannot be fairely discharged of it, without a solemne dismission from God.

drinke wine] Though wine onely be mentioned, yet is he for other particulars of the vow of a Nazarite restored to his libertie, as before he vowed.

V. 21. *besides that*] At leaſt he shall doe this, if he be able to doe no more.

V. 23. *on this wise*] Or thus in a set forme of words.

ye shall blesse] See Annot. on vers. 24.

V. 24. *The Lord blesse*] It is *ye shall blesse* in the precedent verse; the Priests blessing was Optative, and yet it was more then an ordinary praying; because it was a part of their Priestly calling to blesse in the name of the Lord, or by his command, Deut. 21. 5. and for that they had with the command a promise, vers. 27. of this Chapter.

V. 27. *put my Name*] They shall pray in my Name for them.

CHAP. VII.

Vers. 3. *Covered wagons*] That the people might not see what was carried in them, and that the carriages might not be hurt by raine, or haile, or snow.

V. 8. *sonnes of Merar*] That is, because to them was committed the woodden worke, or heavieſt part of the Tabernacle; which required the more assistance both of Carts and Oxen. See Annot. on Chap. 3. vers. 36.

V. 9. *their shoulders*] See Annot. on Chap. 4. vers. 15.

V. 10. *for dedicating*] That is, when the Priests first sacrifice was offered upon the Altar by Aaron, Levit. 9.1.

V. 11. *dedicating of the Altar*] The Altar of the whole burnt-offerings, which was anointed, as the vessels of the Sanctuary were; but besides that, it had an especiall dedication, and that was by daily anointing and oblation of sacrifice, according to the prescript, Exod. 29.36, 37. therefore for the dedication of the Tabernacle, (but especially of the Altar,) did the Princes daily present their oblations.

V. 12. *offered his offering*] This offering was made the first day, of the first moneth, of the second yeare, when the Tabernacle was erected and consecrated, Exod. 40.18. though the mention of it (for speciall cause no doubt, albeit it appeare not unto us) be brought in in this place: they offered in the same order wherein they encamped about the Tabernacle; and each chiefe Captaine offered not for himselfe onely, but for his Tribe; and every one is called Prince but the first, whereof the reason may be, for that having the honour to be the first, it could not be doubted but that the title was due unto him, as well as to the rest.

V. 13. *silver*

V. 13. *silver chargers*] These were not for the use of the Sanctuary, (where were used golden vessels onely) but for some service of the Court, or Altar of burnt-offerings, as for the shoulder and the breast of the sacrificed beasts, and the offerings of meale, and oyle, and wine, &c.

V. 14. *gold*] As the principall persons, so the principall things, are not too good for the service of God.

V. 84. *the dedication*] This was the offering of the Princes, when Aaron did dedicate the Altar.

in the day] That is, in the time; for this dedication continued for twelve yeares.

V. 87. *meat-offering*] By the Law every burnt-offering was to have a meat-offering, of flowre, and oyle mingled, and wine for a drink-offering, whereof see Numb. 15. vers. 3,4,5.

V. 89. *betweene*] According as he had promised, Exod. 25. vers. 22.

CHAP. VIII.

Vers. 2. *Over against*] On every side of the bulke, or shaft of the candlestick; there was no window in the Tabernacle, therefore there was need of artificiall lights.

V. 4. *beaten worke*] Beaten out of one piece, and not made up of divers pieces; Of this candlestick, see Exod. 25.31. & Chap. 37.17.

V. 6. *cleanse them*] All the nation was to be holy, Exod. 19. vers. 6. but especially they who were to make so neere approach unto him, as the Levites, Levit. 10,3.

V. 7. *water of purifying*] In Hebrew it is called *the water of sinne*, because it is made to purge from sinnes; it was mixt with the ashes of a red Cow, Chap. 19.9.

V. 10. *the children*] Meaning some of the chiefe among them, in the name of the whole.

their hands] The imposition of hands was used in benedictions, and ordinations, not onely in the Old Testament, as Gen. 48. vers. 17. 20. Numb. 27. 23. but in the New: See Act. 6.6. & Chap. 13.3. 1 Tim. 4.14. 2 Tim. 1.6. The peoples putting their hands upon the Levites, was partly to testifie that they gave up all carnall and worldly respects and interests in them, and bequeathed them wholly to God, and that they did approve of their office in behalfe of themselves in whose stead they stood in the performance of many of their ministrations.

V. 12. *thou shalt offer*] By Aaron the High-priest, who was to offer the Levites, vers. 11. or it might be Moses himselfe, who might therefore be numbred among the Priests, Psal. 99.6.

V. 15. *goe in, to doe*] The service of the Levites in the Tabernacle, strictly and properly taken, was but to take, and carry the things of the Tabernacle; but here the Tabernacle is taken more largely, not onely for the curious worke, which was carried from place to place, but for the outward Court, where stood the Altar of burnt-offering; where the Levites were to be serviceably assistant to the Priests in their office; but otherwise into the Sanctuary came onely the Priests to minister, and not the Levites.

V. 19. *the service of*] Which service the Israelites should doe themselves, if the Levites did it not for them.

Sanctuary] Because the Levites goe into the Sanctuary in their name, as well as in their owne.

V. 21. *offered*] Heb. *lifted them up*. The word is the same which is used of lifting up of oblations, Exod. 29.28. and it may be the ceremonie was the same; at least the Levites were set up in eminent view, that all might see them when they entered upon their function; which it may be they did not all at once, at the first consecration of them, but so many as the service of the Tabernacle for the present required.

V. 24. *twenty and five*] At that time they were entered into the Tabernacle, to be trained up, both by institution, and example; and at thirty yeares of age, they were to officiate and undertake the execution of their charge.

V. 25. *cease*] From such services as were toylesome, and required much strength of body to undergoe them.

V. 26. *But shall minister*] In singing Psalmes, instructing, counselling, and keeping things in order; for such offices they might doe so much the better, as yeares and experience made them the wiser.

CHAP. IX.

Vers. 1. *IN the wildernesse*] The Passover was kept but this once in the wilderneſſe; and then (as some thinke) for want of meale to make unleavened bread, they kept it with Manna; yet being here not very farre from Midian, they might be furnished thence with so much as might serve the turne for one Passeover; which is brought in here, though it were celebrated before the numbring of the people in the beginning of this Booke; for this was in the first moneth of the second yeare after the peoples departure out of Egypt; and the numbring of the people was in the second moneth of the second yeare, Chap. 1.1. For the Spirit that indicted this Booke, with the rest of the Scripture, tyeth himselfe to the observation of truth, not to the order of time, which upon good reason may be sometimes left, though that reason doe not appeare.

V. 2. *appointed season*] Though time be but a circumstance, the command of God maketh it a necessary part of mans obedience, Matth. 5.23,24,25. compare Levit. 23.34. with 1 King. 12. 33.

V. 3. *at even*] Heb. *betweene the two evenings*. See Annot. on Exod. 12.6.

V. 6. *by the dead*] By touching of a dead corps, or being at the buriall of it; by that the party was uncleane seven dayes, Numb. 19 11. and an uncleane person might not eate of the holy things, Levit. 22.4.7.

V. 7. *wherefore are we*] They have given the reason before; yet that doth not satisfie them: their zeale of the Passeover was such, that they would either have that stand for no reason, or else that they might in such a case have some dispensation, that they might not be debarred from it untill another yeare.

offer an offering] The celebration of the Passeover, by the slaying of the Paschall Lambe, was the offering of a sacrifice unto God, Exod. 12.27.

V. 8. *what the Lord*] Religious doubts are to be resolved by God; and now he speaketh not in an extraordinary manner, as he did to Moses; we must take the Scripture, Gods written word, for our Oracle, and rely upon that, not on any mans word without it, much lesse against it, Esa. 8.20.

V. 10. *uncleane*] Uncleanneſſe, and absence from home, are only mentioned; but there are other impediments as great as these, as sickneſſe, especially the pestilence, warre, captivity, child-bearing, &c. which may be reasonably understood as just impediments, though not expreſt.

V. 11. *second moneth*] So that they that have lawfull lets, have a moneth longer granted unto them, 2 Chron. 30.2. but no more; for if in the first or second moneth it were not kept, it must be forborne untill the returne of the yeare.

V. 12. *ordinances*] Even in all points as the Lord hath instituted.

13. *beare his sinne*] That is, his punishment; and his punishment shall be to be cut off for neglect, but especially for contempt of the Lords holy ordinance; for that omission of dutie is dangerous (as well as commission of sin against God).

V. 14. *one ordinance*] See Annot. on Exod. 12.49.

V. 15. *and at Even*] See Annot. on Exod. 13. 21. & 40. vers. 38.

appearance of fire] So it was in the night; and in the day the Lord guided them by a cloud, for that was best discerned in the day, as the other in the night.

V. 18. *At the commandement of the Lord*] As it was visibly signified unto them for their encamping, or journeying thereafter, as the cloud remained on, or removed from the Tabernacle; which appeared openly and evidently in their sight.

V. 21. *by day or by night*] God must be obeyed without any exception of time or season.

V. 23. *by the hand*] Under the charge and by the ministery of Moses, Mal. 1.1.

CHAP. X.

Vers. 2. *TWo*] No more are here commanded, yet more were afterwards used; yea Solomon (as Josephus saith) made two hundred thousand Trumpets according to the ordinance of Moses, Joseph. Antiq. lib. 8. Chap. 2. therefore the mention of two, is no prohibition of more.

of silver] Because that metall gives a better sound then gold, and more precious then any other metall; and therefore the best for price, and use, both together.

of one whole piece] That is, of such a piece of silver as by beating out with the hammer may be sufficient, without any piecing: so was the golden candlestick to be made, Exod. 25. 31. The fashion of these Trumpets is described by Josephus Antiq. lib. 3. chap. 11.

V. 2. *thou mayest use*] By *make thee*, and *thou mayest use them*, we must not understand that Moses himselfe must make or sound them, but that by his appointment they were to be made and sounded; as when we say, such a Lord, or such a great man built a Castle, or a Citie; the meaning is, not that he was either Mason, or Carpenter; but that he caused it to be built, 1 Kin. 8.43. Gen. 10.11. And David is charged to have killed Uriah with his sword, in that he was the cause of his killing; but the deed was done by the hand and sword of an Ammonite, 2 Sam. 12.9.

V. 3. *they shall blow*] That is, the Priests, the sonnes of Aaron the High-priest, vers. 8. and they shall blow, first, at the removall of the Campe: secondly, at the solemnitie of Feasts,

to

10.29. Hobab] Nimis crassè hallucinati sunt, qui putarunt Hobab esse Jethro socerum Mosis. —— Tunc octogenarius erat Moses, qui tamen longe aberat ab annis solam. Sed ex quarto capite Judicum tollitur omnis dubitatio, ubi legimus posteros Hobab adhuc tunc superstites in terra Canaan. Quum ergo bonus senex domum se recepisset, filium adhuc vegetum Mosi genero suo comitem reliquit

Calvin. Harmon. p. 547.

to summon and call the people to them: thirdly, at the oblation of Sacrifices: fourthly, at the denunciation of Warre. Of their use Josephus saith, that one of them was to call the people together, the others the Rulers; and when both were sounded, both Rulers and people were to come together, Joseph. Antiq. lib. 3. cap. 11.

V. 4. *are heads*] That is, above the rest of tenne Tribes (as the head is above the rest of the body) whether in preeminence of site or place, or of power and authoritie.

V. 5. *East part*] That is, the host of Judah, and they that are under his ensigne.

V. 6. *South-side*] Meaning the host of Reuben, and those that are under his ensigne.

V. 7. *not sound an alarme*] In warres there are distinct sounds, both for marching forward, and retreating back; this alarme was for preparation to march with armes against the enemie; and it was a shrill broken sound, so distinct from all others, that they that heard it might know what is meant, and so prepare themselves for the battell, vers. 9. 1 Cor. 14. 8. therefore when the people were to be gathered for any assembly of peace, the Priests were not to sound an alarme of warre.

V. 8. *the Priest shall blow*] Onely the Priest must blow the Trumpet, so long as the Priesthood lasted.

V. 10. *of your gladnesse*] In the feast after your peace-offerings, when ye rejoyce for any blessings bestowed, or for any perill or plague removed: It was blowne also at times of present or imminent misery, for solemne humiliation, Joel 2. 15.

beginning] In the new Moone, Psal. 81. 3. rather in the new, then at the full Moone, lest it should be taken to be an honour to the Moone, because it is then most glorious; and because they counted their moneths from the first day of the new Moon, when looking backe upon the moneth past, they might be remembred of precedent favours from God, or of their offences against God, and so admonished of thankfulnesse, and repentance; and looking forward to the new recourse of time, might by prayers to God, and watchfulnesse over themselves, be comfortably carried on from one new Moone to another.

V. 11. *the twentieth day*] The Israelites kept this station at Sinai almost a whole yeare, abating about thirteene dayes; for it appeares by Exod. 19. 1. that they came thither on the third day of the third moneth of the first yeare; and they departed thence the twentieth day of the second moneth of the second yeare, as this verse sheweth. N.

V. 12. *Paran*] Paran is the generall name of a great wilderneſse, of the length of eleven dayes journey, of which the wilderneſse of Sanai is a part; but is taken sometimes particularly for the first part of the desert next Arabia; sometimes for the last part, next to the land of Promise; and so it may here be understood; the whole was a most barren and fruitlesse place, which made Gods maintenance of so great a number, for so many yeares together, most miraculous.

V. 13. *first tooke*] They first of their Campe, in the order forementioned, Chap. 2. and by the sound of the Trumpet commanded, vers. 2.

V. 17. *bearing the Tabernacle*] With all the appurtenances thereof, except the heavier part thereof, which was carried on waggons, Numb. 7. vers. 6, 7, 8. Which sheweth, that the Church (whereof the Tabernacle is a type or figure) is both military, and moveable, not fixed to any place.

V. 20. *Devel*] See Annot. on Chap. 2. vers. 14.

V. 21. *Sanctuary*] That is, the most precious furniture of the Sanctuary, which was to be borne upon the shoulders of the Cohathites, such as are named, Chap. 3. vers. 31.

against they came] The Gershonites and Merarites went before with the Tabernacle it selfe, according to their charge, Chap. 3. vers. 25. & vers. 35, 36. that it might be set up, against the Cohathites came with their burden of sacred utensils, or things to be used for the service of the Tabernacle.

V. 29. *Hobab*] Was one of the names of Jethro Moses father in law, Judg. 4. 11. who is said to have three or foure names, (Revel, Jethro, and Hobab) but here it seemes to be the name of Jethro's sonne, and brother to Zipporah Moses wife, who might have the same name with his father; and that he, rather then his father, is here meant, there be two reasons; first, because Jethro Moses father in law is called Revel, Exod. 2. vers. 18. but this Hobab is here called the sonne of Raguel, or Revel: (for the word in the Originall is the same) Secondly, because Jethro Moses father in law, was by Moses dismissed into his countrey of Midian, Exod. 18. 27. but this Hobab Moses would not dismisse, though he desired to depart, vers. 30. 31. and that he did not depart, appeares in the next verse.

V. 30. *not go*] That is, not yet; because it appeares that his posteritie and kindred dwelled in the Land of Canaan, among the Israelites, Judg. 1. 16. & Chap. 4. 11. 1 Sam. 15. 6. so that either he was perswaded to goe with them, or else to come into the Land of Canaan after them: See the Annot. on the foregoing verse.

to mine owne land] The land of Midian.

V. 31. *in stead of eyes*] That is, to see about; being better acquainted with the condition of the wilderneſse then they, yea then Moses himselfe, though he had lived thereabouts about fourtie yeares; because many particular passages might be forgotten, and some changed so as to need a new direction; and though they were to be guided in their journey not by him, but by the cloud and fierie pillar, Chap. 9. vers. 18. which was a generall conduct; besides that in the particular accommodation of so great a company, he might advise, and direct many wayes for the best conveniencie of the people; and to this, because he holdeth his peace, it seemeth he consented.

V. 33. *Mount*] That is, Mount Sinai, or Horeb.

before them] Though when they encamped, the Arke was placed in the midst of the Tribes; yet when they marched forward, it might be (as some hold it was at all times) carried before them: and for these three dayes journey, it must not be understood as if the Arke were before the rest of the Troopes the distance of three dayes journey; but that for three dayes space, it was carried before them, in the way they went, the cloud staying over the Arke, where God chose a station or resting place for the people.

V. 33. *to search*] Implieth some knowledge, which the Ark had not; some doubting and uncertainty, which God who led the Israelites, could not have: this searching then is to be referred to the people, who had knowledge to follow their guide, but did not know where he would dispose of their rest.

V. 35. *Rise up Lord*] As Chap. 6. 23. there is a set forme of blessing the people; so here a set forme of praying to the Lord, both when they moved, and when they rested, vers. 36.

CHAP. XI.

Vers. 1. *Complained*] Of what they complained of, whether the barrennesse of the wilderneſse, or of wearisomnesse of their way, by journeying three dayes together, with their little ones, or of want of flesh, (for that is here thought to be their sinne, though particularly set down afterwards, vers. 4) it is not very cleare; but that their complaining was wicked, is plaine by their punishment, which was an hot vengeance from the Lord, for breaking of his Law; which being published by fire, the transgression of it was punished by fire.

uttermost part] There (it is like) the murmuring began, among the mixed multitude; therefore there God first beginneth the punishment with them.

V. 3. *The name of the place Taberah*] But vers. 34. it hath another name given unto it, for it is not strange that one place hath severall names, upon severall occasions; as this from the punishment is called *Taberah*, that is, *burning*, and from the cause and the effect *Kibroth Hattaavah*, that is, the *graves of concupiscence*; which sheweth, that the burning was not an utter consuming, for so there would be no use of graves; but a dead blasting, as by lightening: or some might be utterly consumed by fire, and others so killed, that their bodies might be reserved for buriall afterwards. Yet some conceive that this *Taberah*, or burning, was in the three dayes journey, before their coming to *Kibroth Hattaavah*; and so they presuppose a double murmuring, out of vers. 4. whereas others take both their murmurings to be one, as Psal. 78. vers. 19, 20, 21. is the place one; the difference is not of any great moment, nor is there any more then twilight, or probable conjecture to clear it, which may vary the resolution, according to the capacitie, or affection of the reader.

V. 4. *mixt multitude*] Consisting of Israelites, and those strangers that came out of Egypt with them, Exod. 12. 38.

who shall give us flesh] They had herds and flocks, but not enow to give them milk, and furnish them with flesh; having besides their own great multitude, a mixed multitude of Egyptians, and other people, Exod. 12. 38. see vers. 22. of this Chapter.

V. 6. *dryed away*] The vehemence of their concupiscence to flesh, made them fret, and pine away; as Amnons lust to Tamar, made him leane from day to day, 2 Sam. 13. 4.

V. 7. *Manna*] See Annot. on Exod. 16. 15.

Bdelium] (As some take it) is a white Pease; others say it is yellow; but it is an odoriferous, or sweet-smelling white gum of a tree in Arabia, so called, *Plin. Nat. Hist. lib. 12. cap. 9.* See Annot. on Gen. 2. 12.

V. 12. *conceived*] Am I their parent? are they begotten, or conceived by me? that none may have the care of them but I?

V. 14. *beare all*] The burden of government of them, or provision for them.

V. 15. *kill me*] I had rather die then see my griefe and misery thus daily increase by their rebellions; which maketh the condition of Governours many times more capable of pitie, then of envie.

V. 16. *gather unto me seventie*] Moses had before, by the advise of Jethro, Exod. 18. taken up some subordinate assistants in Government under him; reserving matter of the worship of God, and greater causes to himselfe; now these prove too many, and too heavy for him, therefore he hath other assistants assigned him by God.

V. 17. *take of the spirit*] By the spirit is meant the gifts of the spirit; 1 Cor. 14. 32. & vers. 25. of this Chapter; and taking of the same spirit, is not meant taking away from one, to give to another; but a communication of the same graces, and of the spirit in Moses, or his spirituall gifts; whereby he had not the lesse; as a candle which lighteth another, hath not the lesse either heat, or light, then it had before.

upon them] He will first put gifts upon them, before he put them upon an office; yet these seventie Elders afterwards were a setled councell, for the Government of the people in the Land of Canaan, and were called the Sanhedrim, or Synedrion; yet they that succeeded, did not succeed them in gifts; nor did these first seventie alwayes enjoy them.

V. 18. *sanctifie your selves*] By this is meant, that they should doe their parts, for an holy preparation of themselves to receive both abilitie, and authoritie to governe the people.

wept in the eares] The weeping of the eyes is most apparent to the eye; but weeping with a noise (as there might be) was to be perceived by the eare: but this is a speech after the manner of men, for God hath neither eares, nor eyes, nor any such carnall parts as we have, since he is a most pure spirituall essence.

V. 20. *a whole moneth*] Hebr. *a moneth of dayes.* That is, an intire moneth, not abating or wanting one day.

at your nostrils] The offensiveneſse of it shall fume out of your stomach, with an unsavoury sent at your nostrils.

despised the Lord] By contempt of the Manna, which in a miraculous manner he bestowed on you.

V. 21. *And Moses said*] A little before, vers. 15. his passion was too strong; now his faith was too weake; the worthiest of Gods servants are subject to faults and failings in this life.

V. 24. *gathered the seventie*] There were wanting two of this number (as is plaine by vers. 26.) yet the full number is noted, the name of the whole given to the greater part: See Annot. on Chap. 14. vers. 33.

V. 25. *And tooke*] See vers. 17.

and did not cease] Their gifts did not cease, or depart from them; nor they cease, upon all fit opportunities, to make use of them; yet some hold, they had not this assistance of the Spirit in the Land of Canaan.

V. 26. *written*] That is, inrolled or written in some book, as men fit for the imployment forementioned.

but went not out] That is, not out of their Camps, or Tents, unto the Tabernacle of the Congregation, as was required, vers. 16.

V. 28. *forbid them*] Besides the sixtie eight which prophesied in Moses his presence, and were joyned to him, there were two more, who out of Moses his sight, and without his knowledge, prophesied; which Joshua suspecting to be prejudiciall to the right and reputation of Moses, he desires they may be silenced. Such blind zeale was in the Apostles, Mark. 9. 38. Luke 9. 49. Joh. 3. 26.

V. 30. *into the camp*] Out of the Tabernacle, into some of the Tents about it.

and the Elders] Who were enabled by the same Spirit, and called by the same authoritie to be Assistants in government to Moses; See Annot. on vers. 17.

V. 31. *a wind*] A South wind, Psal. 78. 26. which sheweth that it was a miraculous wind, for though Quailes flie with the wind, yet not with such a wind, but with the North wind, as *Pliny* observeth, *lib.* 10. *cap.* 25.

Quailes] This is the second time that they were fed with flesh in a miraculous manner. Of the former time, see Exod. 16. 13. &c.

a dayes journey] In circuit or compasse about the Camp, not a dayes journey by distance from the Camp.

V. 32. *stood up*] Or, *rose up.* Whereby is not alwayes meant an upright posture of the body, which was not suitable to this action; for the fowle was but two cubits high above the earth; so that they must rather stoope down, then rise up to take them; but by this word is sometimes noted a rising up from what was in doing before, and a ready addresse to some other action; so here.

night, and all] The same men (though never so fleshly minded) could not endure so long labour; yet some might be so greedy, as to defraud themselves of their naturall rest, to be plentifully furnished for their lust; but it is like that when some were weary, others came in their stead, and so the gathering continued all the while.

ten homers] Or heapes, for so the word is sometimes taken, as Exod. 8. 14. G. pag. 74.

spread them] As in their coming, so in their keeping there was an extraordinary providence of God; for if they were killed when they were spread round about the Campe, it was strange that they were preserved sweet, untill they were to be eaten; if kept alive in pens or cages, it was more strange, that they were supplyed with sufficient provision to nourish them; unlesse we say they were every day furnished with new store (as with Manna) except the Sabbath, Exod. 16. 18, &c. which seemeth not to be so in this place.

V. 33. *And while*] This was at the moneths end; for so long God promised to feed them with flesh, vers. 20.

plague] God sometimes granteth mens desires in judgement; Hos. 13. 11. and sometimes denyeth them in mercy, 2 Cor. 12. 9. This plague is thought to be the burning vengeance, as vers. 3. the same punishment for the same murmuring, whereof in the beginning of the Chapter the sinne is set down in generall, and the plague in particular.

CHAP. XII.

Vers. 1. *Miriam and Aaron*] A sister, a brother; a Propheteſse, and a Priest, against their brother, a Prophet and chiefe Magistrate; What relations and endowments can secure a man from offensive exceptions?

Ethiopian woman] Or, *Cushite.* There was an Easterne Ethiopia, so was Arabia called; in that was Madian (the countrey of Moses his wife) or bordering so neere upon it, as to borrow the name of it; but in latter times the westerne Ethiopia (which is beyond Egypt) is onely called by that name. The offence, it is like, was most betwixt the women, and (as is probably thought) Zipporah as Moses his wife, because of the honour of her husband, tooke too much upon her, and gave too little respect to Miriam, who looked for much, because she was a Propheteſse.

V. 3. *very meeke*] And so bare with their murmurings, although he knew them; Moses was so modest, that he would not thus have praised himselfe, but that the Spirit overruled his minde, and guided his hand unto it; so that it is not so much Moses his commendation of himselfe, as the Spirits commendation of Moses.

V. 6. *Vision*] Visions and dreames were the means whereby God, in those times, did oft reveale himselfe unto his Prophets: visions were revelations to such as were awake; dreames to those that were asleepe: See Annot. on Gen. 15. 1

V. 7. *in all mine house*] That is, in all Israel, which was Gods Church; or in all the offices and acts of a good man and a just Steward, faithfully and fully discharging the trust reposed in him.

V. 8. *mouth to mouth*] That is, more familiarly and frequently then by visions; and more clearely, and assuredly, then by dreames; and as by way of friendly, and constant conference, whereby full information may be given, and received, rather then in visions and dreames, which were transient.

similitude] So farre as any man was able to apprehend, which he calleth his back-parts: See Annot. on Exod. 33. 23.

V. 9. *departed*] Removing the cloud the signe of his presence; but not forward, as by way of conduct; but upward, over the Tabernacle, where it usually did hang.

V. 10. *Tabernacle*] From the doore, or entrance into the Tabernacle, whither the cloud came downe, when the Lord spake to them.

leprous] Miriam, and not Aaron, is leprous, because she was first in the fault, and (it may be) also a mover of Aaron to it; or more passionate and peremptory in her reproofes of him, or reproaches against him, then Aaron was.

V. 12. *as one dead*] As excluded from the society of men and women, by the law of separation of lepers, Levit. 13. 46. and so in respect of societie, as dead and out of the world.

halfe consumed] As a childe halfe consumed by the corruption and rottennesse in his flesh, is a very loathsome thing to looke upon, when he is new borne, so is a leper.

V. 14. *spit in her face*] In his displeasure; the face is the table of beauty or comelinesse; and when it is spit upon, it is made the seate of shame; and if spitting on the face be cause of shame, see Isa. 50. 6. and separation, much more if the heavenly Father cast contempt upon his undutifull daughter, and defile her face with such a filthy disease as leprosie; must she be ashamed to be seene, and so shut out of the society of Israel.

V. 15. *brought in againe*] Which was done without the ceremoniall expiations prescribed in the case of leprosie, Levit. 14. because her cure was as miraculous as her disease; and therewithall her restoring to societie, as authentique as her separation from it.

V. 16. *in the wilderneſse of Paran*] To which they passed from the wilderneſse of Sinai. There is a mountaine called *Paran*, and that mountaine, and the plaine under it, might be called *Paran*, as by a more especiall name: but this part of Paran, the place of their pitching, was by an especiall title called Rithmah, Numb. 33. 18. Of *Paran*, see Annot. on Chap. 10. vers. 12.

CHAP. XIII.

Vers. 2. *Send*] After the people had required it of Moses, as it is Deut. 1. 22. and Moses had consulted with the

13.16. If it be Jehoshuah, it ought to be Hoshea: for the same Letters are retained, only Jod is added in the beginning; So 'tis for our Translators to retain the (ה) in one of the words: contrary to Munster, Tremel-& Jun. Ainsworth, Dutch — and chuse the Vulgar. Jan.ᵗ 12. 1721/22. for.

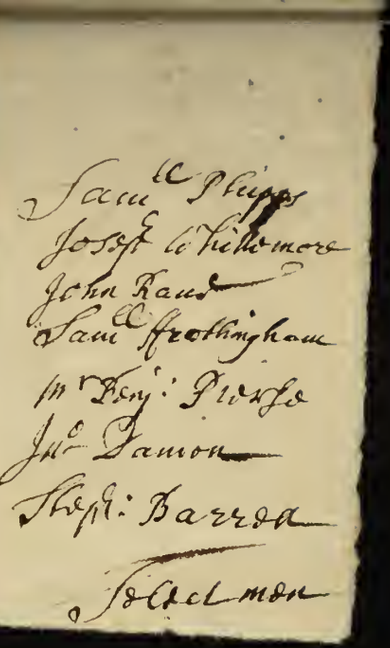
13.16. And Moses called Hoshea the son of Nun Jehoshuah.

His Name was changed for his Honor: as were the Names of Abram, Sarai, Jacob, and others — Ainsworth p. 79. col. 2.

14.12. I will smite them with Pestilence, and cast them off; and I will make thee a greater and stronger people than this is.

v.13. And Moseh said —

The Nobility of Moses, his — Self-denial!!


Sam[ll] Phipps
Joseph Whitmore
John Rand
Sam[ll] Sprotingham
m[r] Benj: Pierce
Jn[o] Damon
Steph: Barrod
Jo Adams

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the Lord about their motion, he gave order so to do.

send thou] That is, Moses was to give them their charge and warrant from the Lord, vers.3. to take a surveigh of the land.

of their fathers] That is, of the Israelites.

shall ye send] The number being changed from the singular to the plurall, we must understand Aaron as joyned with Moses, or that the people were to make choyce of fit men, and present them unto Moses, by him to be sent to view the land.

V. 16. *Jehoshua*] His name before was *Oshea*, which signifieth, *to save*, *Jehoshua* he *shall save* in Hebrew, which in Greek and Latine Authours is rendred *Jesus*; and therefore many of the Ancient Writers call Joshua Jesus: this name might give him heart and hope of good successe in battell, thereby to save Gods people, and destroy their enemies, as our Jesus did.

V. 18. *see the land*] It is like, they went not all together, but rather each man severally; or two and two, went to divers quarters, that with more speed, and lesse suspition, they might make the discovery.

V. 19. *good or bad*] As for situation whether pleasant, or wholesome, (or to the contrary) or for store, whether plentifull, or barren of fruit, of wood, and water; and for the breeding of cattell, whether they were great, or little, apt to miscarry, or usually prosperous: see 2 King.2. 19. text and margine, and the 20. vers. This might be learned by inquirie, but not upon a sudden view.

V. 21. *Zin*] Which was in the wildernesse of Paran.

Rehob] A Citie in the West part of the land of Canaan, belonging to the lot and Tribe of Ashur, and coasting towards Sidon, Josh.19.28.

V. 22. *Hebron*] The place where Abraham, Isaac, and Jacob with their wives were buried, Gen. 23.19. & 49.31. this was also called Kiriatharba, Gen.23.2.

V. 23. *betweene two*] These two are thought to be Caleb and Josiua, because they were most forward to commend the fruitfulnesse of the land: but what need two to carry one cluster of grapes? *Answ.* They might be best carried whole between two; though they were not too heavie for one to carry, yet one might be weary in carrying them farre; since it is like they were great, and bigger haply then those which grow in some part of Asia, as big as a Cowes udder, or little childe, Plin. lib. 14. cap. 1.

V. 27. *him*] That is, Moses.

V. 28. *children of Anak*] Which are taken to be a generation of Giants, vers.33.

V. 29. *Amalekites dwell*] Not in the Land of Canaan, but they so neerely border upon it, that they may hinder the Israelites passage into it, or be ill neighbours to them when they are in it; or they might be said to dwell there, if they lodged in their Tents, pitched in a convenient place, to withstand the passage of the Israelites. This is spoken for discouragement, to which end they tell some very great untruths, vers.32,33. and therefore we need not labour much, to make good these words.

V. 30. *Caleb stilled*] They began to murmur against Moses upon that report; and Caleb (who with Joshua) was of the number of the spies, pacified them.

V. 32. *eateth up*] Meaning the Giants were so cruell, that they spoiled and killed one another, and those that came to them; or they might by that imply, that the land was so barren, that with the great paines, and small returne for their seed and tillage, the Inhabitants were toyled out, and in a manner eaten up; or that the ayre was unwholesome, and so the people were destroyed by diseases.

V. 33. *giants*] See Annot.on Gen.6.4.

CHAP. XIV.

Vers. 1. VVEpt] That is, such as beleeved the lies of the spies, and were discouraged by them.

V. 4. *a captaine*] Their great passion putteth them upon a very mad motion; for who could conduct them back into Egypt? how could they be furnished with food in that desolate wildernesse? would God againe raine downe Manna for Rebels, or send Quailes to sustaine them? and by what meanes would they passe the Red Sea? would it againe stand on heapes that they might passe on dry ground? God would not surely worke any saving wonders for such desperate Apostates, who thus returning toward Egypt, deserved all the plagues of Egypt to way-lay them, and overwhelme them.

V. 5. *fell on their faces*] By such humilitie they might pacifie their murmuring, especially it being publique, before all the Congregation; and with that gesture they might joyne in supplication to God, to pacifie the people, and to spare them, that they might not be destroyed; as in vers.33.

V. 6. *rent their clothes*] See Annot.on Gen.37.29.

V. 9. *bread for us*] We shall as surely cut and kill them with our swords, as with our knives or teeth we cut the bread we eate; and shall root them out as we eate up this: agreeable to that manner of speaking is Deut.32.42.

V. 10. *all the Congregation*] The greater number are most out of order.

stone them] It is the condition of them who would perswade in Gods cause, to be persecuted by the multitude; who through ignorance, inconsideration, and unruly passions, (wherein they are examples, and incitements to each other) mistake good men, and good meanings, to the danger of their lives, for whose safetie they should sacrifice their owne.

the glory of the Lord] A bright cloud appeared, signifying the especiall presence of the Lord.

V. 13. *Then the Egyptians*] The speech through height of passion is suspended, and may be thus supplied; If thou destroy the people, the Egyptians will heare of it, and take occasion to blaspheme thee, as vers. 16.

V. 15. *as one man*] Not caring for a multitude more then for one single man; or destroying them as suddenly, as if so many heads had but one neck to be cut off at once.

V. 17. *the power*] He desires mercy, yet willeth God to declare his power; but he meaneth, his mercy to the Israelites, and his power in assisting them to conquer the Canaanites.

V. 18. *by no meanes clearing*] Moses pleading with God for mercy, bringeth in a description of God, set downe by God himselfe, which he impartially repeateth, because God in prayer would be spoken of in such manner; yet Moses while he sueth for mercy to many, may hereby intimate an assent to Gods justice, if he please to exercise it upon some principall offenders in this rebellion; which if they were cut off, there might be more safety for the rest: or he might by the words next following intimate a deferring of his justice untill the third and fourth generation. Reade Exod.32. which will cleare this doubt, touching this mention of mercy and justice together.

V. 20. *thy word*] In that he destroyed them not presenly, but left their posteritie to enter.

V. 21. *But as truly*] Notwithstanding I shew favour to the Nation upon this thy request, I will doe justice upon the rebellion; and so by undoubted evidences of my iustice, and mercie, and miraculous power, will fully shew forth my glory throughout the earth.

V. 22. *ten times*] That is, many times, a certaine number for an uncertaine, as Gen.31.7.

V. 23. *they shall not see*] This commination is not made against all, but in probability, onely, or chiefly against those men who were murmurers, betwixt the age of twentie, and fiftie.

V. 24. *Caleb*] Joshua was joyned with him; for though he be not mentioned in this place, else-where he is, vers.30.38. & Chap.32.12.

another spirit] They two, Caleb and Joshua, were more faithfull spies, and reporters, then the other ten; and were both more patient to suffer adversitie, and more valiant to offer an assault upon the enemy.

V. 25. *into the wildernesse*] They are now come to Rithma Cades, so neere the promised Land, that onely the Mountaines of Idumea were betwixt them, and it; and God biddeth them goe back towards the Red Sea, as it were renouncing their conduct, because they desired a Captaine to bring them back into Egypt, vers.4.

V. 30. *I sware*] Yet was not God forsworne, because he promised but upon condition, and the condition on the peoples part was obedience, as Psal.89.30,31. Deut. 31. 16, 17. and that condition broken by them.

V. 33. *fourtie yeares*] Wanting five dayes; for they came out of Egypt the fifteenth day of the first moneth, Chap. 33. vers. 3. and they entered into Canaan the tenth day of the first moneth of the fourtie first yeare of their departure, Josh. 4. 19. but in so many yeares so few dayes are not considerable: See Annot. on Chap. 11. vers.24.

beare your whoredomes] That is, the punishment of your spirituall unfaithfulnesse, disloyaltie, and disobedience, contrary to the duty of a wife to her husband; before you come into the promised Land, you shall (for the wickednesse of your revolts, and rebellions, that you may be punished in them) wander in the wildernesse untill your carkasses be there consumed.

V. 34. *my breach of promise*] Because a covenant made upon conditions betwixt two parties, when it is broken on the one side, cannot be whole on the other; which, speaking after the manner of men, may be called a breach of promise; though God be so faithfull and firme in his promise, as that he will never breake for his part, unlesse the failing of his people (for their part) set him free.

V. 37. *by the plague*] Threatened, vers.12. or some other sudden vengeance from God.

before the Lord] That is, at the place of Gods especiall presence; see vers. 10. 1 Chron.13.10. Or, *before the Lord*. That is, they die such a death, as that it was evident Gods especi-

all hand was with it, as the immediate executioner of it.

V. 41. *Transgresse*] They confesse they sinned by rebelling against God, but considered not they offended in going up without Gods commandement; for in that guidance or leading which he had appointed for them, he did expresly command that they should obey, and follow; and implicitly forbid that they should be leaders of themselves; much more was their wickednesse to go up against the expresse prohibition, as they presumed to do, vers.44.

V. 45. *Hormah*] Which name was afterwards given to the place: see Chap.21.3.

CHAP. XV.

Vers. 2. *Your habitations*] In the Land of Canaan, where ye shall have fixed dwellings, and not wander nor dwell in Tents, as now you doe.

V. 3. *tenth deale*] That is, the tenth part of an Ephah, to wit, an Omer; what that is, see. Annot. on Exod.16.36.

V. 4. *of flowre*] Which is offered onely with the holocaust, or whole-burnt-offering, and with the peace-offerings; but not with the sin-offering, or trespasse-offering.

Hin of oyle] See Annot. on Exod.29.40. The fourth part of an Hin is fourtie ounces, that is, three pound and foure ounces Troy weight, reckoning twelve ounces to the pound; according to this, gold, silver, pearles, precious stones, electuaries, and bread are weighed.

V. 9. *three tenth deales*] See the first Annot. on vers. 4.

V. 14. *so shall he doe*] If he be a Proselyte, and embrace the same beliefe and religion with you.

V. 15. *One ordinance*] One ordinance here, and one law, vers. 16. are to be understood for matters of religion, wherein an Israelite and a stranger came under one rule; for in Civill matters there was much difference; for which see Levit. 25. vers.44,45,46. & Deut.23.20.

V. 20. *first of your dough*] Which is made of the first corne ye gather and bake; but not onely that was to be given, (as some resolve) but as they were to set apart at least the sixtieth part of of their harvest fruits, to be given in the name of the first-fruits unto the Priests; so as often as they baked, they were to give a cake unto the Priest, which was not to be sent to Jerusalem, nor were the first-fruits to be sent thither; but to be given to the Priests, where they dwelled and performed some of their holy ministration. See Annot. on Numb.35.2.

V. 22. *if ye have erred*] As by oversight, or ignorance. See Levit.4.2.13.

V. 24. *burnt-offering*] This bullock for a burnt-offering, and the goate for a sin-offering are added to the ordinance, Levit.4.13. for the sinne of the whole Congregation.

V. 30. *reproacheth the Lord*] For by this presumption, he maketh as if God were an ignorant God, that did not know his wickednesse; or a careless God, that would not; or an impotent God, that could not punish his rebellion.

that soule] That is, that person; see Annot. on Levit. 5.1.

cut off] Either by the hand of the Magistrate, where his presumption deserveth death by the law; or by immediate vengeance from the hand of God, as Chap.14.vers.37.

V. 32. *gathered sticks*] The Sabbath in respect of cessation from workes, was precisely observed in the wildernesse; but so were not sacrifices.

V. 34. *not declared*] But was it not declared what should be done when it was expresly decreed that the Sabbath-breaker should be put to death? Exod.31.14. & 35.2. *Answ.* First, though the Law was a killing letter in the rigour of it, yet it might admit of some favourable construction of necessitie, which might make the offender capable of pardon: Secondly, (which is more certaine) though there were a law to put to death a Sabbath-breaker, yet it was not declared what manner of death he should die; and of that the question. being proposed, the answer is made by declaring the kinde of death he must suffer, which is set downe in the next verse.

V. 35. *stone him*] Capitall punishments among the Jewes were either by 1 strangling; (which was not done by hanging as some conceive, (though it seeme otherwise, Deut. 21.22,23.) but by putting a towell about the neck of him that was to die, (standing) two executioners plucking the towell contrary waies untill he were stifled; 3 yet when execution was done, in some cases, *viz.* in the fourth of those that follow, the dead body was to be hanged up for a time for caution to others, which was limited in the place fore-cited) or 2 by slaying with the sword: 3 by burning: or 4 by stoning: of these, the two last were most painfull, and therefore inflicted upon the greatest offenders. This may seeme to be too severe for so small a trespasse, but it may be it was done presumptuously, or with publique scandall; howsoever it is not a light offence, (though many make little of it) to doe needlesse workes upon the Sabbath day.

V. 38. *fringe*] The fringe and riband on the border of the garment were helpes to memorie; so that when men looked on them they might be admonished of their duty to God; which being upon the borders of their garment, or upon the foure quarters, they could not which way soever they went in company, but be in the view of those that met or followed one another: It is thought our Saviour wore such, which was touched by the woman, who by a touch was cured of her disease, Luk.8.44.

V. 39. *after which ye use*] That is, after those things which are the delightfull objects of your hearts, and eyes, ye goe a whoring; that is, you breake your vowes of loyall love and affection to me, who have married you to my selfe, and like whorish wives, prostitute your selves to Idols. See Hos.2.vers.2. & 19.

CHAP. XVI.

Vers.1. *Korah the sonne*] In being the sonne of Izhar, he was cousin german to Moses and Aaron; for his father Izhar was brother to their father Amram; compare this place with Exod.6.18.

sonnes of Reuben] See Annot. on vers.7.

V. 2. *before Moses*] And not only before him, but (as it is in the third verse) against him and Aaron. This sheweth the boldnesse of their rebellion, that they were not afraid to begin it in his presence.

men of renowne] Men of note, and name, for their parentage, and parts; and now notorious for the abuse of them by an impious conspiracy and rebellion.

V. 3. *Tee take too much*] Too much state, too much power, too much honour, too much holinesse, in appropriating those administrations to your selves, wherein all the people might partake with you, and make as neere approaches to God, and with as much acceptance, as you doe; and therefore they may offer incense, and present their own oblations, and offer their own sacrifices as well as you; which may be probably collected from the prayer of Moses against them, *Respect not thou their offerings*, which, though it may be first meant of the incense mentioned in the following Chapter, because they began their usurpation with that; yet it is like they meant to goe on with the like intrusion into the Priestly office in other services appropriate unto it. This presumption was not ended with Korah and his company; we see the practise of it in the present ages among the people of severall sects, taking upon them the preaching of the Word, and ministration of the Sacraments, and the exercise of Ecclesiasticall discipline, which belongeth not to them.

holy every one] They flatter the people, while they slander their Governours, to stirre them up to sedition against them; and their flattery ascribeth that praise to all, which is to be found but in very few, *the praise of holinesse*; perhaps because God required they should be so, Exod. 19. vers. 5,6. and they promised they would be so, because of his especiall presence among them.

V. 4. *fell upon his face*] See Annot. on Chap. 14.vers.5.

to Korah] As the Ringleader of this rebellion, which he is thought to have raised of indignation, and disdaine, that Elizaphan the sonne of the fourth or youngest Family of the Cohathites, was made a Prince of his Tribe, and that himself, being of the second Family and his elder, was neglected. Compare Exod.6.18. with Numb.3.30. And he exasperated Dathan, Abiram and On with this pretence, that they being of the Tribe of Reuben the first-born of Jacob, had more right to the supreme authoritie then Moses.

V.5. *to morrow*] To morrow the Lord will manifestly declare, whether he hath made choice of us for his chiefest services or no, and whether he accompt all the Congregation so holy, that they may come as neere the Altar as we, and offer sacrifices as well as we.

V. 7. *yee take too much*] He layeth the same fault to their charge justly, wherewith they wrongfully charged him; so did Elijah retort the accusation upon Ahab, 1 King. 18.17,18.

yee sonnes of Levi] Korah was a Levite, and he had others of his Tribe of the same conspiracie, but Dathan, Abiram, and On were Reubenites, and therefore called the sonnes of Reuben, vers.1.

V. 8. *yee sonnes of Levi*] He addressed his speech principally to Korah Captain of the Conspiracie; yet so, as that what he said to him concerned all of them; and therefore though he began with Korah in the singular number, he presently turneth his speech unto the plurall.

V. 9. *seemeth it a small thing*] The lowest degree of peculiar service unto God, is a great honour to the sonnes of men, though men of renowne, vers. 2. So that he that was in dignitie a King, disdained not the office of a door-keeper in the house of the Lord.

V. 10. *neere*] Neerer then the other Tribes, to doe service at the Tabernacle; though not so neere as the Priests, to offer sacrifice to God; for the Levites were to minister unto the Priest,

Prieſt, the Prieſt unto God by offering incenſe, verſ. 40. and ſacrifice. See Chap. 18. verſ. 2, 3, 7.

V. 11. *againſt the Lord*] See Annot. on Exod. 16. 7.

what is Aaron] What hath he done, what hath he aſſumed? but what the Lord hath put upon him? and what is he in compariſon of him? if you take offence at the ſetling of the Prieſthood upon Aaron, and his poſteritie; it is Gods doing, not Aarons, and what is he to God?

V. 12. *Moſes ſent*] Korah was preſent with Moſes, and he ſent for theſe Conſpirators, who were abſent, to wit, Dathan, Abiram, and (it is like) On, named in the firſt verſe, though here he be not.

V. 13. *with milke and hony*] That which Joſhua and Caleb ſaid in commendation of the Land of Canaan, Chap. 14. 8. they ſpeake in the praiſe of Egypt; and ſo both ungratefully, and preſumptuouſly they preferre the land of their cruell bondage, before that of Gods gracious promiſe.

V. 14. *put out the eyes*] Wilt thou make them that ſearched the Land beleeve that they ſaw not that which they ſaw; or make us ſo blinde, as not to ſee how thou haſt deceived us, in promiſing us plenty in a fruitfull land, and leading us up and downe in a wilde and deſolate wilderneſſe, where there is neither milke nor hony; but an extreme want of all neceſſary ſuſtenance? and wilt thou not onely afflict us with famine; but domineere over us with pride, as if thou wert not a brother, or companion among us; but a Prince over us?

V. 15. *neither have*] He refutes their objection, by alledging his moderation and equitie toward them; neither taking any of their goods from them, nor doing any hurt unto them; which is not their manner who uſurpe authoritie over others, or who have it, and abuſe it: See the 1 Sam. 8. 11.

V. 16. *before the Lord*] At the doore, or entrance of the Tabernacle.

V. 19. *all the Congregation*] That is, that were of their faction.

glory of the Lord] Shining in the cloud over the Sanctuarie; ſee verſ. 24. & Chap. 14. 10.

V. 21. *conſume them*] Societie with ſinners is dangerous to the godly, Gen. 19. 15. and ſeparation of the godly is dangerous for the wicked, Gen. 19. 22.

V. 22. *one man ſinne*] Meaning Korah the principall incendiary, who inflamed all the reſt into an heat of rebellion; in compariſon of whoſe wickedneſſe, all the reſt were in a manner innocent.

V. 24. *and Abiram*] *On* here againe muſt be underſtood, though he be not mentioned, as verſ. 1.

V. 26. *in all their ſinnes*] That is, puniſhments; by a figurative ſpeech whereby the cauſe is put for the effect; and ſo neere of kinne is the guilt of ſinne, and ſmart of paine; that one terme may ſtand for them both; See Gen. 4. 13. text & margin. & Chap. 18. verſ. 1. & 32. of this booke.

V. 29. *If theſe men*] Moſes ingageth the truth and honour of his office upon a miracle to be wrought for the ruine of preſumptuous Rebels, and that preſently to come to paſſe, verſ. 5. in the ſight and view of many hundred thouſands of people; an undoubted evidence of Gods concurrence with the Miniſtery of Moſes, and therewithall an undoubted aſſurance of the Divine truth of Moſes his writings.

V. 31. *as he had made*] Moſes had no ſooner ſpoken the word, but God made it good by his deed; at once avowing Moſes and Aarons authoritie and integritie; and avenging his owne, and their cauſe, in the juſt and miraculous puniſhment of the conſpirators impiety.

V. 32. *their houſes*] That is, their families, or houſholds; for they had no houſes in the wilderneſſe, but onely Tents; or their Tents and what was in them; ſee Joſh. 7. 15. 24.

V. 33. *all that pertained*] Little infants not excepted; who though not guilty of their ſinne, were taken in their ſnare; their parents being puniſhed in them, in whom their memorie might have flouriſhed, after a well-led life, and naturall death: and though they were little, they had ſinne enough in their nature to deſerve the ſhortening of their lives; yet God, while in juſtice he killed their bodies, might in mercy ſave their ſoules.

V. 35. *that offered incenſe*] Uſurping the Prieſts office, they are puniſhed by fire wherein they offended; See Annot. on Levit. 10. 2. by the fire of the Lords Altar, whence they kindled the incenſe of their Cenſers.

V. 37. *ſcatter thou the fire*] That is, the fire of their cenſers, as ſhewing that the Lord rejected it.

hallowed] That is, ſeparated from common uſe; the reaſon is rendered in the next verſe, becauſe they were offered before the Lord.

V. 38. *a ſigne*] Or memoriall of Gods judgement againſt the preſumptuous conſpirators; and of his vindication and clearing of the innocencie of his moſt faithfull ſervants.

V. 40. *no ſtranger*] All the Levites (except the ſonnes of Aaron) were ſtrangers in reſpect of the Prieſts office, or ſervice, and in reſpect of the Levites office; all the other: See Annot. upon Chap 1. verſ. 51.

as Korah] In uſurping an office, or ſervice without the warrant of a lawfull calling unto it, and doing it in other manner then the Lord allowed.

V. 41. *But on the morrow*] In this murmuring of the people ſo ſoone after a miraculous judgement, both by deſtroying fire from above, and a devouring vengeance from the earth below; the Devil may be thought to ſet himſelfe againſt God, as the Inchanters of Egypt did againſt Moſes, to make the contumacie and rebellion of the people a miracle, as well as Gods judgement upon the rebellious.

V. 45. *conſume them*] There were two deadly plagues before; the ſwallowing up of Korah, and that which appertained to him, verſ. 33. and the burning of thoſe conſpirators which offered incenſe, verſ. 35. and now a third is threatned, and in part executed, verſ. 45, 46. for murmuring againſt Moſes and Aaron, and charging them with murdering the people of the Lord, verſ. 41.

V. 46. *from off the Altar*] For it was not lawfull for that purpoſe to take of any other fire, but that on the Altar of burnt-offerings; ſee Levit. 10. 1, 2.

V. 47. *put on incenſe*] Incenſe was to be offered onely upon the Altar of inceuſe in the Tabernacle; but this was done as upon an extraordinarie occaſion, ſo by extraordinary warrant of Divine inſpiration.

V. 48. *betweene the dead and*] The Plague ſeemeth to have beene a preſent and ſpeedy peſtilence, which went along among the company as fire in a field of Corne; ſo Aaron ſtanding betwixt thoſe that were already dead, and thoſe who yet alive were in greateſt danger of preſent death, by his Mediation (wherein as High-prieſt he repreſenteth Chriſt) pacified Gods wrath, and ſtayed the Plague that it proceeded no further.

CHAP. XVII.

Verſ. 3. *Aarons name*] Why not Levies name, as well as Reubens, Simeons, &c. Becauſe the queſtion was not ſo much whether the Tribe of Levi ſhould miniſter unto the Lord, as whether the Prieſt-hood ſhould be ſettled on Aaron, and his ſonnes.

rod of Levi] Though Aarons name were written on a rod, it was not that rod which he uſed in working miracles, but an ordinary rod, like the reſt of the Tribes; for ſo the buds, and bloſſomes, and Almonds that came out of it, might appeare more miraculous: yet ſome thinke it was the ſame miraculous rod uſed in miraculous operations before Pharaoh, becauſe that was laid up before the Lord, Numb. 20. 9. and that rod which was laid up before the Lord, was Aarons rod that budded, Heb. 9. 4. unleſſe there were two rods laid up, and but one expreſly mentioned.

V. 4. *before the Teſtimony*] That is, before the Arke, wherein were the tables of the Law, Exod. 25. 16. whereby was teſtified Gods covenant with his people.

V. 6. *twelve rods*] There is uſually twelve Tribes without that of Levi, and with him there was thirteen, chap. 1. but then Joſeph is divided into two, which here, though two was to be reckoned but for one, yet ſome conceive there were twelve rods beſides the rod of Aaron, though it cannot be gathered from the Hebrew Text.

V. 7. *of witneſſe*] Or, *teſtimony*. See Annot. on verſ. 4.

V. 8. *for the houſe of*] (For Aaron was the firſt of the ſtocke of Levi, that was born of his fathers family) to declare that God did chooſe the houſe of Levi, to ſerve him in the Tabernacle; and ſince it is called the Rod of Aaron, it notes the preeminence of the Prieſts, the ſons of Aaron, above the Levites.

V. 8. *almouds*] a miraculous ſpring, for a dry Rod to bring forth buds, and bloſſoms, and fruit, and all at once, or all within a very little ſpace.

V. 10. *againſt the rebells*] That others preſume not to uſurp the office of the Prieſthood, as Korah and his company had done; for (when the judgement by fire, and ſwallowing up of the earth, being out of ſight would be out of minde) that Rod would be of ready uſe to correct the preſumption of thoſe that would adventure upon the like in after times; and it might prove a barre to keep them back from ſuch over-bold undertakings.

V. 12. *all periſh*] So many ſorts of death, by the ſword, by fire, by the opening of the earth, by the peſtilence, making quick riddance of ſo many, will (if it hold) in a while leave very few of us alive.

V. 13. *any thing neere*] Extream feare makes them aggravate the danger above meaſure; or elſe they meane it onely of ſuch as being no Levites, make too neer approches to the Tabernacle, or meddle with holy things, without ſufficient warrant for that purpoſe.

with dying] The words are a paſſionate expoſtulation with God,

God, in sense thus, Wilt thou not, O God, withdraw thine indignation from us, untill by killing, thou hast consumed us? and such an Interrogation is virtually an ardent deprecation of danger, as Psal. 85.5,6. Esay 64.12.

CHAP. XVIII.

Vers. 1. *Beare the iniquitie*] I speake to you that be Priests, not to the Levites; if you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, or suffer any one to usurpe the service of my Sanctuary, against mine order, or to make neerer approaches to any holy thing, then I permit: the offence shall be imputed unto you, and you shall be punished.

V. 2. *of witnesse*] See Annot. on Chap. 17. vers. 4,7.

V. 3. *thy charge*] That is, thy charge, or appointment touching the services of the Sanctuary.

and the charge] Of the Tabernacle, as it is distributed among them, Chap. 3.

nor you] To suffer others to offend, whom we may hinder, is to be guiltie of their sinne, and in danger of their punishment.

V. 4. *a stranger*] See Annot. on Chap. 16. vers. 40.

V. 7. *within the vaile*] Of the Sanctuary, for the inferiour Priest; within the vaile of the Holy of Holies, for the High-priest.

V. 8. *by reason of the anoynting*] That is, of the service or office, to which by anoynting thou art consecrated.

V. 9. *from the fire*] That which was not burned by way of Oblation to God.

V. 10. *most holy* place] That is, for eating; for that which was indeed the most Holy place, or the Holy of Holies, was within the second vaile of the Tabernacle, into which none might enter but the High-priest, and he only once a yeare; not to eate, but to make a solemne atonement; but among the places where men might eate, some were held holier then others, as Jerusalem is called the holy Citie, Matth. 4. 5. where the Passeover was eaten, though in private houses; and in respect thereof, and of any part of the campe, the Priests Court was the most holy place for such a use.

male] Of the sinne-offering, and trespasse-offering onely males must eate; but to the peace-offering women were admitted; Levit. 10.14. Deut. Chap. 12.18. & Chap. 16.11.

V. 13. *first ripe*] The first fruits and tenths are distinct tithes of different revenues of the Sanctuary: the tenthes are better known then the first fruits, therefore of these it is to be observed, that they are of foure sorts; First, a sheafe of the first ripe corne presented the second day of the Feast of unleavened bread, Levit. 23. 10. Secondly, two wave-loaves at the Feast of Pentecost, Levit. 23. 17. Thirdly, a cake taken first out of their dough, before they made use of their weekely baking, Numb. 15. 21. Fourthly, in the seventh moneth, the moneth of September, when all their fruits were gathered in, they were to pay a part in the name of first-fruits of all their increase, of corne and wine, before they served themselves with any of them; and this was paid not in the proportion of tithe one for ten, but one for fourtie at the most, and for sixtie at the least, usually betwixt fourtie and sixtie.

cleane] This limitation was observed, when any of the first-fruits were offered in sacrifice to God; otherwise if they were given only for the use of the Priests, they might be eaten by any to whom he allowed them, whether ceremonially cleane or uncleane.

V. 14. *devoted*] That is, separate from common use, and fit and profitable for the use of the Priests; unlesse it be devoted as a sacrifice to God.

V. 15. *first-borne*] See Annot. on Exod. 13.2.

of uncleane beasts] Some thinke the uncleanneese here mentioned, is not in respect of kinde, as the Horse, and Mule; but in respect of accidentall qualitie, as when a sheep is blind, or lame: but it is more probable, it is to be understood of both.

V. 16. *Redeemed*] That is, of mankinde, not of other creatures.

a moneth old] The first-born might be redeemed by this law before the mother was purified, viz. before the fourtieth day; though commonly their redemption was deferred till the day of purification of their mother.

V. 17. *Holy*] That is, appointed for sacrifice, and therefore not to be redeemed from death.

V. 19. *of salt*] That is, sure and stable; because salt makes things to keepe or last long without corruption. See Annot. on Levit. 2.13.

V. 20. *in their land*] In the land of the Hebrewes thy brethren.

I am thy part] Thou shalt set thy heart upon me, as thy most precious portion and inheritance; I will make sufficient provision for thy maintenance, though thou have not a particular share of land, as other Tribes have: Or, *I am thy part*, that is, I will ingage my selfe for thy supply, and thou shalt have allowance out of my portion. See Josh. 13. 14.

V. 21. *Levi all the tenths*] All the tithes were paid to the Levites, not to the Priests; and out of them the Levites paid a tenth to the Priests, Neh. 10.37,38. See vers. 26. of this Chap.

V. 22. *beare sinne and die*] Disobedience to God, though in a small matter, brings deadly danger upon man.

V. 23. *they shall beare*] See Annot. on vers. 1.

V. 27. *as though it*] As profitable, and acceptable as the fruit of your own ground, or vineyard, had you an equall portion with the rest of your brethren.

V. 28. *to Aaron the Priest*] That he may make distribution thereof among the Priests.

V. 29. *out of all*] The Levites were not onely to pay a tenth out of their tenth to the Priests, Nehem. 10.37,38. but the tenth also of other things, as of the suburbs of those Cities (which belonged to them) reaching from the wals to a thousand cubits round about, Numb. 35.4. The Tribe of Levi was so much lesse then any of the other Tribes, that they were every one of them three or foure times greater, Numb. Chap. 3. & 4. yet they had the tenth of all, vers. 21. of this Chap. so that though they were fewer in number they had more meanes or maintenance then any other Tribe: the Priests who were now but two (of full age) besides Aaron, had the tenth of the Levites, who were 8580. Numb. 4.48. and this was about the hundreth part of the profits of above sixe hundred thousand men: moreover, they had first-fruits of the yearly increase, which at least were a sixteenth part, which was more then the tenth; they had also votive, and free-will-offerings, redemption mony of persons, and things devoted unto God; the first-borne also of oxen, sheepe, and goates in kinde; together with the sin-offering, and trespasse-offering; they had the first-fruits of the bread of the families of the people; and of whole-burnt-offerings they had the skinne; yet more, they had some Cities, and suburbs; and whatsoever oblations they had, they were all of the best: See Jer. 31. vers. 14.

V. 30. *heaved the best thereof*] That is, given the best for an heave-offering.

V. 31. *In every place*] Some Tithes, as common things, might be eaten in any place; such were these; but some were limited to distinction of place, with limitation of persons, as vers. 10.

32. *beare no sinne*] See Annot. on Chap. 16. vers. 26.

neither shall ye pollute] By giving the worst things unto the High-priests, having received of the best sort from the people.

CHAP. XIX.

Vers. 2. *Ordinance*] According to this Law and Ceremony yee shall sacrifice the red Cow; this Heifer, as a beast without blemish, holds conformitie with other sacrifices, (as they with Christ, whereof they were figures) for he was without blemish or spot of sinne, 1 Pet. 1.19. but as *red*, and free from the yoke, it differed from other sacrifices; yet agreed more with the Antitype Christ, covered with his owne bloud, issuing from the many wounds on his head and body: And in that the Heifer was to be free from the yoke, it was because being destinate for a sacrifice of expiating of sinne before God, it was not fit it should first be imployed in the service of man; and it noted Christs freedome from the *yoke and bondage of sinne*, as it is phrased, Lam. 1. 14. and from subjection to men, Matth. 17.26,27. Joh. 10.17,18.

V. 3. *without the Campe*] Because it was to be saccrificed for the sinnes of all the people; and therefore being figuratively under the guilt of so great iniquitie, it was held very uncleane; and the Priest that killed it, and he that burned it, were to be uncleane untill the evening. And if we consider this sacrifice as a Type of Christ, as it was; it holds conformitie with him, who suffered as a Malefactor without the gate of Jerusalem, Heb. 13.12. as malefactors did without the Campe, Levit. 24. 14. and as bearing the guilt of all the Israel of God, Isa. 53.6. and yet in himselfe the Holy one of God, Act. 2.27.

one shall slay] It is not said by whom the Heifer shall be slaine, or burnt, vers. 5. and for the word *One*, though it be not in the Hebrew Text, yet it is supplied for the congruitie of the sentence, which runs better in sense with it, then it would doe without it. It seemes it was not Aaron the High-priest that was to doe it, but rather Eleazar, to whom it was presented, by whom it was brought without the Campe, and the bloud sprinkled, vers. 41. and who was next in dignitie to Aaron, Chap. 3.32. and at this time the number of inferiour Priests (besides them) was very few, if it were a number, for some thinke they were but three that were of full age; yet in that it is said, [*shall slay her before his face*] (that is, Eleazars face,) it appeares to be some other, and not Eleazar; so also doe the words [*in his sight*, vers. 5.] import.

V. 4. *before*

V. 4. *before the Tabernacle*] That is, turning his face toward it; though being out of the Campe, he were a good way from it.

V. 6. *skarlet*] By that deepe red colour, is sometimes signified the great guilt of sin, Isa. 1.18. especially of cruelty and bloud-shed, vers. 15. and the bloud of Christ washing away that guilt; and though red, yet making the sinner white, Revel. 7.14.

V. 7. *wash his clothes*] That is, Eleazar, signifying that uncleanesse cleaveth to the most holy actions of the most holy persons, Heb. 7.27,28.

V. 8. *he that burneth*] That is, an inferiour Priest.

V. 9. *cleane place*] Where no dead carkasse, dung, or other filth was laid; as on the contrary, the stones, rubbish, and dust of a leprous house was to be put in an uncleane place, Levit. 14. 40,41. whence the ashes were yearely to be distributed in the Cities of Canaan, and so kept, that they might be in readinesse for generall use.

it shall be kept] That is, the ashes, (for in the Hebrew the word is in the singular number) or part of the ashes shall be kept to mingle with water: See vers. 17. & Heb. 9.13.

a water of separation] Because they that were separated for their uncleanesse, were sprinkled with it, and made cleane by it, Chap. 8.7. from a ceremoniall pollution. It is also called *holy water*, because it is ordained to an holy use, Chap. 5.17. and used in an holy manner.

V. 12. *with it*] That is, the water of separation, which some thinke did serve only to purge the uncleanesse contracted by touching the dead: others extend it to all ceremoniall uncleanesse whatsoever.

third day] He was to be sprinkled with this water of separation the third day after his pollution was known, and the seventh day, vers. 19. and if he omitted the first sprinkling, he had no benefit by the second on the seventh day; yet the first sprinkling might be, (if the third day were omitted) on the fourth or the fifth day, and yet stand as for the third; and from thence he must expect the seventh day so much the later, as it was longer before he had his first sprinkling.

V. 13. *cut off*] So that he should not be esteemed to be of the holy people; but as a polluted and excommunicated person: some hold that if it were known, he was to be put to death by the Sentence of the Judge, if unknown, by the Judgement of God; except in case of ignorance, for then if he touched any uncleane thing, and knew it not, he was (when he knew it) to offer a sacrifice for it, Levit. 5. vers. 3,6.

V. 14. *all that is in*] By this precise ordinance touching the dead, there was a caveat given against all guilt of blood: for if to come into the place where a dead man lay, rendred a man uncleane; how uncleane must he be, who made a living man a dead carkasse, by a murderous act? See Gen. 4. 10. & Esa. 1.15.

V. 15. *open vessell*] Which taketh in the ayre of the Tent ceremoniously tainted or uncleane, when they left dwelling in Tents; the same Law in proportion served for houses, at least for the roome or chamber where the dead was laid, or through which he was brought.

V. 18. *a cleane person*] One of the Priests that is cleane.

V. 19. *wash his clothes*] Because he had been among them that were uncleane, or else had touched the water wherewith another had been sprinkled, vers. 21.

V. 20. *purifie himselfe*] By undergoing the ordinance or ceremony of purification, though himselfe be rather passive then active in it.

cut off] See Annot. on vers. 13.

V. 21. *wash his clothes*] See Annot. on vers. 7.

toucheth] Except for the ordinary and legall use of cleansing others by it from ceremoniall uncleanesse.

V. 22. *untill even*] He that touched an uncleane thing was to be uncleane seven dayes; vers. 14. but such a person or thing touched at the second hand by another, could make him or it uncleane but untill even.

CHAP. XX.

Vers. 1. *OF Zin*] Some read *Sin*, as the vulgar Latine, but corruptly; for it is not the same word, as the difference of the first letters shew, for the former is written with *Samech*, this with *Tsadi*; nor the same place mentioned, Exod. 16.1. where it rained Manna, for that was but the eighth mansion, this is the thirtie third, but as some reckon it, the twentie third.

first moneth] This was the first moneth of the fourtieth yeare after their departure out of Egypt; for their next removall was from *Kadesh* to *Hor*, which seemeth to be in the same yeare when Aaron dyed; and he dyed in the first day of the fifth moneth of the fourtieth yeare, after the children of Israel were come out of the Land of Egypt, as is expressely said, Numb. 33. 38. so that from this Chapter to the end of Deuteronomy, are described the passages of the fourtieth or last yeare of the journeying of the Hebrews in the wilderneſse.

Kadesh] As this was another desert from *Sin* in the eighth mansion, so this was another *Kadesh* then that which is called *Kadesh Barnea*, for *Kadesh Barnea* was in the Southerne confines of the Land of Canaan; but the *Kadesh* here spoken of, was (though Southward also) farre off, in the confines of Idumea, or uttermost border of the King of Edom, vers. 14,& 16. of this Chapter.

Miriam died] The sister of Aaron and Moses, she died foure monethes before her brother Aaron, when she was of the age of one hundred and thirtie yeares, and about the yeare of the world, 2524. *Miriam obit.*

V. 5. *wherefore have ye*] This people was very prone to murmure against their Governours, and that most of all in the cause and quarrell of the belly, when they wanted provision of meat and drinke; and the verse sheweth the wilderneſse wanted both; and they wanted patience to keepe the Peace with their Superiours; O how unquiet a thing is warre which causeth famine, and by that wherein it ends, begins new brabbles! See Joseph of the warres of the Jews, lib. 6. cap. 11.

V. 8. *rod*] It is not certaine whether this was Moses his rod wherewith he wrought wonders in Egypt, and smote the rock in Horeb, Exod. 17. 5. (although some without doubt affirme it was that) or Aarons rod that budded, and brought forth Almonds, and was laid up before the Lord in the Sanctuary, Numb. 17.8.10. but the difference is not great, the miracle lieth not in the rod, or the relation to Moses and Aaron, but in the power of God.

V. 8. *speake*] Command it to give water.

V. 10. *must we fetch*] By this question he seemeth to bewray some distrust of such a supply of drinke, as he did of supply of flesh, Numb. 11.22,23. and what is probable of him by this verse, is charged upon him and Aaron both, vers. 12. & vers. 24. The errours of Moses in this particular passage are conceived by some to be 1 his immoderate anger: 2 his speaking to the people, when he should have spoken to the rock, ver. 8. 3 his smiting of it when he should only have spoken to it with the rod in his hand, or stretched it towards it; and smiting it twice, as in a pang of passion; but others excuse him, and say, he did not know whether God promised water upon condition they would cease from murmuring: but the next words shew that both he and Aaron were in fault.

V. 12. *ye beleeved me not*] They did not doubt of the power of God whereof they had sufficient evidence, even for such a miracle as this, Exod. 17.6. nor of his will; but in regard of the wilfulnesse and murmuring of the people unworthy to be supplied in such a miraculous sort; and in this doubt and displeasure at the people, something was too passionately said or done, which might occasion or confirme incredulitie in them. See Psal. 106.32,33.

sanctifie me] That is, honour me, because God is most to be honoured for his owne holinesse, and by the holinesse of men, which consisteth in beleeving his word, and obeying his command.

which I have given] By which is not meant the whole Land of Canaan; but that which was beyond Jordan in their passage out of Egypt, for then he was in that part on this side Jordan, which was given to the Tribe of Reuben, Gad, and halfe Tribe of Manasseh.

V. 13. *sanctified in them*] That is, in Moses and Aaron by shewing himselfe mighty, and maintaining his glory, which shineth most in holinesse; for his power is an holy power; his wisdome an holy wisdome; his justice an holy justice; and so he getteth himselfe honour above all cruell Tyrants, crafty Politicians, and unjust Judges.

V. 14. *thy brother Israel*] Because Jacob (of whom came the Israelites) and Edom (of whom came the Edomites) were ~~heathen~~ *brethren*.

V. 16. *an Angel*] Which conducted them in their way by the cloud and pillar of fire: yet some, by this Angel or Messenger, understand Moses.

in Kadesh, a citie] Or at Kadesh, that is, hard by it, in that part of the Desert which is so neere it, that it taketh the name from it, Chap. 33. vers. 36.

V. 17. *neither will we drinke*] As thine, but when we have made them our owne by paying for them.

V. 18. *lest I come*] A threatening denyall, as if he had said, Doe not passe by me, lest I come out, &c. or, if thou offerest to passe, I will resist thee with the sword.

V. 21. *turned away*] Went another way toward Canaan, fetching a compasse about the land of Edom and Moab, Judg. 11. 18. and so passed not the next way through his land, as they desired; but through the coast that bordered upon it, Deuter. 2. vers. 4. which was a way rather round about, then through it.

V. 24. *ye rebelled*] Why then was not Moses as well as Aaron doomed to death, since both are charged with the same sinne,

sinne, vers. 12. and of both it is said in the same place, that they should not bring the people into the promised Land. *Answ.* God prolongeth Moses life a little further, yet so, as that he did but see the Land from Mount Nebo, Deut. 34.4. where he died; and so of him, as well as of Aaron, was the prediction, vers. 12. verified.

V. 26. *upon Eleazar*] Who was to succeed his father Aaron in the Priesthood, and so did his sonnes succeed him untill the time of the Judges, but then (for what cause it doth not appeare) the Priesthood was translated to the posteritie of Ithamar, the other sonne of Aaron; Joseph. lib. 1. Antiq. ch. last; but it never went quite out of his family, as Josephus saith, Antiq. lib. 20. cap. 8. which is denied by Sigonius de Repub. Hebr. lib. 1. cap. 2.

V. 28. *died*] In the one hundred twenty third yeare of his age.

there] That is, in Mount Hor; and whereas it is said, Deut. 10. 6. that he died in Morea; the answer is, that Hor and Morea are the same place, for Hor is an hill in Morea, which is the place round about it, and where the Israelites pitched, Num. 33.30. & 37. for when they had thence journeyed in the wilderneſse to and fro for fourtie years together, it is very like they came more then once to the same place.

CHAP. XXI.

Vers. 1. *The way of the spies*] By that way which the spies (which searched the land in the second yeare of their journeying from Eygpt, that is, thirty eight yeares before this time:) some understand it of the way which King Arad had sent spies to see which way Israel would goe, who (by intelligence) had learned that they were returned from the Red Sea: See Chap. 33. 40.

V. 2. *vowed a vow*] Of vowing: See Annot. on Gen. 28. 20. Of this kinde of vow, see Levit. 27. 29.

V. 4. *the land of Edom*] They were to compasse it, (but not to passe through it) and destroy it, for so were they charged, Deut. 2. 5. though by the name not of Edom, but of Seir, for so was Esaus or Edoms Countrey called.

V. 5. *light bread*] Meaning Manna, which they account light, as if it had little substance in it for their nourishment, in comparison of the more solid and substantiall diet which they had in Egypt; and which now by common use, was to them as unpleasant, as they thought it unprofitable: See Prov. 27. 7.

V. 6. *fiery Serpents*] So called, because those who were bitten or stung with them, were so enflamed with the heat thereof, that they died.

V. 8. *fiery Serpent*] That is, a Serpent of the colour of fier, as burnisht brasse is, Rev. 1. 15. Ezek. 1. 7. This was a figure of Christ; for as they that looked upon the brasen Serpent lifted up upon a pole, were cured of the hurt they received by the fiery Serpents; vers. 9. so they that fixed the eye of faith on Christ, lifted up also, Joh. 3. 14. upon the Crosse; were cured of the biting or sting of that old Serpent, who hath many stings, which he shooteth out like darts; and those darts are fiery, Ephes. 6. 16.

V. 13. *Arnon*] Some take Arnon for a rock, some for a brook running betwixt the Moabites, and Amorites.

V. 14. *Wherefore it is said*] These two verses import some miraculous conformitie betwixt what God did at the Red Sea, and what he did at Arnon in the borders of Moab: what the former were, we finde in Exodus: for the latter, there is reference made to a book which is not extant, or else latent, that we know not where to find it. Some say, that as the Red Sea served for a passage to the Israelites, yet drowned the Egyptians; so the high rocks at the brook of Arnon fell upon the enemies of Israel, and made a moer easie and even passage for the Israelites; so the Jewish Rabbins relate, and some Christian Writers too easily beleeve them.

V. 17. *Spring up, O well*] In the Hebrew it is *ascend*; for fruitfull springs bubble and rise up, like a seething pot.

sing ye] Ye that receive the commoditie thereof, give praise to God for it, or with respect unto it; or sing ye at it, or about it.

V. 18. *The Princes digged*] That is, caused it to be digged; the principall men of the Tribes, the chiefe Magistrate, and chiefe Minister smote the ground with their rods or staves, the ensignes of their dignitie, (as Moses did the rock) or with their journeying staves began to digge; and God caused thereupon a well to spring up, as water issued out of the rock, Num. 20. 11. or they digged places to receive the water that came out of the rock, 2 King. 3. 16, 17.

of the Law-giver] That is, of the Lord himselfe, so called, Isa. 33. 22. or Moses under God.

V. 24. *Jabok*] The name of a River arising out of Arabia, and watering the Region of the Ammonites.

strong] For the people were tall and strong like Giants, Deut. 2. 20.

V. 26. *of the Amorites*] For if it had beene the Moabites, the Israelites might not have possessed it, Deut. 2. 9. yet that which the Amorites had taken from the Moabites, the Israelites received and possessed, vers. 31. Numb. Chap. 32. vers. 33.

V. 27. *in proverbs*] A Proverbe made in scorne of Sihon King of Heshbon, (a Citie of the Land of the Amorites; see Judg. 11. 18, 19. over whom Sihon was King) which is part of the curse threatened to the wicked, Deut. 28. 37. this was the Proverbe used in these words [*Come unto Heshbon, &c.*] and those times.

V. 28. *a fire*] That is, warre; so called, because it is raised and pursued in heat of wrath, or, (as the common saying is) with fire and sword.

V. 29. *Chemosh*] Who worshippest the Idol *Chemosh* for a God; *Chemosh* was the Idol of the Moabites, 1 King. 11. 7. who was not able to defend his worshippers, which tooke the Idol for their father: Some take this to be the Idol *Bacchus*.

he hath given] That is, the Idol *Chemosh* hath given those that escaped the sword to be captives; which is ascribed to the Idol by way of derision both of him, and of the opinion of the people, who conceived there was such power in him: See Judg 11. 24.

V. 30. *we have shot*] Bragging words of Sihon and his party, concerning the conquest of Moab.

CHAP. XXII.

Vers. 1. *Plaines of Moab*] Once belonging to the Moabites, since to the Amorites, and from them wonne by the Israelites, and in their present possession.

on this side Jordan] Those that were at Jericho were beyond Jordan from Egypt; but the place where they pitched at this time, was on this side Jordan to travellers journeying towards Canaan; and it is said to be by Jericho, because Jericho was situate about seven or eight miles from Jordan, and over against the place where the people encamped.

V. 2. *Balak*] King of Moab, vers. 4.

V. 3. *Moab*] The Moabites, or people of Moab.

V. 4. *Moab*] The King of Moab, or the Moabites.

of Midian] Who were the Senate or Governours of the Midianites, though descended from Abraham by *Keturah*, Gen. 25. 1, 2. having made defection from their faith, they tooke part with the Moabites their neighbours; and it seems also, their confederates, Numb. 25. 17, 18. This Midian is not that which is situate toward Mount Sinai, where Moses kept the flocks of Jethro; but another Midian farre off that place, neere unto the Moabites; with these Midianites their neighbours, doth the King of Moab consult.

V. 5. *Balaam*] The Diviner or Sooth-sayer, Josh. 13. 22. proved to be a bad man by his following of enchantments, Numb. 24. 1. and by his desire to curse Israel, and by building of Altars unto Baal, whereof in this and the next Chapter; yet some take him to be a Prophet (as he is styled, 2 Pet. 2. 16.) and a Prophet of God, because God had such intercourse with him, and because he particularly prophecied of Christ to come, and because he speaketh of God as his God, Chap. 24. vers. 13. yet they acknowledge him a wicked man, for such may prophecie in Gods name as well as in Christs, Matth. 7. 22.

river] Euphrates.

V. 6. *whom thou blessest*] Either the King of Moab flattered him exceedingly, or God suffered his sorceries to prevaile very much, as he did those of Simon Magus, Act. 8, 9. 10. which they doe the more, because they are the causes of many evils, which by evill spirits they bring upon men, and they sometimes take them away to seeme good; and so the Devil doth more hurt as an Angel of light, then as the Prince of darknesse.

V. 7. *reward*] Thinking to bribe him with gifts to curse the Israelites.

V. 8. *this night*] He taketh time to consult with his devillish Oracles, though he pretend the direction of a better Spirit.

as the Lord shall speake] Though he were a prophet of the Devil, he would seeme to receive the revelation from God.

V. 9. *God came*] Though the Devil be to many in stead of God, 2 Cor. 4. 4. yet God will keepe an overruling power in his owne hand, and both reveale his mind to whom he will, as Matth. 7. 22. and restraine their wils as pleaseth himselfe.

what men are] God putteth this question, not that he needeth information; but to draw from them a ground of his treaty and proceeding with him, as he dealt with Adam, Gen. 3. 9. and with Cain, Gen. 4. 9.

V. 12. *God said*] God warned him in a dreame that he should not consent to Balaks wicked request.

V. 16. *let nothing*] The wicked seek by all meanes to promote their naughty purposes, though they know that God is against them.

V. 17. *great honour*] He thinks Balaams ambition would be

be bribed with honour, though he were not so covetous as to be wonne with rewards.

V. 19. *more*] He knew he could doe nothing without the Lords leave and helpe; and he hoped yet that God might yeeld to him, and then for advantage and advancement, he would yeeld to the King of Moab.

V. 22. *kindled*] God granted his request in his wrath, being angry with his motion against his revealed will, vers. 12, 13, 32. and for that (though God bade him) he went upon his owne Errand with a minde (for gaine, or glory) to curse his peculiar people, whom he had blessed, vers. 21. See Chap. 11. vers. 19, & 20.

V. 24. *the Angel*] Appearing to him the second time, in another place.

V. 28. *opened*] Gave her power to speake; or the Angel of the Lord formed his owne words by the mouth of the Asse, as the Devil did his, by the mouth of the Serpent, Gen. 3. So at this time the Asse was wiser then her rider, though a Prophet; according to that, 1 Cor. 1. 27.

V. 29. *a sword*] The Apostle chargeth this Prophet with madnesse, 2 Pet. 2. 16. And it is plaine his present anger was a fit of madnesse; for else the strangenesse of the speech, being no lesse then miraculous, might have affected him with feare, and have made him as patient as his beast; but his fury was his frenzy, and in his fit he cals for a sword to be put into the hands of a mad man, to kill his Asse for saving his life from the sword of the Angel.

V. 31. *opened the eyes*] For whose eyes the Lord doth not open, they can neither see his anger, nor his love. The Angel appearing in a visible shape to the Asse, was not seene by Balaam, till the Lord opened his eyes, which (as to that object) were as shut, or blinde; though not to other things, Luk. 24. 16.

V. 33. *slaine thee*] For thou wouldest have slaine thine Asse, for going a little aside from thy way; how much more doest thou deserve to be killed, for going so crosse and contrary to Gods will?

V. 36. *border of Arnon*] Neere to the place where the Israelites were incamped.

V. 40. *offered oxen*] Or slew oxen and sheepe. Offering implieth usually sacrificing, though the same word be used also for killing onely; and so the killing might be for a present to entertaine Balaam, and the Princes, and Elders of Moab and Midian together: and as sacrifices to God, were attended and followed sometimes, with feastings among men; so was it with Idolaters, the Devil and his servants being Apes in imitation of God, and his servants for outward observances. See Num. 23. 1. & Chap. 25. 1, 2.

V. 41. *high places of Baal*] To a Chappel built to Baal on Mount Abarim, which divided the Moabites from the Kingdome of Sihon and Og. Idolaters set their sinne on high, being no more ashamed to serve Idols, then the godly to doe service, or offer sacrifice to the true God. In the Plaine neere this Mount, the people of Israel pitched their Tents.

CHAP. XXIII.

Vers. 1. *Seven altars*] He builds altars to consult with God, he should first have consulted with God about the building of his altars.

V. 2. *Balak and Balaam*] Among the Gentiles, Kings oftimes used to sacrifice, as did the Priests.

offered] It is not said to whom they offered; but it seemeth it was not to Chemosh, the god of the Moabites, Chap. 21. 29. but to the God that spake unto Balaam, ver. 4.

V. 4. *met Balaam*] In some evident apparition, whereby he might know who it was that spake to him.

I have offered] He would now bribe God with sacrifices, (as the King of Moab would doe him with offers of reward, and worship) to turne the blessing of his people into curses.

V. 5. *thus shalt thou speake*] As it followeth, vers. 8, &c.

V. 7. *of the East*] Aram, or Syria; of which name there were divers Countries, but this is that which was called Aram Naharim, or according to the Greekes, Mesopotamia. Joseph. Antiq. lib. 4. cap. 6. Both which words note the situation of it betwixt two rivers; and the rivers are Tigris and Euphrates. This Aram is in situation East-ward from the land of Moab. See Deut. 23. 4. & Isa. 2. 6.

V. 8. *How shall I curse*] How easie a thing is it to wagge a wicked tongue? yet without Gods leave, neither King nor Prophet can have so much power against his people: How easie is it for him to binde their hands to the peace, who so bindes their tongues to the good behaviour towards them, as to make them fall to blessing, when they would be cursing?

V. 9. *dwell alone*] They shall have their Religion and Lawes apart, not communicating therein with other Nations, Esther 3. 8.

among the nations] Among the profane or idolatrous Nations; severed from them as Gods peculiar people.

V. 10. *dust of Jacob*] The infinite multitude of Jacobs or Israels posteritie are as the dust of the earth, Gen. 13. 16.

let me die] He would be like the godly in an happy death, but he cared not to be like them in an holy life; but his end is not like to be the same with theirs, unlesse he walke the same way with them, Prov. 11. 7. Numb. 31. 8.

V. 13. *but the utmost part*] Chap. 22. vers. 41. There are the same words without the word *but*; The meaning is, that in his former prospect, Cha. 22. he so saw the utmost part, and that he saw on each side, and the middle within; but here he had but a view of a part of the utmost part, and he would have him curse that in the name of the whole.

not see them all] For being so many as to be compared to the dust of the earth, too many for the fourth part of them to be counted, vers. 10. the number might dismay him; therefore he must see but a part, and in that curse the whole.

V. 14. *Pisgah*] Is a place of height or exaltation, and so is taken for an hill, in generall; yet there was an hill in the Land of Moab called *Pisgah* in particular, Deut. 3. 27. & Chap. 34. vers. 1.

V. 19. *hath he spoken*] He hath said I shall not curse, and if he said it, he will make me make good what he hath said; and I cannot say more or lesse in this matter, then he is pleased to put into my mouth, vers. 20.

V. 20. *to blesse*] The blessing as from Balaam, was vaine; because he was a wicked man; but as he was commanded by God to blesse, so it was not vaine, though he were a wicked man.

V. 21. *He hath not beheld iniquitie in Jacob, neither hath he seen perverseneſſe in Israel*] The divers readings of these words, and the abuse of them to countenance some new conceipts tending to corruption in Doctrine, and dissoluteneſſe of life, hath made the clearing of them somewhat difficult: If we should take them for the words of Balaam (as a wicked man loving the wages of unrighteousnesse, and desirous to curse where the Lord had blessed) we might passe them over without any great scruple, nor need we be sollicitous to suit them with an Orthodox exposition; But they are generally conceived to be the words, not so much of Balaam, as of the holy Spirit, which overruled the spirit, at least the tongue of the mad Prophet, and made him speake the wisdome of God in a mystery; which some hereticall Novellists would turne to a mystery of iniquitie, supposing the meaning of the words to be; *That God saw no sinne at all in Jacob, nor any transgression in Israel.* For refutation of which wicked Glosse, we are to distinguish of the ambiguities of termes in this Sentence, whereof the parts are, 1. The Persons. 2. That which is attributed to them. 1. For the Persons, they are two, God and Jacob, or Israel. For the first, there is no doubt, but the first word *hee* referreth to God, called *El*, vers. 19. & in the 21. verse *Jehovah*. 2. For the other Person, it is noted by two Titles *Jacob* and *Israel*: for the great Patriarch of that Nation had those two names, and in this order, for he was first called Jacob, and afterward Israel, of which names you may read, Gen. 25. 26. & 32. 28. and the reason of them, Gen. 27. 36. & Chap. 32. 28. by both may be understood either the person of Jacob or Israel, or his posteritie; and the posteritie may be conceived under a double distinction, the one as taken totally for the whole body of the people; or particularly, for some eminent persons among their Tribes: the other distinction is, that it may be taken subjectively or objectively; subjectively, as supposing Israel to be the subject in whom that evill is inherent; or objectively, that it is object against which that is committed. *This for the persons*; Now for the attributes they are various according to the difference of the persons to whom they are ascribed; as to God *seeing*, and that may be interpreted three wayes: 1. For a sensible apprehension; 2. For an intellectuall contemplation; 3. For a morall approbation. Secondly, for that which is attributed to Jacob or Israel, all that is set down under two Titles, *iniquitie* and *perverseneſſe*, of which the Originall words are to be explained, and for them, the former of them rendered *Iniquitie* is *Aven*, and *Aven* signifieth, as Schindler sheweth, Pentaglot. col. 38. First of all, griefe, sorrow, sadnesse, Gen. 35. 18. Secondly, it signifieth strength, Gen. 49. 3. Deut. 21. 17. Thirdly, violent strength, injury, injustice, (which causeth griefe also) and iniquitie, Job 11. 14. Prov. 30. 20. Psal. 5. 5. Fourthly, some take it for some hainous iniquitie for kinde or for degree; in particular, for idolatry, and for an idol in particular, Esa. 66. 3. as our translation hath it, and so the Chaldee renders it, and Schindl. Pentagl. col. 39. but Arias Montanus translates it *vanitie*, and there may well be a communication of these two, for an idol is nothing in the world, 1 Cor. 8. 4. and so we finde that Bethel when it had been the habitation of the golden Calfe, 1 King. 12. 28, 29. afterwards was called not Bethel, but Beth-aven, that is, the house of vanitie, Hos. 4. 15. the like sense is to be given it upon the same ground, Amos 5. 5. The other word which is here turned *perverseneſſe*;

verſeneſſe, is *Hhamal* or *Ghnamal*, which ſignifieth toyleſome labour or moleſtation of the body and minde, both paſſively, Pſal. 25.18. & 73. 5. and actively, Pſal. 94. 20. & 55. 11. & 7. 15. ſo according to the Greeke verſion; and the French expreſſeth it by extortion.

Now out of Application of theſe diſtinctions, we ſhall deduce the Explication of the words, which we will ſet down; Firſt, by way of Refutation of the falſe Expoſitions that are put upon the Text. Secondly, by ſetting down and aſſerting the true ſenſe of it.

For the firſt, we ſay, that by Jacob or Iſrael in this place, is not meant the perſon of Jacob or Iſrael, the ſonne of Iſaac the father of the twelve Patriarchs; but the people or nation deſcending from him.

Secondly, that not ſome few of the better ſort of the people are here meant, who as juſtified by faith, and walking with God in an holy life might be reputed righteous, as Enoch, Gen. 5. 22. Noah, Gen. 6. 9. Job 1. verſ. 1. and Zachary and Elizabeth, Luke 1. but the body of the people, becauſe they were the object both of Balaams ſight, and of Balaks ſpite, whom he deſired ſhould be curſed.

Thirdly, it is not ſaid, nor could be ſaid, that theſe had none iniquitie, nor that they were chargeable with no hainous iniquitie, nor that they were free from idolatry; for they were guiltie of hainous iniquitie, of groſſe and brutiſh and bloody Idolatry. See Act. 7. 42. Exod. 32. 32. Pſal. 106. 37.

Fourthly, nor is the meaning that God did not ſee that evill that was in them, or done by them: for though in a literall and Phyſicall ſenſe, he doth not ſee as we doe, becauſe he hath not a body and organs or inſtruments of ſenſe, as we have; yet he diſcerneth all things better by his intelligence, then we doe any thing that is obvious to all our ſenſes, Eſa. 38. 17.

Fifthly, nor that God did take no notice of their wickedneſſe; for he did ſo, and puniſhed them for it, Deut. 32. 27, 28. & Pſal. 78. 60. 61.

Sixthly, nor is it to be thought that God having taken notice of their ſinnes, and chaſtiſed them for them, he forgat what they or himſelfe had done: for though forgetfulneſſe be ſometimes aſcribed to God, as Jer. 31. 34. and elſewhere, and it be ſaid of him, that he *caſteth* the ſinnes of his ſervants *behind his back*, Eſa. 38. 17. *and into the depth of the Sea*, Micah 7. 19. by ſuch expreſſions we are to underſtand a gracious forgiving; not an oblivion or forgetting; for if God could be ignorant of any thing, or forget what he hath known; he could not be Omniſcient, as he is, knowing all things as he doth, Heb. 4. 13.

Seventhly, there is one interpretation more, which hath a truth in the thing it ſelfe, viz. that God looking on his choſen through Chriſt, ſeeth no more ſinne in them then is inherent in him; for they are made the righteouſneſſe of God in him by imputation, as he was made unrighteous by imputation of their tranſgreſſions, 2 Cor. 5. 21. but this though very true *in theſi*, as to this Text may be impertinent. This for the erroneous Expoſitions of the words, now for the Orthodox interpretation of them.

Firſt, Both the Hebrew word *Aven*, which in our Engliſh Tranſlation is rendered iniquitie, and vanitie, and *Hhamal*, or *Ghnamal*, which is expreſſed by Tranſgreſſion and perverſeneſſe, ſignifie in their Primitive ſenſe, rather moleſtation, grieſe, wrong, violent ſtrength, injury, miſery, then ſinne; and ſo they are to be taken in this place.

Secondly, they ſignifie paſſively, and ſo the meaning is not actively that they doe no evill, or wrong, or violence, or moleſtation to others; but that others ſhall not doe any thing to them; or that if they doe, God will not ſo ſee it as to approve of it, but will ſhew himſelfe in their defence by way of oppoſition to, and puniſhment of thoſe that doe oppoſe them to oppreſſe them, Pſal. 105. 14, 15.

Thirdly and laſtly, the words may be expounded, either of the time paſt, preſent, or to come; as if he ſaid, God neither hath, nor can, nor will give up his people to the wicked will of their enemies, becauſe he loves them, and becauſe ſhould he deſert them and give them over to their enemies hands, they would exalt themſelves not only above his people, but againſt himſelfe, and would breake out into blaſphemous brags of themſelves, and reproaches of him, Iſa. 36. Exod. 32. 12.

V. 21. *the ſhout*] That is, a valorous ſhout of a puiſſant King and his people, encouraging each other to the Battell; and a victorious ſhout, as having obtained the victorie in the battell.

V. 22. *an Unicorne*] Or, *Licorne*, as Pliny calleth him, lib. 8. cap. 21. is a very ſtrong beaſt, Job 39. 10, 11. and armed with a dangerous weapon againſt any adverſary, Deut. 33. 17. There are two kindes of Unicornes, the one is called *Rhinoceros*, which hath an horne on his noſe, Plin. Hiſt. l. 8. c. 20. the other on his head, Ibid. c. 21.

V. 23. *againſt Jacob*] Or, in Iſrael. None againſt Iſrael ſhall be of force, or take effect to doe the poſteritie of Jacob or Iſrael any hurt; or none in Iacob, or among the poſteritie of Jacob ſhall either need, or uſe ſuch unlawfull meanes either of telling, or fore-telling, or of effecting any thing by devilliſh arts or meanes, as the Gentiles doe; ſince they ſhall have God to conſult with, and ready both to counſell them in doubtfull caſes, and to defend them againſt all their enemies.

What hath God wrought] Men ſhall by way of wonder at Gods doing on their behalfe, at this time aske, *What hath God wrought?*

V. 27. *another place*] It is an old ſuperſtition to aſcribe the efficacie of religious ſervices to places, and to thinke that Gods preſence or power admits of any locall limitation, ſo that he is not preſent, or favourable, or powerfull as well in one place as another.

CHAP. XXIIII.

Verſ. 1. *As at other times*] His manner was till now, to ſeek after enchantments; and when he turned from them, to ſeeke the true God; his ſervice it is like, had a ſmack of his old ſuperſtition, in the number of Altars, and ſacrifices, in their ſcite or poſture towards the points of heaven, in his geſtures and ſet formes of words.

toward the wilderneſſe] Where the Iſraelites were encamped.

V. 2. *the Spirit of God*] That is, an inſpiration of prophecy, which is the operation and gift of Gods Spirit; for in ſuch matters God may and doth many times reveale himſelfe to wicked men, to whom any but ſaving graces may be imparted: See Annot. on Chap. 22. 9. Joh. 11. 51.

V. 4. *viſion*] Revelations by viſions are properly ſuch as are when their eyes are open, or awake; and revelations by dreames, when their eyes are ſhut or aſleepe; and yet thoſe dreames may be called viſions of the ſoule, when the eyes of the body are cloſed.

eyes open] Heb. *who had his eyes ſhut, but now open.* This may be meant literally of the eyes of his body, according to the former Note; or figuratively of the eyes of his minde, which, (though before this they were ſhut, ſeeing nothing at all of ſuch future events) might be awake, albeit he was in a trance, as one aſleepe, Gen. 15. 12. Dan. 8. 17, 18, &c.

V. 5. *thy Tabernacles*] By theſe two words *Tents*, and *Tabernacles*, are underſtood moveable houſes; but the latter in the Originall imports a vicinitie or neereneſſe of abode.

V. 6. *Lign-aloes*] Or the Aloes trees; an odoriferous and ſweet ſmelling wood, or tree, growing in Arabia, and India.

as Cedar trees] Commendable for their ſtrength, and growth by the abundance of ſap, in reſpect whereof they are called the *trees of the Lord*, and are ſaid to be planted by him: for things eminent in their kinde (becauſe he is moſt worthy of ſuch) are aſcribed to him: See Pſal. 104. 16.

V. 7. *powre the water*] Plenty of water is here promiſed; and that is a great bleſſing on mans habitation, Pſ. 1. 3. & 33. 2.

many waters] By *waters* may be underſtood *people*, as the word is expounded, Revel. 17. 15. and his ſeed may be ſaid to be in many waters, to note the numerous increaſe of it; according to the ſpawne, which is the ſeed of fiſhes in the waters.

his King ſhall be higher] Or, *taken away for Agag*, and ſo it is underſtood of Saul, from whom the Kingdome was rent for ſparing Agag, whom by the Lords command he ſhould have killed, 1 Sam. 15. 9, 10, 11.

Agag] That was the ordinary name of the Kings of the Amalekites, as Pharaoh of the Egyptians; and their Kingdome then moſt flouriſhed.

V. 9. *who ſhall ſtirre*] See Annot. on Gen. 49. 9.

V. 17. *I ſhall ſee him, but not now*] This prophecie is of Chriſt his coming in the fleſh, whom Balaam foreſeeth that he ſhall ſee him, but not now, ſaith he, not in this life, and not till Balaam riſe againe, and Chriſt come downe againe. Or he prophecieth this in the perſon of poſteritie, in reſpect unto the wiſe men (of his profeſſion) of the Eaſt, who came to worſhip Chriſt, Matth. 2. 2.

not nigh] Neither of his comings are nigh, but afarre off.

a ſtarre] Meaning Chriſt; at his firſt appearance he ſeemed little, like the ſtarre, Matth. 2. 2. which brought the tidings of his coming though glorious, Revel. 22. 16. but afterward his glory increaſed to the brightneſſe of the Sunne, Mal. 4. 2.

Scepter] See Annot. on Gen. 49. v. 10.

corners of Moab] That is, from one ſide to another, round about; as the houſe ſupplanted in the foure corners is utterly ruined, Job 1. 19. Some apply this to Davids ſubduing the Moabites and Idumeans, whereof afterward: but it reacheth farre beyond his time, to the prevailing of the Chriſtian Religion over Pagan opinions and people.

of Seth] The word may be rendered *thoſe who are behinde*; that is, when Balaam turned his face toward Iſrael, verſ. 1. the Eaſterne people were behinde him, as the Ammonites, and Midianites, &c. but if we take *Seth* for a proper name, as Gen. 4. 25.

cap. 23. 21. He hath not beheld] At the present there was no common Sin lying upon the people, no Idolatry nor any other peccatum flagrans, that might provoke the Lord against them. God saw no Wickedness in the Camp, that might cause Him to pour a Curse upon them. —— In these very persons God saw, and avenged iniquity within a very few days.

Mat. Newcomen Fast Sermon Oct. 30. 1646. p. 21. See mr. Gataker's book entituled, God's Eye upon Israel.

26. 11 – died not] – Breviter attingit clementiam Dei erga filios Core, quibus pepercit. Et certe hoc non vulgare fuit misericordiæ specimen, non modo eos a cladé servare immunes: sed ex radice maledicta surculos postea excitare, in quibus fulgerent spirituales ejus divitiæ in communam Ecclesiæ usum. Scimus enim quàm honorifica sapius fiat mentio ejus familiæ. Et probabile est, quosdam fuisse Psalmorum authores; atque ita spiritu prophetico donatos, quum nemo tunc forte ex sacerdotibus tali dono polleret. Hæc est profunda in variis et inæqualibus Dei judicijs abyssus, quam sobria humilitate reverari convenit.

Calvin. Harmon. p. 638.

4. 25. *viz.* for the third sonne of Adam, Abel being slaine, the posteritie of Cain drowned; by Seth may be understood all the race of Adam; but then the word *destroy*, belonging to the wicked, must limit the word *all*, onely to all the ungodly of the world, or to the world of the ungodly, especially of the Edomites, 1 King. 11. 15.

V. 18. *Seir also*] Edom and Seir were both names of Esau and his posteritie, and of his Countrey: and he was called Seir, because he was haity, as the word *Sehhir*, or *Seguir* signifieth. In that the commination is made in both his names, it imports assurance of the thing: and if we take the words with any other but a verball distinction, it may be this; by Edom may be meant the whole Countrey of Esau; and by Seir, the place of his dwelling, his Court where he kept his residence; and so the Prophecie imports the totall conquest over the Edomites, since not so much as the Court or Palace of Edom, which was most strongly fortified, and carefully kept, should keepe out the power of Israel or Jacob; which was literally fulfilled by David, 1 Chron. 18. 13. but is chiefly to be understood in a spirituall sense, for a compleat victory of the Israel of God over all their enemies.

V. 19. *of the cities*] The City of Seir, or some other Citie, or Cities of note, which were adverse to the people of God; over whom Christs Kingdome shall universally and gloriously triumph.

V. 20. *first of the nations*] The Amalekites first made war against Israel, Exod. 17. 8. 1 Sam. 15. 1. Or Amalek was a principall Nation.

V. 21. *the Kenites*] Were a people mingled with the Amalekites, 1 Sam. 15. 6.

V. 22. *the Kenite*] Or *Kain*; which may either be the name of some famous progenitour, of whom the *Kenites* descended; or some Citie of note where they dwelt; some take it to be meant of the posteritie of Jethro, Judg. 4. 11.

Ashur] That is, the Assyrian shall carry the *Kenites* and other people captives as well as the Israelites; which came to passe when Salmanaser King of Assyria carried the ten Tribes away into his Countrey, in the dayes of *Hoshea*, 2 King. 17. 6. among whom the *Kenites* dwelt.

V. 23. *who shall live when*] The calamity shall be so great, that a few shall survive it; or, who shall desire to live when such a desolation shall come upon so many?

V. 24. *Chittim*] Was the grand-child of Japhet; a people descended from him is here meant, *viz.* the posteritie of *Chittim* planted in Greece and Italy: for Alexander the Greeke Monarch, who is said to come out of the land of Chittim, 1 Mac. 1. 1. subdued the Assyrians and their successours the Medes and Persians; and the Romanes, who are Italians, often infested them, and finally overthrew them by the warres of Vespasian the Emperour, and Titus his sonne: whereof see Josephus of the warres of the Jewes, especially the seventh Booke.

Heber] The posteritie of *Heber*, that is, the Hebrews, against whom the Greeks warred, and for a time prevailed: see Joseph. Antiq. l. 11. cap. 8.

V. 24. *he shall perish*] Some expound it of the Jewes, some of the descendents or off-spring of Chittim, which is most like: for the Grecian Empire is overthrowne by the Romane, and the Romane which came from Chittim as the Grecian did, is much empaired by the Papacie, and that usurping state and power is in a great part ruined, and the ruine of it shall be further accomplished, 2 Thes. 2. 8.

V. 25. *to his place*] Homeward, but was killed in the way among the Midianites, Chap. 31. 8.

CHAP. XXV.

Vers. 1. *Shittim*] This was the fourty second, or last Mansion or resting place of the Israelite, in their passage toward Canaan out of Egypt.

daughters of Moab] And of Midian also, vers. 17. & 18.

V. 3. *Baal-Peor*] Baal the Idol of the Moabites which was on the hill Peor, or Phegnor, Chap. 23. 28. so called from the manner of the Idol worshipped upon that mountaine; and the manner was such, that in it both spirituall and carnall uncleanesse met together, as vice and impudence. Heb. *the God of opening*, or *nakednesse*: by which is meant the abominable and shameleese Idolatry of Priapus. Isid. Etymol. l. 8. c. 11.

V. 4. *heads*] The capitall offenders in that Trespasse; or the chiefe Rulers who gave way to such wickednesse.

against the Sunne] Openly, in the sight of all (as Sauls sonnes, 2 Sam. 21. 8.) for example of caution or warning to the rest; for things that are so done, are said in the Hebrew phrase to be done in the sight of the Sunne: See 2 Sam. 12. 11.

V. 5. *Slay you every one*] Let him see execution done on them that are under his charge.

V. 6. *one of the children*] Named Zimri, vers. 14.

Midianitish woman] For fleshly abuse; which sheweth that spirituall and corporall whoredome are sister sinnes.

weeping] For the offence and punishment in the matter of *Baal-Peor*, vers. 3.

V. 9. *twenty and foure thousand*] Of these, twenty and three thousand died by the immediate hand of God, and those are reckoned to twenty three thousand who fell in one day, 1 Cor. 10. 8. but besides these, there was execution done upon others, vers. 4, 5. which might make up another thousand; and though it be said, that 24. thousand died of the Plague, the word rendered *Plague*, by the best Interpreters of the Originall, may be read *stroke*, there dyed of that stroke of Divine justice (for all was either of Gods bidding or his doing) twenty foure thousand; the lesser number taken away by mans hand cast into the greater number, and so making up the totall of twenty foure thousand, there is rather a subordination then a contradiction, for the lesser number is contained in the greater.

V. 11. *that I consumed not*] Zeale of justice in the cause of God is a meanes to procure Gods mercy to man.

V. 13. *everlasting Priest-hood*] The word *everlasting*, as the words *for ever*, when applied to the Ceremoniall Law, and Priest-hood, import not either a duration of time without end, or a perpetuitie without interruption; for both that Law and Priest-hood expired when Christ the end of both (prefigured by them) was exhibited, but a long continuance of time; and so it was in the High-priest-hood of Phinehas the sonne of Eleazar; for though for a time, for the failings of part of them who were to succeede him in it; the Priest-hood passed over from the line of Eleazar, to the line of Ithamar his brother, in Eli his sonne, nephew, and great grand-child; yet afterward, they of Elies race being corrupted, and the other reformed; it returned to the posteritie of Phinehas againe; which returne began in Davids time, who equally accepted of Abiathar of the posteritie of Eli, and of Zadok of the stock of Phinehas (2 Sam. 15. 35. & 1 Chron. 15. 11.) and was protected by Solomon when he put downe Abiathar, who was the posteritie of Ithamar, and Eli; and set up Zadok in his stead, who had for his Ancestors in bloud, Eleazar, and Phinehas, 1 King. 2. 11. to whose Family when it was restored, it there continued (as some make the measure) to the coming of Christ; but certainely it held out a great while, whether we consider the person of Phinehas, who was yet alive at the Battell betwixt the Benjamites and the rest of the Israelites; Judg. 20. 28. or his posteritie, who had a succession of the Priest-hood (except for the interposition fore-mentioned) even after the captivitie, Ezra 7. 1, &c. untill or very neere the approach of our Evangelicall High-priest after the order of Melchisedec, (as our Saviour is called, Heb. 5. vers. 6.) See Annot. on Chap. 20. vers. 16.

V. 17. *vex the Midianites*] Take them for your enemies, and use them as enemies; because they cunningly plotted to insnare you in sinne, and to bring you to ruine; he saith not so of the Moabites, (though they were very faulty in corrupting the Israelites, vers. 2.) which may be either in favour to Lot, (as for his sake the Ammonites are favoured, Deut. 2. 19) or because Christ was to come of Ruth a Moabitesse; or because they were not so full of malignitie as the Midianites were; yet afterwards the Moabites, never the better for any favour shewed them, were severely chastised by David, 2 Sam. 8. 2.

V. 18. *beguiled you*] Causing you to commit both corporall and spirituall fornication, by Balaams counsell, Chap. 31. 16. Rev. 2. 14.

CHAP. XXVI.

Vers. 1. *After the plague*] Which came upon them for their double pollution, by fornication, and Idolatrie, noted in the precedent Chapter.

V. 2. *Take the summe*] This third numbering of the people, (now in the limits of the Land of promise) was for more commodious distribution, and disposall of them in their severall portions. See vers. 53, 54.

V. 3. *neere Jericho*] Where the River in its course turneth towards Jericho.

V. 10. *a signe*] Or monument of their wickednesse and Gods justice, for caution and warning to others.

V. 11. *died not*] By the fall of fire from heaven above, nor by the opening of the earth below; being either not guilty of their fathers transgression, or repenting of that guilt to their preservation.

V. 12. *The sonnes of Simeon*] Gen. 46. 10. & Exod. 6. 15. there are sixe sonnes of Simeon numbred; but in this place, as also 1 Chron. 4. 24. onely five are named, for Obed the sixth is omitted, whereof the reason was, because he died without issue; and so having no family, there was no need to name him here, having no portion in the Land of Canaan.

V. 19. *in the land of Canaan*] Where Jacob sojourned before he went into Egypt, Gen. 37. 1.

V. 36. *Eran, or Edan*] As the name is varied, by reason of the similitude of the two Hebrew letters, *Daleth* and *Resh*.

V. 38. *The sonnes of Benjamin*] They were tenne, Gen. 46.21. of whom onely five are here mentioned; is is like the rest were dead without issue, or their posteritie did not long continue.

V. 51. *numbred*] In this third time of their numbring, their number is lesse, now after their enlargement, then when they were in bondage and oppressed; a manifest evidence of Gods power to worke above the operation of ordinary meanes, against all impediments, to perfect his owne purpose; as also an instance of the impotency of means, save so farre as the blessing of God doth make them effectuall. See Annot. on Chap. 1. v. 2.

V 54. *Thou*] That is, not Moses, for he lived not to divide the land on the other side of Jordan; but he to whom the government of the people was committed in his stead, that was Joshua.

V. 56. *according to the lot*] Verse 54. it is said, *To many thou shalt give the more inheritance, and to few thou shalt give the lesse inheritance*; which sheweth that the partition of the land was to be made with proportion to the people, how then was it to be divided by lots? *Answ.* Part of the land on the one side Jordan was already divided, (though without lot) betwixt the children of Reuben and Gad, and the halfe Tribe of Manasseh, beyond Jordan to them that come of Egypt, Numb. 32.4,5. The other part was by Geometricall skill (as Josephus observeth, Antiq. lib. 5. cap. 1.) to be divided into nine parts and an halfe; which parts some conceive to have beene made Geometrically equall, yet so as that according to the fruitfulnesse or unfruitfulnesse of the ground, the proportion was more or lesse; whence Benjamin had more company and lesse land then other Tribes; because his portion fell in a more fertil soyle: but it may be the parts were unequally divided, and made proportionable to the Tribes, that is, for the Tribes of the greatest number the greatest proportion, and so descending by lesse measure to the least, according to the number of the Tribes, and the goodnesse of the ground: after this division, equall or unequall, the lots were cast, and each Tribe having taken his lot, if the division were into unequall parts, (unequall among themselves, but equall according to the proportion of the Tribes) then it was both by proportion and by lot also, the Lord directing the lot to light according to the proportionable division before mentioned; but if the parts were equall, then if the lots being cast and any one had lesse then sufficient, there was an addition made by estimation without lot, as to the children of Joseph, Josh. 17. from v. 14. to the end of the Chapter, and so Judah having partly by the favour of his lot a large proportion, and partly by valour making himselfe more roome, by removing and rooting out the Canaanites, parted with some of his portion to the Tribe of Simeon, which needed an augmentation of measure, in regard of their number. Or taking the first assignation of portions (after the generall and Geometricall division of the land) to be by lot, the subdivision into families might be by particular estimation and proportion, according to verse. 54. and by that the measure being made as equall as might be; if yet any were not pleased to take his part by such a partition, according to anothers discretion and appointment; they might have recourse to lots againe, and so take their share by the disposition of Gods providence, Pro. 16.33. and so be quiet, occasion of strife being by that meanes cut off, Pro. 18. 18. Now though the division at first were made into nine parts and an halfe, (as hath beene said) yet the particular possession and acceptation of these parts, was put off for some years; either because the first division was not thought, for want of fidelitie or skill, to be rightly made; or because the Cannaanites were not presently driven out from among them. There was afterward another surveigh and partition made into seven parts; for there were seven Tribes which yet had not received their inheritance; and it was brought to Joshua in a booke, concerning which he was by lot to make a distribution among the Tribes, which yet were not accommodated to their content, whereof see Josh. 18. verse. 6,8,9,10.

V. 57. *of the Levites*] The sons of Levi were eleven, Exod. 6. 17,18,19. 1 Chron. 23. but here onely eight of the principall families are mentioned, the rest might be omitted, because the Levites had not severall portions in the land of Canaan as the other Tribes had.

V. 62. *from a moneth old*] The other Tribes were reckoned from twenty yeares old and upwards, as serviceable for the warres, from which the Levites were exempt; and they were reckoned from a moneth old, because they were taken in stead of the first-borne, who at that age were offered unto the Lord. See Annot. on Chap. 3. verse. 15.

V. 65. *not a man*] Wherein the veritie of Gods prediction and commination was manifested.

save Caleb] That is, of the Tribes among whom the land of Canaan was to be divided; for of the Levites there remained Moses, Eleazer, Ithamar, and it may be some more of those who were numbred at Mount Sinai.

CHAP. XXVII.

Verse. 1. *Daughters of*] Their names are not set downe, Chap. 36. verse. 11. in another order then here; here according to their age, there according to their time and order in marriage.

V. 2. *at the doore of the Tabernacle*] Neere unto the doore of the Tabernacle was Moses his Tent, there the Elders of the Tribes assembled with Moses, to consult and determine of matters of moment; or in faire weather they might meete in the court of the Tabernacle, neere the doore of it.

V. 3. *in his owne sinne*] His owne sinne is opposed to the sinne of Korah, which was not onely his owne, that is, not confined to himselfe by his owne sufferings; but had a malignant and deadly operation upon others for his sake; such a sinne did not their father commit; he had his part in the common fault of murmuring upon the report of the spies, coming out of Canaan, and in that he died, and with him died the punishment of his sin, which was so his own, that his posteritie should not suffer for that fault, Deut. 1.39.

V. 11. * *Statute of judgement*] According to which judgement shall be given in all cases of like kinde, in time to come. See Annot. on Chap. 36. verse. 6.

* Chap. 35.29.

V. 12. *mount Abarim*] Abarim is a word of the plurall number, and it is a continuation of divers hils together, Chap. 33.47. whereof the tops or higher parts had severall names, as *Nebo*, from whence Moses had his prospect into the land of Canaan; *Sinai*, from whence the Law was given; *Pisgah*, where Balak, and Baalam offered sacrifice; *Phegnor*, where the abominable Idol of the Moabites was worshipped; whereof see Chap. 25. verse. 3.

V. 13. *gathered unto thy people*] See Annot. on Gen. 25.8. there he must die, not among the Israelites, lest they who honoured him, sometimes too little, being alive, should honour him at any time too much, when he was dead. Why he was not suffered to passe over Jordan into Canaan, see Chap. 20. 12.

V. 14. *for ye rebelled*] That is, obeyed not; for rebellion is put for the contrary to obedience, whether it be with contumacie, or not; See Esa. 1. verse. 19,20.

waters of Meribah] There were two *Meribahs*, the one mentioned, Exod. 17.7. where the waters which came out of the rocke at Horeb, are called the waters of Meribah, because of the chiding of the people for want of water; for Meribah signifieth chiding or strife: at that *Meribah* Moses and Aaron are not charged with any disobedience; but at the other (which here, and Numb. 20. 12. for distinction sake, is called *Meribah in Kadesh*) they are blamed. What their fault was in particular, see Annot. on Chap. 20. verse. 10.

V. 16. *God of the spirits*] Who is the father of spirits, Heb. 12.9. and therefore best able to judge whose spirit is most fitly qualified for the office of a Captain, Conductor, or Governour of so great a people; and who can give him a spirit answerable to so great a charge.

V. 18. *Joshua*] Moses had sonnes, yet of them God chooseth none to succeed their father; haply because they were Midianites by the mothers side, and not by both Parents Hebrews, as Joshua was; and because God foresaw the defection of Moses posteritie, Judg. 18. verse. 30. where we read of Micahs graven Image of the Tribe of Dan, and of the Idolatrous and superstitious service of that Idol by Levites of the posteritie of Moses, for so was Jonathan and Gershom; Jonathan, who is called in the Text forecited the sonne of *Manasseh*; but as some rather reade, *Moses*, supposing the Jews inserted the letter Nun to make the word *Manasseh* in honour to Moses; and in Arias Montanus, the letter Nun is set above the line, and the letters directly in the line without pricks, are the same with the name *Moses*.

lay thine hand] By which he resigned up his office unto him; and withall, no doubt, he prayed to God to put his Spirit upon him, whence is that saying of the consecrating of Joshua, Deut. 34.9.

V. 20. *put some of thine honour*] Use him no more as a minister, or servant, nor let the people esteeme of him as such a one; but commend him to the people as meet for the office, and appointed by God, and give up thine authority to him, that he may be honoured as thy successour; though not in the same degree of honour which thou hast had, (for Moses knew the minde of God immediately, but Joshua was to learne of the High Priest, see Deut. 34. 10.) for some of it will be sufficient to qualifie him both for execution of his charge, and acceptation with his people.

V. 21. *Urim*] The High Priest consulting with God, did put on the brest-plate of *Urim* and *Thummim*; 1 Sam. 23.9. See Annot. on Exod. 28.30.

his word] That is, Eleazaer the Priest, having inquired of the Lord with the brest-plate of *Urim* and *Thummim*.

both hee] That is, Joshua.

CHAP.

CHAP. XXVIII.

Vers. 2. *My offering*] Many of the ordinances for Gods solemn service had been intermitted many yeers in the wildernesse, which now are repeated; both because the generation of men to whom they were first given, were now dead, and because now, being ready to enter into the land of Canaan, they were upon neerer apprehension of the possession of Gods promise, to be the more carefull to keep his commandments.

my bread] Hee meaneth his sacrifices and oblations, because they served not onely for his honour, but for the sustenance of his servants, whereof bread is is the chief, and the Shew-bread the chief bread.

V. 3. *This is the offering*] In the twenty third of Levit. the feasts were prescribed, but not the sacrifices belonging to them; here the sacrifices are particularly appointed.

two lambs] Whereof see Exod. 29. 38. &c. v. 38.

V. 5. *meat-offerings*] Which was an accessory sacrifice to the burnt-offering; see Numb. 15. 4.

V. 6. *in mount Sinai*] Untill they came thither (which was 38 yeares after their departure out of Egypt) they offered no such sacrifices; and (as some say) none at all. Of this daily sacrifice, see Levit. 9. 16.

V. 7. *strong wine*] the word *Shechar* here used, whence cometh the word *Sicera*, is usually taken for strong drinke, as distinguishing from wine, but here it is taken for wine, for no strong drink, but wine was used in Oblations.

V. 9. *On the sabbath day*] In the morning of the Sabbath were offered three Lambs; two for the Sabbath, and one for the daily sacrifice.

V. 10. *beside the continuall*] Sacrifice was to be offered unto God day by day, both morning and evening, vers. 3. but on the Sabbath more was to be done, and nothing of the weekely devotion to be left undone.

V. 11. *beginning of*] The new moones are not numbred among the feasts, Lev. 23. for some reason which is not revealed; yet they are sufficiently authorised by this Text, and by Numb. 10. 10. and they were observed for gratefull remembrance of Gods government of the world, as the Sabbath is a remembrance of the worlds creation.

V. 13. *A severall tenth deale*] *a tenth of a tenth*, as some render the words, and expound them to be an *Omer* the tenth part of an Ephah, which Ephah is the tenth part of another measure called in Hebrew *Cor*.

V. 14. *drink-offering*] That is, the offering of wine, which yet was not to be drunke, but powred out upon the sacrifice.

V. 15. *sinne-offering*] That is, for the sinne of the people in generall.

V. 17. *in the fifteenth day*] Which was the day of eating the Lambe; for it was killed on the fourteenth day betweene two evenings: see Exod. 12. 6. and with the latter evening began the fifteenth day, when it was to be eaten at night, without reservation of any part of it untill the morning.

V. 23. *in the morning*] The like proportion is to be understood for the evening, though it be not expressed, because it is not to be doubted, but it was to be answerable to the morning; but of the morning there might be doubt; because in the morning divers other sacrifices were to be offered.

V. 24. *continuall burnt-offering*] That is, besides the daily sacrifice.

V. 26. *of the first-fruits*] That is, all the feast of Pentecost, when cakes or loaves made of the first ripe fruits were offered.

after your weekes] Counting seven weekes, or fifty dayes from the Passeover to Whitsuntide, as Levit. 23. 15. which was called the feast of weekes, Exod. 34. 22. because it was to be so many weekes after the Passeover.

V. 27. *yee shall offer*] The same sacrifices are appointed for the feast of Pentecost which were offered at the Passeover. See vers. 19.

V. 31. *without blemish*] Whatsoever was offered to God must bee of the best; the beasts without blemish; the flour fine, and not course, sweet and not musty; the drink not sowre, nor the oyle with dreggs: all betokening the purity and perfection of him of whom they were types, to wit, Jesus Christ our propitiatory Sacrifice, and Saviour, and beseeming the excellencie of him to whom they were offered; see Mal. 1. 8. 14.

CHAP. XXIX.

Vers. 1. *Seventh moneth*] The moneth Tizri, which containeth part of September, and part of October.

blowing the trumpets] The first day of the moneth forementioned; for it was the new moon; so the Hebrewes account their moneth, (making the first day of the new moone the first day of the moneth) and in the new moone the trumpet was to be blowne Numb. 10. 10. Psal. 81. 3. especially in this moneth, wherein (besides this feast) was the feast of expiation, and the feast of Tabernacles, at which the people were assembled by the sound of the trumpet; and this feast of trumpets was instituted, and so called in memoriall of the giving of the Law at mount Sinai, with the shrill and dreadfull sound of a trumpet, Exod. 19. 19. See Annot. on Levit. 23. vers. 24.

V. 6. *his meat-offering*] His in the masculine gender, because the offering was a male without blemish.

V. 7. *afflict your souls*] This is on the feast of expiation; whereof see Levit. 23. 27.

V. 11. *continuall burnt-offering*] That is, offered every morning and every evening.

V. 12. *fifteenth day*] That is, the feast of Tabernacles celebrated the fifteenth day of the moneth Tizri: see vers. 1. and Annot. on Levit. 23. 34.

V. 13. *thirteene*] The number of the beasts are increased because of the solemnitie of the feast, being a memoriall of their safe protection those 40 yeers in the desert, and because the yeerly increase being come in, they had both the more cause, and the more store for the exercise of religious liberality. Deut. 16. 13, 15.

V. 17. *second day*] Of the feast of Tabernacles.

V. 18. *after the manner*] That is, according to the ceremonies appointed thereunto; so also vers. 21, 24, 27.

V. 32. *on the seventh day seven bullocks*] From thirteen young bullocks, vers. 12. every day one abated untill the seventh; seven must then be offered, and no fewer, besides other oblations offered in a constant and certaine number.

CHAP. XXX.

Vers. 2. *Vow a vow*] Of the conditions of a lawfull vow, see Annot on Gen. 28. 20.

V. 3. *in her fathers house*] So in his house, as to be under his government, & not disposed of in marriage; and what is said of a young maid, is to be understood of a boy under age at his fathers dispose; and as fathers, so mothers, when the father is dead; and when both are dead, other governours to whom children in their minority are committed, are by the reason of the Law comprehended in it.

V. 4. *hold his peace*] Silence in this case implieth a consent: see vers. 14.

V. 5. *shall forgive her*] So vers. 8. 12. which sheweth that the Lord is indulgent to well-disposed persons, though there be a mixture of inconsideration, or errour, with their good meaning.

V. 10. *husbands house*] That is, while her husband was alive.

V. 13. *Oath*] To afflict her soule by abstinence and fasting, which though it be particularly mentioned, oathes concerning other matters are in like manner ratified or disannulled under the generall termes, vers. 5, 8, 10, 12.

V. 14. *from day to day*] He should allow or disallow the same day he first heareth them, vers. 8. as the latter end of the verse sheweth; but if he held his peace from day to day, he more and more confirmed and established them.

V. 15. *beare her iniquitie*] That is, the guilt which would have been imputed to her, if she had of her own accord transgressed by her breach of vow (for any good or lawfull thing) shall be imputed unto him, who (without just cause) hindered the performance thereof; especially if he did not disallow it the same day it was made, but some dayes after: See vers. 5. This sheweth that if the parents will not permit the performance of the vow, being in their owne power to hinder it; they who have vowed being under their power, must submit to their pleasure; but if it be of a thing within the power of them who thus vow, and they can performe it privately without offence to their Governours, they must performe it.

V. 16. *her fathers house*] See Annot. on vers. 3.

CHAP. XXXI.

Vers. 2. *Gathered unto thy people*] See Annot. on Gen. 25. vers. 8.

V. 3. *avenge the Lord*] As he had commanded, Chap. 25. 17, 18. declaring also that the injury done against his people, is done against himselfe; and as God shewed himselfe a preserver of his people, in appointing a revenge in their names; so Moses required that they should take up armes, not so much for their owne cause, as for Gods, who was not lesse dishonoured, then the people were indangered by their sinne.

V. 6. *and Phinehas*] Because of the great zeale he bare to the Lord, Chap. 25. vers. 7. yet though Joshua be not mentioned, it is probable that he was Generall of the Armie, and not Phinehas; who yet in the affaires of God, and the holy things of the Tabernacle, had most to doe.

with the holy instruments] The Arke, with the Tables of the Law,

Law, the Cherubims and Mercy-ſeat; for theſe (as the Heathens brought their Idols to the Battell) the Jewes carried with them when they went to warre, 1 Sam.4.17. as the remembrances of Gods eſpeciall preſence, and incentives of courage to fight for his cauſe; this was when the warre was undertaken with command or allowance from God; otherwiſe the Prieſts were not permitted to carry it out of the Campe to Battell with the enemie, Num.14.44.

and the Trumpets] The two ſilver Trumpets, whereof ſee Chap 10.2.

V. *all the males*] But ſuch as ſaved themſelves by flight; who running for refuge into another Region, afterwards in the time of Gedeon returned, and vexed the Iſraelites, Judg.6.v.1.

V. 7. *and Zur*] He was the father of the Midianitiſh woman, whom Phinehas ſlew, Chap.25.18.

V. 8. *Balaam alſo*] Chap.24.verſ.25. he is ſaid to returne to his place; that is, to his Countrey; but he either ſtaid with the Midianites in his way homeward from the King of Moab, or returned to them againe from his Countrey of Syria, or Meſopotamia; howſoever it was juſt with God, that he ſhould be a partner with them in puniſhment, who was their counſellour in ſinne, ver.16. See Annot on Chap.25.verſ.18.

V. 13. *Moſes and Eleazar*] To congratulate their returne with victorious revenge.

V. 17. *and every woman*] Women and children in regard of their impotencie to aſſault, or reſiſt, are to be priviledged from the deſtruction of the ſword; yet Moſes by warrant from God might juſtly command them to be killed, ſince they are by ſinne liable to his juſtice at all times, and are to give up their lives by what kinde of death he pleaſeth.

V. 18. *that have not knowne*] As farre as they could conjecture by their age; theſe were to be reſerved for marriage, if they would embrace the Religion of the Hebrews; for the ſervice of hand-maids; or if they had more then were needfull to ſuch purpoſes, they might ſet them to ſale and make money of them.

V. 19. *whoſoever hath killed*] Though the warre were lawfull, and taken up upon Gods owne command; yet that men ſhould not have ſwift feet to ſhed blood, there is a ceremoniall uncleanneſſe contracted by him that killeth, as well as by him that toucheth the party killed, Num.19.14.

V. 20. *and purifie all*] See Annot.on verſ.23.

V. 23. *abide the fire*] Metals were to be purged by paſſing through the fire, and by ſprinkling the water of ſeparation upon them; other things were purified by waſhing in ordinary water.

V. 27. *All the Congregation*] The parts of the prey were made equall, the parties betwixt whom they were divided very unequall; for a few warriers had as much as all that ſtaid from the warre, becauſe they did hazard their lives in the Battell, which the others did not; afterwards David ſet downe an order of diviſion of the ſpoyles of warre, which was, that they that tarried with the ſtuffe to watch and guard it, ſhould have an equall ſhare with thoſe that fought, 1 Sam.30.24. and the reaſon is, (which much varieth the caſe and courſe he reſolved on) for that ſuch as ſtay ſo neere the enemy as the carriages, are expoſed to the perill of their lives, as well as thoſe that goe forth to battell; and when they have an enemy more covetous then valorous, they are in greater danger then they that manage the warre.

V. 28. *one ſoule*] That is, one perſon, as verſ. 30. See verſ.47.

of the perſons] To wit, which were taken in warre as well as of the other ſpoyles.

V. 29. *of their halfe*] The prey was firſt divided into two parts, the one part was for the ſouldiers, the other for the reſt of the people: this tribute is of the ſouldiers part or halfe, who (though they were but twelve thouſand) had a greater proportion of the prey, then they that ſtaid at home and made no ſuch adventure of their perſons, as the ſouldiers did; and therefore alſo was their tribute but one of five hundred, whereas of the peoples part, verſ.30. was taken one of fiftie.

V. 40. *thirtie and two perſons*] Taking one for every five hundred, as verſ.28.

V. 49. *not one*] It is a ſtrange battell (they ſay) where no man eſcapes, more ſtrange on that ſide where no man periſheth, and many are ſlaine on the adverſe party, eſpecially a whole nation on the one ſide (and that populous) being againſt twelve thouſand on the other.

V. 50. *We have therefore*] This was a free-offering over and beſides the tribute before impoſed, whereby the Captaines acknowledge the great benefit of God in preſerving his people.

for our ſoules] Fearing (belike) that God might inflict ſome deadly judgement upon them, for ſhewing too much mercy in ſparing from death the Midianitiſh women. See verſ.15.

V. 52. *of the captaines*] Who brought their owne, and their ſouldiers part to Moſes aud Eleazar.

V. 53. *had taken*] Spoyles of ſuch things for themſelves as they could conveniently carry away; for that which was communicated with the multitude was but the prey of men and beaſts, verſ.11,12. and for the oblation of gold, that was made by the Princes or principall men; but the common ſouldiers kept what they caught to themſelves; as hath beene ſaid.

V. 54. *for a memoriall*] A memoriall that God had given them victory in battell, and that he would graciouſly accept of their oblation, and ſhew himſelfe mindfull of it, when they had moſt need of his aſſiſtance.

CHAP. XXXII.

Verſ.6. *Shall ye ſit here*] By this Moſes ſheweth himſelfe much moved againſt their motion, as if it ſavoured of too much love to themſelves, and too little to their brethren, and of as little beliefe in God, and obedience to his word; who had given order for diviſion of the land by lot, Chap. 26. verſ. 55. & Chap.33. verſ.54.

V. 9. *that they ſhould not*] That might be their intent, who would not have the people attempt to take poſſeſſion of the land of promiſe; at leaſt it was the event, which followed upon their falſe reports of it.

V. 11. *Surely none*] Others render the words, (if theſe men) as more exactly agreeing with the Originall, and the beſt Tranſlations; and they take the words by a figure called Apoſiopeſis, which pathetically withholds thoſe words (out of an averſion to name them) which make up the ſentence; as thus, if theſe men live to ſee and poſſeſſe the land of Canaan, let not me be held a God, or to have any truth in me; See the like ſuſpenſive Oath or Proteſtation of God, Pſal. 94. laſt, in the margin.

V. 12. *Kenezite*] Caleb is mentioned by Moſes many times with this addition, *the ſonne of Jephunneh*, either for diſtinction ſake, (for there was another Caleb, 1 Chron. 2.18.42.) or for explication of his pedegree, for which cauſe his originall is fetched higher from Kenaz, who might be one of the Anceſtors of Jephunneh, whoſe father (unleſſe there were another Jephunneh, but the Scripture commonly brings him in as a father of Caleb) was Jether, 1 Chron.7.38. and as he is called the ſonne of Jephunneh, ſo he is named the brother of Othniel, and Othniel the ſonne of Kenaz, Joſh.15.17. Judg.3.9. which is not to be underſtood in the ſtricteſt acceptation of the word *Brother*, as if they had both the ſame father, becauſe in Scripture conſtantly the one is called the ſonne of Kenaz, the other of Jephunneh; and that when in the ſame place both of them are ſpoken of together, as in the afore-cited place of Joſhua; and Othniel married Calebs daughter; See the ſame place of Joſh. and therefore they were not brethren by the ſame father, for albeit before the Law it were not prohibited the uncle to marry his neece, yet by Moſes Law it was: See Annot. on Levit.18. 14. ſo that rather Othniel is called Calebs younger brother, as his nephew, the ſonne of Kenaz his brother; for it is not ſtrange in Scripture, to call nephewes couſen germans, or kinſmen brethren.

V. 13. *done evill*] Chiefly in murmuring, and not beleeving their report, who told the truth concerning the land of Canaan, though they were but two for ten, that ſpake contrary to it, raiſing falſe reports to caſt diſcouragements upon the people.

V. 17. *becauſe of the inhabitants*] The Reubenites and Gadites were neere to the Moabites, Idumeans, and Canaanites their enemies.

V. 20. *before the Lord*] That is, as ſetting your ſelves in his ſight, and ſincerely doing the ſervice to his glory: or, *before the Lord*, may be in the fore-front of the Lords Army; as is ſaid, Joſh.4.12. or before the Arke, the place of the Lords eſpeciall preſence.

V. 21. *all of you armed*] Which is not to be underſtood univerſally for all the able warriours of the two Tribes and an halfe; but that all thoſe that went ſhould goe armed, and there went about fourty thouſand, Joſh.4.3. which was not halfe of their Militarie number; for the whole was one hundred and ten thouſand fighting men, Numb. 26. the reſt ſtayed with the women and children to guard them, and keepe their portion from being ſurpriſed; and to repaire ſome Cities, and build others.

V. 22. *your poſſeſſion before*] That is, the Lord will take notice of it, and will give his approbation to it, as if it had happened to be your part by lot; yet it is probable they were too much ſet upon that portion of earth; for it is not without ſome note of their fault and puniſhment, that as they were the firſt that had their portion of inheritance aſſigned them, ſo they were the firſt that were carried captives out of their land, 1 Chron.5.25,26.

V. 23. *your ſinne will*] That is, the puniſhment of your ſinne. Prov.13.21. Pſ.140.11. 1 Sam.24.5. Joſh.7.18

V. 26. *in the cities of Gilead*] In them chiefly, not onely, but

31.16. — through the counsel of Balaam — Rev. 2.14. — thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.
2 Pet. 2.14, 15, 16. Jude, V. 11. Num. 31. 8, & Joshuah, 13. 22. Balaam also the son of Beor the soothsayer did the children of Israel slay with the sword among them that were slain by them.
& — Balaam also the son of Beor they slew with the sword.
Num. 31. 14, 15, 16. And Moses was wroth — and said, — Have ye saved all the women alive?
Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor —

but in other Cities of the Reubenites, Gadites, and halfe Tribe of Manasseh.

V. 29. *ye shall give them*] It was at the Lords disposall how the land should be divided; yet that this occasion might make no division nor emulation among the Tribes, he maketh the people parties to the grant of their request; as before, vers. 22.

V. 30. *they shall have*] That is, if they will not performe their promise you shall not give them Gilead; but you shall make them goe over Jordan, and to fight for portions for themselves against their and your enemies.

V. 31. *As the Lord hath said*] That is attributed to the Lord which his Messenger speaketh; and therefore they were the more like to rest contented with his resolution.

V. 33. *halfe the tribe of Manasseh*] The Tribe of Manasseh was divided, the one halfe had his portion with the children of Gad, and of Reuben, on the one side of Jordan; the other on the other side; and this halfe which was sharer with the two Tribes fore-mentioned, was to undergoe the same conditions with them, Josh. 4. 12.

Amorites] The Amorites dwelled on both sides Jordan; but here he maketh mention of them that dwelt on this side (that is, neerer to the wilderneſse in which the people wandered) and Josh. 10. 12. he speaketh of them that inhabited beyond Jordan.

V. 34. *built*] That is, reedified or repaired those places, which were built before, but were now in decay; for they tarried not there long enough to build new Cities, or Towns.

V. 38. *their names being changed*] That is, of some of them; partly because some of them imported Idolatrous notions, as Nebo, Isa. 46. 1. and Bamoth, Baal, Baal-meon; haply for that prohibition, Exod. 23. 13. and partly for remembrance of some remarkable thing done in them, or happening to them; especially for an honourable remembrance of those who wonne them, or were at cost to repaire them; though the old names were not quite out of use, as Josh. 13. Jer. 48. Ezek. 25. 9. yet they might be changed; as Jacobs name was changed into Israel; yet is the name of Jacob often mentioned afterwards; the like is observed of *Kiriath-arba*, called afterward Hebron; yet so, that the old name was sometimes renued, Neh. 11. 25. And as there was a change of names of places, so those names (as the name of Gilead) were taken sometimes for a larger, sometimes for a narrower portion of land.

V. 40. *Gilead to Machir*] If Machir the eldest sonne of Manasseh were dead by this time, (and so he was, or else he was very old) his sonnes mentioned, vers. 39. might be entitled to his name, as taking Machir for the issue of Machir; as Jacobs posteritie is called by the name of Israel, or Jacob; and Ephraims by the name of Ephraim. See Annot. on Deut. 3. 12.

V. 41. *Jair the sonne of Manasseh*] He was a Manassite by his mothers side, who was a daughter of the Tribe of Manasseh; for sometimes the denomination was taken from the female sexe, 1 Chron. 2. 21, 22. & Ezra 2. 61. Or the sonne of Manasseh may be one descended from him, in a remote degree, as the Israelites are called the children of Israel, many hundred yeares after Israel or Jacob was dead; and Christ is called the sonne of David, who was his progenitor a great way off, see Matth. 1. 1. so that as every Ancestor in a direct line is called a father, so every one of the posteritie in a direct line is called a sonne.

CHAP. XXXIII.

Vers. 1. *UNder the hand*] That is, by conduct and guidance of Moses and Aaron, by whose word they were to be led, as a child held by the hands of his father.

V. 2. *their journeys*] Wherein the places of their mansion are mentioned by particular names, given them partly by God, and partly by the people upon particular occasions; for it is not like, that the places of the desert had so many distinct appellations before their travels and encampings there: of divers of them there is no mention in the former story, as of their encamping by the red Sea, vers. 10. of their encamping at Dophkah, vers. 12. at Rissah, vers. 21. and Ebronah, vers. 34. In this various wandring the condition of the Church (which is a pilgrimage) is prefigured; for those who are heires of heaven, are as younger brothers on earth, without any fixed seat, and as pilgrimes and sojourners, are put to shift from place to place. See Gen. 47. 9. 1 Chron. 29. 15. 1 Pet. 1. 17. Hebr. 11. 9, 10, 13, 14.

V. 3. *Rameses*] A Province or Countrey in the Land of Egypt; Gen. 47. 11. there was a Citie of that name in the utmost parts of Egypt, built by the Israelites, during their servitude; and this was the place here spoken of.

first moneth] Answering to part of March, and part of April.

the morrow after] That is, after the killing of the Paschall Lambe.

V. 4. *their gods*] That is, their men of authoritie; or their Idols, of which the cattell killed with the murraine, were some part; and but a part, for Egypt abounds with the multitude of Idols, upon which, (of what sort so ever they were) God executed judgement. Exod. 12. 12. What is here from the fifth vers. to the eighteenth, is in Exod. 12. to the 18.

Vers. 6. *Etham*] Where their guidance by the cloudy pillar is first mentioned. See Annot. on Exod. 13. 22.

V. 8. *Sea*] That is, the red Sea, through which the Israelites safely passed, and in which the Egyptians were overwhelmed.

Marah] See Annot. on Exod. 15. 23.

V. 11. *Sin*] See Annot. on Exod. 16. 1.

V. 14. *Rephidim*] See Exod. 17. vers. 1.

V. 15. *wildernesse of Sinai*] See Exod. 19. 1.

V. 16. *Kibroth-Hattaavah*] See Numb. 11. 34.

V. 17. *Haseroth*] See Chap. 11. 35.

V. 18. *Rithmah*] See Chap. 13. 1.

V. 38. *fifth moneth*] The Hebrew word is *Ab*; this moneth answereth to part of July, and part of August.

V. 39. *when he dyed*] Moses died in the 120. yeare of his age, being younger then Aaron by three yeares; so Aaron dying (as here is said) in his 123. yeare: it appeareth they dyed both in one yeare, which was the fourtieth yeare from their departure out of Egypt.

V. 45. *Dibon Gad*] So called because the Gadites built it, Numb. 32. 34. and to distinguish it from another Dibon which the Reubenites possessed, Josh. 13. vers. 15, 17.

V. 47. *Nebo*] The name of a part of the mountaines of Abarim; on which Nebo, Moses died. See Annot. on Chap. 27. vers. 12. & Deut. 32. vers. 49, 50.

V. 49. *Beth-jeshimoth even unto*] Staying first a time at *Beth-jeshimoth*, where they made one mansion; and then going to Abel-Shittim where they made another.

V. 52. *pictures*] Statues, or idolatrous representations, which were set up in their high places to worship.

high places] That is, Idolatrous Chappels, and Altars built on high hils, where the Heathens celebrated their idolatrous rites and ceremonies to their false gods; Deut. 12. 2.

V. 55. *pricks in your eyes*] They will not spare your most tender parts, if you spare them; but with sharpest weapons will pricke and gore you without mercy or measure, if you suffer them to remain among you.

CHAP. XXXIIII.

Vers. 2. *THat is the land*] That is, the description of the limits and borders of the Land, whereby they may know what inhabitants are to be turned out of their possession.

V. 3. *salt Sea*] Sea water is generally salt; but this lake called the lake of Sodome, was so called for especiall saltnesse, by reason of the salt and sulphureous springs which feed it, and from the showre of sulphure which fell upon it: It is also called the dead Sea, because (as some write) it hath no fish or living creature in it, and that if upon an over-flowing of Jordan fishes be carryed into it, yet they will not live in it. This salt Sea in the Gospel hath divers names, as the *Lake of Genneſareth*, the *Sea of Galilee*, the *Sea of Tiberias*, from the Regions *Genneſareth* and *Galilee*, and from the Citie of *Tiberias* bordering upon it.

V. 4. *Akrabbim*] Called Maalehakrabbim, Josh. 15. 3.

Hazur-addar] Which is counted as two places, Josh. 15. 3.

V. 5. *River of Egypt*] By which is usually meant the River *Nilus*, which cannot be meant of the maine River in this place, because the border of Canaan did not reach so farre, but the River called *Rhinocorura*, or Rhinocotura taking its name from the Citie by which it runneth; or a brooke or torrent, which rising out of the mountaines of Kedar, and running through the desert passeth into the Mediterranean Sea, and in its way coasteth upon the Tribe of Judah, and Simeon, and separateth it from the wilderneſse, and the way to Egypt. See Annot. on Gen. 15. 18.

V. 6. *great Sea*] The Mediterranean Sea, called great, not simply, but in comparison of the Sea of Tiberias. See Annot. on vers. 3.

for your border] Not meaning that all the Sea coast shall be theirs, but that part which answereth to its situation to Mount Libanus and Mount Hor.

V. 7. *Hor*] Which is a Mountaine neere Tyre and Sidon, and not that Hor in the wilderneſse, where Aaron died; for the Mount on which Aaron died was South, or South-east in respect of Canaan; but this here mentioned was North, or North-west, quite opposite to it.

V. 11. *Chinnereth*] Which in the Gospel is called the Lake of Genesareth, &c. See Annot. on vers. 3.

V. 12. *Jordan*] This River is distinguished by the measure of the streame, and is called *Jordan the lesse* untill it mingle with other waters; and after that swelling to a greater height, and spreading

ſpreading in breadth untill it runne into the dead Sea, it is called Jordan the great. Joſephus of the Warres of the Jewes: lib. 4. cap. 1.

V. 12. *this ſhall be your*] The like limits (with a little variation (for Iſraels portion in it was not alwayes of one meaſure) are ſet down by Ezek. Chap. 47. theſe are the chiefe limits on the North and Eaſt part of Judea, but if we take all the Land together which was poſſeſſed by all the children of Iſrael, comprehending in the compaſſe the portion of the Reubenites, Gadites and halfe Tribe of Manaſſeh beyond Jordan towards the Eaſt, and the Tribe of Naphtali beyond the Lake of Genneſareth towards the North, the limits of the Land of Promiſe are theſe; on the North-ſide it is bounded by Phenicia, Syria, Libamra, and Syria of Damaſcus, on the Eaſt ſide by Arabia, on the South ſide by the deſert of Sin, the countrey of Cedar or Kedar, and Egypt; and on the Weſt by the Mediterranean Sea, called the Great Sea.

V. 13. *inherit by lot*] This and verſ. 18. agree. See the Annot. on Chap. 26. verſ. 56.

V. 18. *Prince of*] Not the principall man of the whole Tribe, but a chiefe man of ſome Family in his Tribe.

by inheritance] They were to take the Land in the name of the Tribes, and to diſtribute each Tribe his portion to be held by inheritance, though the diſtribution (for the moſt part) were made by Lot, Joſh. 19. 51.

V. 29. *divide*] And to decide any difference that might ariſe, if any were not pleaſed with their portion.

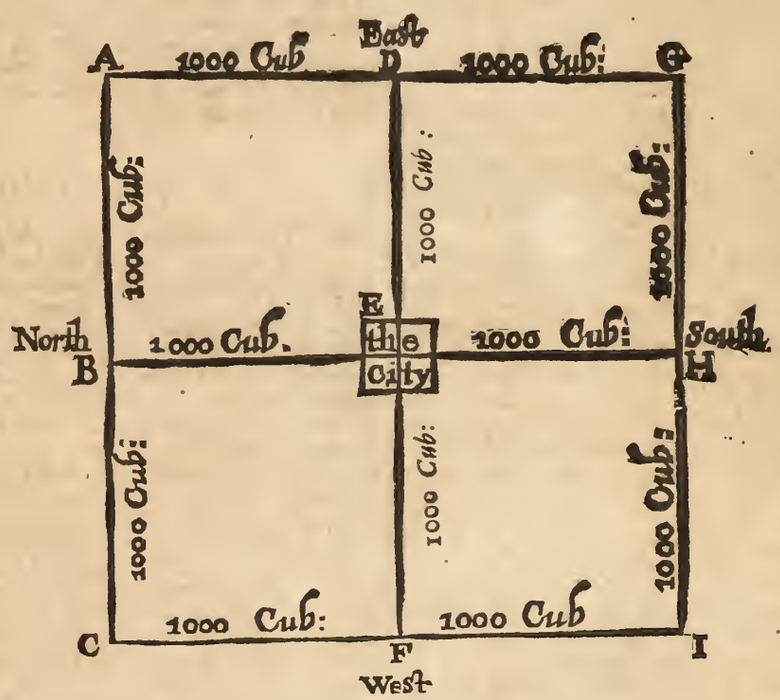
CHAP. XXXV.

Verſ. 2. UNto *the Levites*] By *Levites* here muſt be underſtood the whole Tribe of Levi, as comprehending alſo the Prieſts; becauſe they had none inheritance aſſigned them in the Land of Canaan; and they had none inheritance diſtinct and apart from the reſt of the Tribes, becauſe they were to be diſperſed throughout the Land for inſtruction of the people, and exhortation to obedience to the Law of God: and herein that malediction, Gen. 49. 7. is turned into an honourable bleſſing.

V. 3. *Cities*] Fourtie eight in number, Joſh. 21. verſ. 41. In one of theſe Cities, for the moſt part was the Tabernacle placed, whither the Prieſts and Levites came to miniſter, as their courſe required; and that done, they returned to the Cities of their ſetled habitations and poſſeſſions; ſuch were thoſe which are mentioned, Levit. 25. 32.

to dwell in] For them, their wives, and children, and ſervants, yet not for them onely; (though for them chiefely) for a Citie cannot well be furniſhed without men of ſeverall Arts and Occupations, which might live among the Levites, and be ſo farre partakers with them, as that they might take their houſes by way of Mortgage, and hold them (if the Levites did not redeeme them) untill the yeare of Jubilee. See Annot. on Levit. 25. 33.

V. 5. *two thouſand cubits*] In the precedent verſe there is numbred but a thouſand cubites, in this two thouſand; which ſome take for the ſame meaſure, making the word *Ammah* in the fourth verſe, to ſignifie a *pace*, and the ſame word in this verſe a *cubite* (as the word *Nahal* in the ſame verſe, viz. Deut. 2. 36. in the Hebrew is put for a brooke and for a valley) and allowing to every pace two cubites. The diſtinction of the word *cubite* taken for an ordinary cubite in this verſe, and for a cubite of the Sanctuary (which is thought to be twice as much) in the precedent verſe, is brought by ſome to cleare this ſeeming contradiction; others affirme they had from the walles of the Citie a thouſand cubites allowed for paſture of cattell, and two thouſand more for corne fields and vineyards; but the cleareſt way for avoydance of this ſeeming difference is this; they had a thouſand cubites from the walles of the Citie out-right in length, and two thouſand in compaſſe on each ſide, Eaſt, Weſt, North, and South, which taken together made up the whole compaſſe eight thouſand cubites, which may beſt be diſcerned by this Figure;



In which it plainly appeareth, that the Lines ſtretched out foure ſeverall waies from the Citie, are each of them a thouſand cubits diſtant from the Citie, and each ſide of the ſquare, Eaſt, Weſt, North, and South, being twice ſo much in length as the line coming from the City outward (which is one thouſand cubits, verſ. 4.) muſt make up for each quarter two thouſand cubits, according to the fifth verſe: and if the forme of the Citie and Suburbs be circular, this proportion may be obſerved, with very little difference; for taking the ſemediameter, that is, the line halfe way from Eaſt to Weſt, and from North to South, that is, from D to E, or from B to E, there is a thouſand cubits, ſtretched out to a full diameter, that is, from D on the Eaſt ſide, to F on the Weſt, and from B on the North ſide to H on the South, will make up two thouſand cubits a piece; and if theſe be drawne about with a circular line, that circle will be about three times the length of the whole Diameter; and the Citie being in the midſt of it, and the lines on each ſide drawne not from the Center of it, but from the wall or the outſide, the circle or circumference will be ſo much the greater, that it will ariſe to eight thouſand cubits; and ſo the whole quartered into foure parts, Eaſt, Weſt, North, and South, each part will containe two thouſand cubits, according to this verſe, without any contradiction; yea with exact conformitie to the one thouſand cubits in the fourth verſe: and about this proportion in diſtance from the Citie wals, and in compaſſe or circuit about them, will the Levites portion of Suburbs be, whether the Citie be great or ſmall, round or ſquare, or of any other figure.

V. 6. *ſixe cities of refuge*] Before that there were Cities of refuge, it is like, the Tabernacle was a place of refuge, and afterward the Temple, eſpecially the Altar, Exod. 21. 14. but they were to yeeld no refuge to a wilfull murderer, who was by force (if he took Sanctuary there) to be plucked thence, as Joab was, 1 King. 2. 31. but for ſecuritie to the unwitting and unwilling man-ſlayer.

man-ſlayer] There was no Citie of refuge for any other offender but a manſlayer; whereof the reaſon may be, becauſe bloud-ſhed is purſued (eſpecially by thoſe who are of the ſame fleſh and bloud with the man ſlaine) with moſt violent and bloudy revenge, without taking leaſure to conſider the fault as well

C. 36. 11. — married unto their fathers brothers Sons] Posteris: nihil enim contra jus et honestatem præcepit Deus, aut Moshe fieri passus est. Et hanc vocem late accipi, est notissimum; ut sequens versus innuit.

Tremel. . Junius.

¶ The Marriage of Cousin-Germans, is not in it self unlawfull, nor within ye degrees prohibited; for then God would not have countenanced those marriages.

[2] Ordinarily, it is not advisable: for if there had not been a particular reason for it (which cannot hold in any case now, Inheritances being not disposed of, as then, by the special designation of Heaven) they would not have married such near Relations. The world is wide, and he that walks uprightly, will endeavour to walk surely.

Matthew Henry.

well as the fact, and the degree of it, whether it deserve to be punished with death or no: The man-slayer here allowed a place of protection, is such an one as slew another ignorantly and against his will, vers. 11.15. of this Chapter, and Josh. 20.3. to keepe him from the rage of the pursuer, untill his cause may judicially be heard; and the pursuer was he who was next of kinne to the slaine man; who, if the slayer were condemned to death, was to doe or to see execution done upon him, vers. 19. But in what Citie should he be tried? some thinke in the City whither he hath betaken himselfe for refuge; but it is more probable to be in the City where the man was killed, or in that which was next to the place of slaughter, whither he was to be brought with a sufficient guard, and his cause heard before all the people, vers. 12. and if he were found guilty of witting and wilfull murder, he was to be given up into the hands of the next kindred of the slaine man, to be put to death; if he were cleared of so grosse a guilt, he was to be returned to the Citie of refuge, from whence he was brought, and there to continue untill the High-priests death; before which time if he were taken out of his Citie by the avenger of bloud, (the slain mans living kinsman) he might be slaine.

V. 12. *untill he stand*] He shall not be put to death by anothers wrath, but upon a deliberate tryall before a competent Judge.

V. 14. *on this side Iordan*] Among the Reubenites, Gadites, and halfe Tribe of Manasseh, Deut.4.41.

V. 15. *sojourners*] Who dwelt with them for a time, and were not of the same Religion with them; yet some conceive this priviledge was onely for such strangers as were Proselytes, or Converts to the Religion of the Hebrewes.

V. 16. *smite him*] Wittingly and willingly.

V. 17. *and he die*] That is, presently upon the blow; but if he rose againe, and died not; he that smote him was not to be put to death, but to beare the charge of his cure untill he were recovered; as Exod.21.19.

V. 19. *meeteth him*] That is, when after a true tryall of his guilt he is presented to his view, and put into his hands by the Magistrates of the City, as vers.30. then some hold he might, some that he must doe execution upon him, not taking any satisfaction to take him off from a just revenge, vers.31.

V. 22. *without enmitie*] Which may be reasonably conjectured, if there were no quarrell or falling out betwixt them before, this was a ground of presumption (against a malicious or murderous intention) sufficient to cleare him.

V. 24. *the Congregation shall judge*] The Elders shall judge openly and in the presence of the Congregation, in such sort, as that they shall approve of the sentence given in the cause.

V. 25. *death of the high Priest*] The High-priest was a type of Christ in making atonement for the people in his life-time, but in this case (by his death restoring the exiled person to his liberty, so that he might leave the Citie of refuge (if he had committed man-slaughter unawares) and be safe) he did prefigure the freedome of the redeemed of the Lord, whose death reduced them to the fruition of a free condition: See vers. 28.

V. 26. *at any time*] Except at the death of the High-priest.

V. 27. *the avenger of bloud*] That is, the next of kinne to him that was killed, who was to doe execution, or to see it certainely done by another.

V. 29. * *statute of judgement*] A Law to judge man-killers, whether done of purpose, or unadvisedly.

* Chap.27.11.

V. 33. *pollute the land*] The guilt of blood hath a diffusive malignitie, spreading it selfe all about, if it be not sought out and pursued to punishment.

of him that shed it] Mercy to a murderer, is crueltie to a Kingdome.

V. 34. *wherein I dwell*] God by his infinite immensitie is every where, Psal. 139. 7,8,9. yet he preferreth some persons and places before others; and to whom, and where he gives evidence of his presence in more favourable and familiar manner, there he may be said to dwell especially: See Isa. 57. 15. Psal.135.21. 1 King 9.3. Matth.18.20.

CHAP. XXXVI.

Vers.1. OF *the children of Gilead*] Not those who had already received their possession in the land of Gilead, but those who were yet unprovided of a portion, and were to receive it beyond Jordan, for these Gileadites had the same Gilead for their Progenitor.

V. 4. *Jubile*] That is, the yeare of remission of debts, of release of mortgages, restoring of libertie to the exiled, &c. See Levit. 25. from vers. 11. forward; this Jubile was celebrated every fiftieth yeare.

V. 6. *to whom they thinke best*] Though they were restrained to their Tribe, and in their Tribe (as some resolve) to their neere kindred, yet they were free for the choice of the particular person; as Gen.24. 57,58. not marrying within the degrees forbidden; and their obligation to marry within their Tribes, made them the more capable of inheritance, though they were of the weaker sex.

Tribe of their father] This rule is made (as some take it) rather for women then for men; and of women, chiefly for such as had no brethren to inherit their fathers portion, in which case as they must marry within their Tribe, so he that was of the same Tribe, and neere of kinne, must marry such a one, rather then one of another Tribe; otherwise there want not examples (and those examples are no where condemned) of men marrying with women of another Tribe; sometimes of another Nation: as David of the Tribe of Judah, married Michol the daughter of Saul of the Tribe of Levi; and Jehojadah the Priest of the same Tribe, married Jehoshabeath the daughter of King Jehoram of the Tribe of Judah, 2 Chron.22.11. and Elizabeth as cousin to the Virgin Mary, being of the Tribe of Judah, was married to Zacharias the Priest, of the Tribe of Levi: and the Levites might the rather have that libertie, because they had not such divided portions as the other Tribes had; but were mingled among them, and so might the rather marry in other Tribes; and generally it was allowed to men of the Hebrewes to marry aliens from the Common-weale of Israel, yea enemies taken in the warres, Deut.21.13. (so that they were not of the race of the accursed Canaanites, Deut.7.3.) By vertue of that warrant Booz married Ruth a Moabitesse, Ruth 1.10. ✱

V. 10 *as the Lord*] In cases of doubt Moses used to consult with God, and to make the resolution from him, as Levit. 24.12. Num.15.34,35.

✱ Boaz married Ruth as she was the wife of his Kinsman.

M ANNOTA-

ANNOTATIONS
ON THE FIFTH AND LAST BOOKE OF *MOSES*,
called after the manner of the Hebrewes, from the first words, *Elleh haddebarim*, that is, *these are the words*; but that which is most in use with us is derived from the Greeke, *viz.* DEUTERONOMIE.

THE ARGUMENT.

THe Word Deuteronomie *signifieth* the second Law, *it being an iteration of the Law, or a second Edition of it, with addition of some new Lawes, and a more cleare and copious explication of the old; and the Law was declared againe, because the generation to whom it was published at Mount Sinai, was now dead, and among them Aaron the High-priest, for he died in Mount Hor,* Numb. 20. 25. *the fifth moneth, and the first day of the moneth, in the fourtieth yeare after the children of Israel were come out of the Land of Egypt,* Numb. 33. 38. *and in the* 122. *yeare of his age. The same yeare did* Moses *write this Booke of* Deuteronomie, *(except the last Chapter, which some ascribe to* Ezra, *others more probably, to* Ioshua *his servant first, and after his successour) and the same yeare died he also, which was in the* 120. *yeare of his age, and in the yeare of the world,* 2493. *and before the yeare of Christ,* 1456. *yeares. This Booke (not onely for the excellency of the Lawes, and memorable Stories comprehended in it, but because also it contained the last Words of Moses, uttered a little before his departure out of the world) was so much to be esteemed, that first the King himselfe was to write a Copy of it, and to read in it all the dayes of his life,* Chap. 17. vers. 18. *Secondly, it was for more perpetuall memory written upon great stones upon the peoples passing over* Iordan, Chap. 27. vers. 3. *Thirdly, it was to be solemnly read every seventh yeare in the audience of all the people,* Chap. 31. vers. 9, 10, 11.

CHAP. I.

Vers. 1. *THese be the words*] Which are partly a repetition of precedent passages, and so might be the conclusion of the Booke of Numbers; but withall they are such as make a good part of Deuteronomie, and so may have reference to what followeth; where he repeateth much of that which hath beene spoken of before, not binding himselfe to any exact order in observation of places.

on this side] In the Countrey of Moab, not yet having passed over Jordan into Canaan; and the Israelites or people in Canaan were, in this respect, said to be beyond Jordan; yet ordinarily, when they passed over and were possessed of Canaan, this part where Reuben, Gad, and the halfe Tribe of Manasseh had their portion, was said to be beyond Jordan.

Iordan] The most famous river of Palestine, or Canaan; arising out of two fountaines, *Jor* and *Dan*, (which give the name unto it) at Mount Lebanon, in the North-end of Canaan, whence it runneth all along the Countrey: Or, it may be so called from *Jarad*, to descend, because it descendeth from the mountaine.

in the wilderneſſe] Some take this for the Champian Countrey of Moab, some for the wilderneſſe of Arabia, where the Israelites had remained fourtie yeares.

V. 2. *eleven dayes*] That was their journey from Horeb, or Sinai, to the plains of Moab, which was in measure fiftie one leagues, which was after foure leagues a day, eleven dayes journey, going by Mount-Seir and Kadesh-Barnea. See Annot. on vers. 46.

Horeb] Or, *Sinai*, (for the Mountaine where the Law was first published with terrible solemnitie, about fourtie yeares before this, was called by both those names).

V. 3. *eleventh moneth*] Called in Hebrew, *Shebat*, answering to part of January, and part of Februarie.

V. 4. *at Astaroth in Edrei*] Astaroth, and Edrei, were two Cities of the land of Og, Josh. 13. 31. within sixe miles distance one of another, where he might dwell by turnes; at this time keeping his Court at Astaroth, he went thence to Edrei, and drew his Militarie forces thither to battell, Numb. 21. 33. Deut. 3. 1. at which battell he was slaine; so that though he had his dwelling at Astaroth, he had his death at Edrei; wherefore the words [*which dwelt at Astaroth*] for the clearing of the sense, must be made a parenthesis.

V. 5. *began*] To make this repetition of the Law following.

V. 7. *Turne you*] Take your thoughts from all other things, and set them seriously towards your progresse unto Canaan, and bend your course that way.

mount of the Amorites] To *Kadesh-Barnea*, at the border of the land of Canaan, which Citie is hard by those hils where the Amorites dwell.

the river Euphrates] In this verse are set downe the bounds of the land of Canaan, according to the foure quarters of the world, East, West, North, and South: but in the 34. of Num. the limits of the promised land are narrower; the reason may be, because there is a distinction betwixt that which was hereditary to the Israelites, as their constant possession; and that which by conquest was added to it, and made tributary; and if they had lesse then either, the fault was not in Gods failing of his promise; but in the peoples breach of covenant with him, whereby he was discharged from his engagement to them: See Chap. 19. 8, 9.

V. 9. *spake unto you*] By the counsell of Jethro my father in law, Exod. 18. 19.

to beare you] That is, to beare the burden of government of you, and provision for you. See vers. 12.

V. 15. *knowne*] Not onely wise and worthy men, but so knowne and reputed by the people.

V. 19. * *terrible wilderneſſe*] By reason of the extreme barrennesse, having (for the most part) neither house, nor men, nor beasts, nor birds, nor trees, nor grasse, nor wels, nor rivers, nor any thing necessary for the sustenance of man, but by miraculous supply; and terrible by fiery serpents within it, and a multitude of mighty enemies bordering upon it.

* Chap. 8. 15.

V. 22. *We will send*] The motion of sending searchers or surveighers of the land of Canaan proceeded from the people, yet was it approved by Moses, and by their joynt consent and approbation from God, it was put in execution, Numb. 14.

V. 25. *said, It is a good land*] So said Caleb and Joshua, whom (though but two) he preferreth before the other tenne; the better part being rather to be beleeved, then the greater part, who raised a bad report of the land, and as false as it was bad.

V. 27. *hated us*] How grosly are Gods owne people sometimes mistaken? how ungratefully is he required, when his fatherly discipline of love is received as a demonstration of hatred towards them?

V. 28. *up to heaven*] So said the false-hearted, and in this, false-worded spies, to discourage the people; otherwise such excesses of speech, intending to raise the minde to an extraordinary apprehension of extraordinary things, are figurative hyperboles, not unusuall in the Scriptures, and very frequent in humane Writers, especially poeticall.

V. *Anakims*] That is, men of huge stature, of the posteritie of Anak the Giant: See Chap. 2. vers. 10.

V. 36. *save Caleb*] For he was one of the two, who made a surveigh of the land before; Joshua was the other; but he is not mentioned

mentioned with Caleb now; because he was advanced to an higher condition then any of the rest, who is therefore afterward mentioned by himselfe, vers.38.

V. 36. *wholly followed*] God must not be obeyed or served by halves, but wholly and intirely; and that, as it is most acceptable to him, so is it most profitable for man.

V. 37. *for your sakes*] Your murmurings made me sometimes too rash in speaking, Psal.106.3. and sometimes too slow in beleeving in the Lord; which moved him to offence against me, Numb.20.12. See Deut. Chap.3.26. & Chap.4.21.

V. 40. *turne ye*] He doth not now turne them back toward the Red Sea; but repeateth what he had formerly said unto them, Num.14.25.

V. 42. *I am not among you*] Signifying that man, though he have a courage to fight, hath no power to prevaile, but when God is at hand to helpe him; and therefore when there is just cause to goe forth to warre, he is to be sought unto to goe forth with the host, Psal.60.vers.10,11.

V. 44. *as Bees doe*] When they set upon drones, or Waspes, or swarme about the eares of those that provoke them, Psal. 118.12. so the Amorites inraged, in great troupes pursued you, and with their warlike weapons (as the Bees with their stings) made at you, to wound and kill you.

V. 45. *would not hearken*] Such was your stubbornnesse, when it was well with you; and such your hypocrisie, when the rod of correction was upon you, that he shewed as little respect to your teares or prayers, as you did to his precepts, Zach. 7.11.13.

V. 46. *Kadesh*] A wildernesse, Psal.29.8.

according to the dayes] Repeating the words againe, he admonisheth them to double their thoughts upon their abode in that place where they were many dayes, yea many yeares; for though by a right progresse, it was but eleven dayes journey, vers.2. yet by their sinnes, they were made to wander there almost thirtie eight yeares, Chap.2. vers.14. therefore there was just ground to come over the words againe, that they might recount the rubs they had in the way, and the reasons of so long delay: See Annot.on vers.2.

CHAP. II.

Vers.1. *AS the Lord spake*] Numb.14.25.

mount Seir] That is, the Countrey of Idumea, which was mountainous; called Idumea, as it were Edomea, from Esau, who was called Edom; and it was called Seir also, (for so was he called) The word signifies *hairie*, as he was: See Annot. on Numb.24.18.

V. 3. *North-ward*] That is, toward the land of Promise, which is North-ward to those that travell out of Egypt.

V. 4. *brethren*] Numb.20.14.

shall be afraid] God is able to give, and take away courage as he pleaseth: by making them afraid, no doubt he made them give consent to let them passe by the borders of their Countrey, though they denied their passage through it, Numb.20.21.

take ye good heed] In the precedent words it is said, *they of mount Seir shall be afraid of the Israelites*; and here it is said, the Israelites must take heed; a caveat which might seeme more pertinent to their adversaries, yet indeed, since God had cast a feare upon them, the Israelites of whom they were afraid, ought in feare of God, to take heed to the charge he giveth of them; and that was, that as their feare of the Israelites was securitie to the Israelites, that they should receive no hurt from the Inhabitants of mount Seir; so the Israelites upon this prohibition, forbearing all violent acts against them, they were more afraid then hurt: For Gods favour to us, binds us to shew the more obedience to him, in whatsoever he commands or forbids, Deut. 4.9.& 12.19. Mal.2.15,16.

V. 5. *because I have given*] Not onely by my generall providence alotting every one his portion, which by the same providence I transferre from one to another at my pleasure; but I give an especiall grant for securing his possession against your invasion; though afterwards, when his posteritie have made up the measure of their iniquitie (as Gen.15.vers.16.) they may be expelled out of their possession.

V. 6. *buy meat*] They had Manna to eate, yet they might eate other meates, when they could get them; but of that, they had a certaine and constant provision, Exod.16.16.

V. 7. * *he knoweth*] A figure called *Meiosis*, whereby more is meant then is expresst; as not onely Gods knowing, but his ordering, and governing their walking through the wildernesse. * Psal. 1. 6.

V. 9. *I will not give thee of their land*] This is to be understood of the land whereof they were peaceably possessed at that time; but there was a part of the land of Moab, of which a great while ago they were dispossed by the Amorites; and this land (though in the hands of other Lords) was called many times by the old name, the *land of Moab*: in this was mount Nebo where Moses died, Chap.34.1.5.

children of Lot] The Moabites descended from his incestuous issue, Moab; yet God is so gracious, that for Lots sake, who sinned of ignorance, and served God with uprightnesse; rather then for their owne, he giveth this order for their peaceable possession. The godly are not forgotten by God, though many yeares after they bee out of memory with men. See vers. 19. where there is the like charge given concerning the children of Ammon, where Lot is againe mentioned as the roote of that stock, on which God set so much favour, as extends to the branches stretched out afarre off. 2 Pet. 2.7. Just Lot—

Ar] The chiefe Citie of the Moabites, Num.21.15.28.

V. 10. * *Emims*] That is, *terrible ones*: for their tall stature, and tyrannicall oppression. Some derive the word from *Ema*, which in Hebrew signifieth *terrour*. Others from *Amma*, in the same language signifying a *cubit*, as men of a large cubit: or by their tall stature consisting of many cubits. By the expulsion of these *Emims* out of their possession, Moses encourageth the people to the conquest of Canaan.

* Gen.14.5.

V. 12. *as Israel did*] That is, Esau drave out the Horims, as the Israelites did those people, whose land they possessed; to wit the land of Og, and Sihon: whereof see Numb.21.24. & vers. 35. Or the words may be read, *as Israel shall doe*: which may be the meaning of the words, as a prophetick speech, spoken (by way of assurance) in the preter tense.

V. 14. *as the Lord sware*] He sheweth hereby, that as God is true in his promises; so his threatnings are not in vaine; but are sure to take effect to the confusion of the wicked, as his promises to be performed to the comfort of the godly.

V. 19. *children of Lot*] See Annot. on vers.9.

V. 20. *Zamzummims*] That is, boysterous, or presumptuous, or abominable wicked ones; though they called themselves Rephaims, that is, Physicians, or preservers: they are called Zuizims, Gen.14.5.

V. 23. * *Arims*] * Josh. 13.3.

V. 24. * *Arnon*] * Numb.21.13.

V. 25. *put the dread*] This declares that the hearts of men are in Gods hands, either to be made faint, or bold: See Annot. on vers.4. & Numb.22.vers.3.

V. 26. * *sent messengers*] * Numb.21.21.

V. 27. * *let me passe*] * Judg.11.19.

V. 29. *children of Esau*] Called (after his other name) Edomites; who, albeit they had denied them passage through their land, yet allowed them to coast along their borders, and furnished them with necessaries for their money. So vers.28. compared with this 29, Numb.20.20,21.

V. 30. *hardened*] See Annot. on Exod.4.21. & on Chap. 10. 1.

* V. 33.] Chap 29.7.

V. 34. * *utterly destroyed*] God had curled Canaan, and therefore he would not that any of his wicked race should be preserved.

* Deut.20.16. Levit.27.28. Job 18.16,17.

V. 35. * *onely the cattell*] * Chap.3.7.

V. 36. *God delivered*] Though they were so many thousand able men for the warres, yet the victory is ascribed to the Lord of Hosts, and not assumed to themselves, Psal.44.3.

V. 37. *river Jabbok*] Neere which Jacob wrastled with the Angel, Gen.32.22. it appertaineth to the possession of the Ammonites, Judg.11.15.

CHAP. III.

Vers.1. *CAme out*] Therefore besides the commandement of the Lord, they had just occasion given on his part to fight against him: and so they did, and the battell with him is set downe, Num.21.vers.33. where are most of the same things that here are mentioned.

Edrei] See Annot. on Chap.1.4.

V. 2. *I will deliver*] See Annot.on Chap.2.vers.4.

V. 4. *Argob*] This is another name of the Kingdome of Basan, or a province in that Kingdome, 1 King.4.13.

V. 5. *all those cities*] Which were no fewer then threescore, vers.4. & Josh,13.30. which sheweth that neither number nor power of men can hold out against God.

V. 6. * *utterly destroyed them*] Chap.2.34,35. & 20.18. Levit.27.28.

V. 8. *on this side Jordan*] To those who journied from Egypt towards Canaan; but those that were in Canaan were said to be beyond Jordan, vers.25.

mount Hermon] Is conceived to be the utmost part of mount Gilead boyond Jordan, joyning (as some affirme) mount Lebanon and Gilead together: Gilead hath severall names for severall parts of it; and one part of it, to wit, *Hermon*, hath many names, vers.9. and it is called *Sirion*, and *Shenir*, and Chap. 4. 48. *Sion* and *Hor*, Numb.34.7.

V. 11. *onely Og remained*] *Viz.* in that Region. In the Hebrew it is, *of the ſtock of Rephaim*, which in the time of Abraham poſſeſſed the whole Countrey, Gen. 14. for all the race of the Giants was not every where rooted out, as appeareth by Goliah the Giant of Gath, 1 Sam. 17.4. See alſo Numb. 13.33. & Joſh. 15.14. but for that Countrey, the off-ſpring of Rephaim was with Og utterly rooted out.

bed-ſtead of iron] Belike wood was not ſtrong enough to beare his weight and ſtrength, in ſtretching and turning himſelfe upon his bed. Some take this repoſitory not for a bed for ordinary ſleepe; but for a ſepulchre, the bed of the ſleepe of death.

after the cubite of a man] There were divers ſorts of cubites; ſome were meaſured from the bending of the arme to the palme where the fingers meete, and theſe are called our ſhort cubits: ſome from the bending of the arme to the end of the longeſt finger; and theſe were longer and ſhorter according to the difference of humane ſtature: and when it is ſaid *of the ſtature of a man*, the largeſt uſuall meaſure among Artificers is meant, a cubite of a foot and nine inches long; ſo that this bed was fifteene foot, that is, five yards and eight inches long, and ſeven foot broad.

* *Rabbath*] * 2 Sam. 12.26. Jer. 49.2.

V. 14. *unto this day*] Becauſe theſe words are thought to import a longer continuance of time, then the age of Moſes; ſome thinke they are the words of Ezra, or of ſome other Sacred Scribe, who wrote part of the 34. Chapter of this Book, from the ſixth verſe, to the end of it: but becauſe the words, verſ. 13. next before theſe, and verſ. 15. next after, doe plainly appeare to be the words of Moſes, there is no reaſon to thinke that theſe words [*unto this day*] have any other authour but him: and though from the conqueſt of theſe places, and the name given to them, to the time of Moſes his writing of this ſtory (which was at the latter end of his life) there paſſed not paſt three or foure moneths; yet might it be ſaid (*unto this day*): for the words are not ſimply an affirmative, that the Townes were called ſo, as by common and ancient cuſtome; but that *Fair* that tooke them, called them ſo to this day: and ſo the continuance is not to be extended beyond his time, which might be no longer then the time of Moſes; and yet it might be a matter to be noted that he could take ſuch a portion of the Land from Gyants, and ſtill continue them in his power, and under his name: for it is the manner of Conquerors to change the names of the places conquered; and by adding [*unto this day*] Moſes both gives a note of aſſurance of his ſtory, and a motive of courage to the Iſraelites, by the example of Jair, to doe valiantly, and to ſet their names on conquered Townes and Countries, as he had done.

V. 15. *Gilead unto Machir*] Part of Gilead: for the Reubenites and Gadites therein were partners with him. See verſ. 12. & Annot. on Num 32.40. See alſo, 1 Chron. 2.22.

V. 17. *Chinnereth*] See Numb. 34.11.

ſalt ſea] See Annot. on Numb. 34.3.

V. 24. *what God*] He meaneth not that there are indeed many Gods, or any other but the true God; but he ſpeaketh with reſpect to the common and corrupt ſpeech of them, who attribute that power unto Idols, that onely appertaineth to the true God; and by way of conteſtation and contempt againſt falſe and fained Gods, Pſal. 86.8. & 89.8.

V. 25. *I pray thee let me goe over, and ſee*] God had told Moſes he ſhould not goe over, Numb. 20.12. we muſt thinke then that either Moſes tooke the ſaying of God for no abſolute commination; but ſuch a one as was made of Hezekiahs death, 2 King. 20.1. and of Nineveh's deſtruction, Jonah 3.4. Or that he ſuffered his affections to goe too farre, in deſiring to goe further, then God would have him; yet this was not out of any ſuperſtition to the place, in regard of any holineſſe in it, from its reference to the ancient Patriarchs buried there, (as ſome Popiſh gloſſes would have it) but that he longed to ſee that Land ſo long agoe promiſed to Gods people, as the *glory of all lands*, Ezek. 20.6. and to ſee Gods promiſe fully performed (whereof the Iſraelites ſo much doubted) by their actuall poſſeſſion of it.

goodly mountaine] Some thinke it was mount Moriah, on which the Temple was after built, but that was too farre off for Moſes to ſee, being 210. furlongs diſtant from Jordan. Joſephus of the warres of the Jewes, l. 5. c. 4. Or one of the mountaines of Bethel, which were higher then it, and nigher to Jordan: but certainly it was ſome mountaine of eminent note, though not here named, unleſſe Lebanon be it, which ſome affirme, taking the word [*and*] to be redundant: or (as ſometimes it is taken) by way of expoſition, as, *and Lebanon*: that is to ſay, *Lebanon*. See Annot. on verſ. 8.

Lebanon] A mountaine ſituate in the North-part of the land of Canaan, and famous for tall and ſtrong Cedars, and other trees, and for odoriferous plants, Pſal. 29.5. & 104.16. Iſa. 2.13. & 14.8. Cant. 4.11.

V. 26. *for your ſakes*] See Annot. on Chap. 1. verſ. 37. Num. 33. & 27.13, 14. Deut. 32.51.

V. 27. *thine eyes*] As before he ſaw by the Spirit of propheſie, the good mountaine which was Sion; ſo here his eyes were lifted up above the order of nature, to behold all the plentifull Land of Canaan; whereof God was much more able to give him a true, full and cleare proſpect at once, then the Devill could preſent an apparition from an high mountaine of *all the Kingdomes of the world*, Matth. 4.8.

CHAP. IIII.

Verſ. 1. *To doe*] For this Doctrine ſtandeth not in bare knowledge, but (withall) in practice of life, verſ. 5. & Chap. 5.1. Pſal. 78.6, 7.

V. 2. *ſhall not adde*] Not as a Comment or Expoſition to a Text, but man muſt not adde any thing to Gods word, either for words or meaning, contrary to it; nor as Gods word, with an intent to make that of Divine authoritie, which is but humane, as the Papiſts doe by Apocryphall writings, and unwritten Traditions. See Chap. 12.32. & 18. verſ. 20.

diminiſh] By denying any part of it to be of Divine authoritie, or concealing any part of it; either for words, or meaning; or by partiall beliefe of it, or obedience to it; God is not to be beleeved, obeyed, or ſerved, in part and by halves; but as he is to be loved; wholly. Chap. 6. verſ. 5.

V. 3. *your eyes*] Gods judgements executed on ſome idolaters, ſerve for inſtruction and caution to others. See Numb. 25. verſ. 3, 4.

Baal-Peor] Baal is a common name of all Idols, ſignifying a *Lord*: becauſe idolaters carry themſelves towards them, as ſervants; and Peor is the proper Idol of the Moabites, and Midianites. See Numb. 25.3. Joſh. 22.17.

V. 4. * *cleave to the Lord*] * Chap. 10.20. & 13.4.

V. 6. *wiſedome*] Becauſe all men naturally deſire wiſedome, he propoſeth that as a motive to obedience; and becauſe they generally miſtake it, he ſheweth wherein it conſiſteth, and how much it excelleth all humane wiſedome, of what kinde or degree ſoever, 2 Tim. 3.15. Job 28.28. Pſal. 111.10. Prov. 1.7. & 9.10.

* *in the ſight*] * Mal. 3.12.

V. 7. * *ſo nigh*] So ready at hand both to inſtruct, as verſ. 36. what to doe; and to deliver us from undoing, and to manifeſt his power apparently on our ſide, 2 Sam. 17.23. * Joſh. 24.19. Pſal. 46.1, 2. & 86.5. 145.18. & 148.14. Lam. 3.57.

V. 9. * *teach them, &c.*] * Gen. 18.19. Deut. 6.7. & 11.19. Pſal. 78.6.

V. 10. * *ſpecially the day*] * Exod. 19.9.16. & 20.18. Heb. 12.18.

* *make them heare*], * Pſal. 51.8.

V. 11. *burnt with fire*] The Law was given with fearefull miracles, to declare both that God was the Author thereof, and alſo that no fleſh was able to abide the rigour of the ſame. Chap. 5.23. Heb. 12.18.

V. 12. * *no ſimilitude*] * Verſ. 15.

V. 13. *to perform*] God joyneth this condition to his Covenant, to wit, the condition of obedience on his peoples part, as of providence, protection, and deliverance on his own part.

* *wrote them*]. * Exod. 24.12.

V. 14 * *Statutes and Judgements*] The Ceremoniall and Judiciall Laws. * Mal. 4.4. Exod. 21.1.

V. 15. *Take good heed*] Signifying that deſtruction is prepared for all them that make any Image to repreſent God, verſ. 9.

no manner of ſimilitude] For he is the inviſible God, and hath no viſible image, whereby a man may make a repreſentation of God, Col. 1.15. See Eſa. 40.18. & Act. 17.29.

V. 16. *any figure*] The Image of God cannot be made, nor muſt the Image or Figure of any other creature be made by way of reſemblance of him, or religious reference unto him, verſ. 15. Exod. 20.4, 5.

V. 19. *driven to worſhip them*] Or compelled by the prevailing of a glorious object over thy fraile nature and feeble ſpirits, which can make but weake reſiſtance to ſtrong temptations, Chap. 29.26.

divided] Diſtributed, or ſo imparted, that by turne they may be of uſe, and doe ſervice to all the world.

V. 20. *iron furnace*] That is, a furnace to mollifie and melt iron in, which requireth an exceſſive heat. See 1 King. 8.51. He hath delivered you out of moſt miſerable ſlavery, the iron-yoke, Deut. 28.48. which moſt wringeth the neck; and the furnace of fire, which moſt tormenteth the body; wherein he alludes to the ſervile labour of the Iſraelites in making and burning of bricks. See Exod. 5.7. Jer. 11.4.

a people of inheritance] Exod. 19.5. 1 Pet. 2.9.

V. 21. *for your ſake*] See Annot. on Chap. 1. verſ. 37. & 3.26. & 31.2. & 34.4.

V. 22. *I muſt die*] Moſes good affection appeareth, in that he being deprived of ſuch an excellent poſſeſſion, doth not envy them

4.22. I must die] This full Submission, and intire Resignation of Moses, to GOD's Revealed Will; was RECOMPENCED a Thousand Times over, by the Part he was ordered to bear in the Transfiguration, Mat. 17. What's the pain of his being put to bed so soon, to the Pleasure of this Early-Rising? to wait upon our Blessed Saviour with perfect Services, accompanied with unmixed, uninterrupted, Eternal Delight! January, 16. 1716/17. Scripsi. Num. 20. 12. & 27. 12. Deut. 34. 17.

Exod. 5. 15. —— Egypt ——

In rehearsing the Ten Commandments, he proposeth a reason of the Sabbath's Ordaining, differing from that in Exodus. There, it was because God Rested on the Seventh Day: Here, it is because of yr Delivery out of Egypt. And so, Here, it respecteth the Jewish Sabbath more properly: There, the Sabbath in its pure Morality, and Perpetuity. And here is a figure of what is now come to pass in our Sabbath celebrated in memorial of Redemption, as well as of Creation.

Lightfoot, p. 77.

Cap. 5. 3. made not — Magnitudinem hujus boni addita comparatione amplificat: quòd plus ipsis contulerit Deus quàm Patribus. —— Qui subaudiunt in hac sententia, Non tantum cum patribus nostris, sed etiam nobiscum rectum sensum pervertunt. &c. Mat. 13. 16, 17. Luke, 10. 23, 24.

Calvin, p. 126, 127.

them that must enjoy it. And indeed he that is sure of heaven, as Moses was, need not envy any one for any earthly felicitie.

V. 23. *which the* LORD *thy God hath forbidden thee*] Or, *as the Lord thy God hath charged thee.* Exod.20.4,5.

V. 24. * *consuming fire*]He is a Sun and a shield,Psal.84.11. to warme and defend those that love and feare him; but a fire to burne and consume such as irreverently rush upon him, or rebelliously rise up against him. * Chap.9.3. Heb.12.29.

V. 25. *remained long*] Hebr. *waxed old.*

corrupt your selves] Corruption is both the mother and the daughter of Idolatry: for when the heart is corrupted,it breedeth idolatrous affections and fancies; and when Idols are made and used, they corrupt the heart and conscience more then before.

V. 26. *heaven and earth to witnesse*] By heaven and earth may be meant the intelligent creatures in the one, and on the other; or, if the insensible creatures be meant, the meaning is, that God will bring evidence and witnesse from them, to convince and condemn them of ingratitude. See Isa.1.2.

soone utterly perish] Chap.7.10. Josh.22.18. 2 Pet.2.3.

V. 27. *few in number*] Hebr. *men of number.* For the Hebrews when they use the word *number* absolutely, meane a small number or a few; because the greatest multitudes are of those things which cannot be numbred; as the starres of heaven, and dust of the earth; therefore is Abrahams progeny promised as a numberlesse increase. Gen.13.16. & 15.5.

V. 28. *Gods*] Not in deed, but in name and opinion of brutish idolaters, though so farre short of Divinitie, that they have neither reason nor sense, Chap.28.36. 64. Jer.16.13.

V. 29. *all thy heart*] Not without word, shew or ceremony; but with a true confession of thy faults, and a sincere desire of his favour.

* *if from thence, &c.*] * Chap.30.1,2. Nehem.1.9. Jer.29.12,13.

V. 32. * *one side of heaven*] * Chap.30.4.

V. 33. *and live*] See Annot. on Exod. Chap.33.verse.20.

V. 34. *out of another nation*] That is, the Israelites out of the Egyptians.

temptations] Trials of their obedience. Chap.7.19. & 29.3.

V. 35. *that thou mightest know*] God wrought these wonders that he might be known not onely to be God,but the onely God;since none could doe such works as he had done. Isa. 45.5. Mark 12.29.32.

V. 36. *out of heaven*] Exod.19.9. & 20.18. 22. Nehem.9. vers. 13.

upon the earth] Mount Sinai. Exod.24.16.

V. 37. *brought thee out, &c.*] Exod.13.3.

V. 38. *as it is this day*] They had already wonne sixtie Cities of Og, Chap.3. vers.4. and conquered him, and Sihon King of the Amorites, vers.46,47. of this Chapter, which conquests were an earnest of further victory over their enemies.

V. 40. *that it may* * *go well*] God promiseth reward, not for our merits, but to encourage us that our labour shall not be lost, Chap.5.vers.16. * Eph.6.3.

V. 41. *severed, &c.*] Numb.35.6.14.

V. 42. *flee thither*] Exod. 21.12,13. Numb.35.15.

V. 45. *Testimonies*] The Articles and points of Covenant, whereby Gods minde is testified unto the people in his proposall, and theirs in their acceptance of them. See 1 King.2.3.

V. 46. * *Beth-Peor*] That is, the house or temple of the idoll Peor, the God of the Moabites and Midianites.See Numb. 25.3. * Chap.3.29.

V. 48. *Mount Sion*] This is not that Mount Sion of Jerusalem, and the Temple, but differing from it both in the writing, and in the situation: for Sion, where was the Temple, was written with *Tsadi*, the other Sion with *Shin:* and Sion with *Tsadi* was in Jerusalem on the one side Jordan, the other Sion was on the other.

V. 49. *Sea of the plaine*] That is, the salt Sea, whereof see Annot. on Numb.34.3.

CHAP. V.

Vers.1. ALL *Israel*] As Chap. 29. vers. 10,11. To speake to so many at once that all might heare, required a very loud and shrill voyce.

doe them] Chap.4.1.

V. 3. *made not this Covenant*] The word [not] is not alwayes purely negative: Sometimes it is to be taken for *not onely*, or, *not principally*, Gen.32.28. Matth.9.13. So it may be here expounded; the Lord made not the Covenant at Horeb onely with those who are now dead, (at least the most of them) but with them and their posteritie after them, as the Promise, Act.2. 39. Or, by *Fathers* may be understood the Patriarches who were before the giving of the Law at Horeb, upward unto Adam, with whom there was not such a formall, legall and particular Covenant made, as with them at Horeb; though in substance, it were the same; for they were obliged to beleeve in Christ, and to keepe the Law to the utmost of their abilitie, so farre as it was revealed unto them; and in many particulars both of the ten Commandments,(as against idolatry & for keeping of the Sabbath,) and of the ceremoniall ordinances, as sacrifices, the distinction of clean and unclean beasts, with others: they practised that which afterward came under legall Precepts, Chap.29.15. Rom.4.23,24.

V. 4. * *face to face*] Not in a visible or sensible forme or figure, Chap. 4. 12. but so plainly, that you need no more to doubt who it was that spake to you, then of him that talketh with you face to face.

* Exod. 33.11.

V. 5. *I stood betweene*] Gal. 3. 19. Exod. 19. 16, &c. & 20. 18.

V. 8. *graven image*] See Annot. on Exod.20.where the Ten Commandements here repeated, are explained.

V. 9. *jealous God*] That is, of his honour, not permitting it to any others, no more then a generous husband would permit the prostitution of his wife to another man. See Hos. 2. verse 19, 20.

iniquitie] In the children eternally, if they live and die in the sinnes of their fathers; and temporally (if they doe not) for their fathers sakes; who, as they might in their posteritie have perished; so are they in them punished.

V. 10. *love me*] Love of God, and obedience to God, are linked together; so that the argument is good from the one to the other: as Joh.14.15.

V. 11. *not hold him guiltlesse*] But so guilty, as that he will punish him: for the words are a figurative *Liptote*, or *Litotes*, whereby more is meant then is expressed, 1 Sam.12.21.

V. 13. *five dayes*] Meaning, since God permitteth six dayes to our labouring; we ought willingly, to dedicate the seventh, wholly to serve him.

V. 14. *stranger*] An uncircumcised person shall not be suffered to violate the rest of the Sabbath, by any publique profanation. See Neh.13.

V. 15. *therefore the Lord*] This reason is peculiar to the Jewes; the rest, Exod. 20. are generall, obliging universally all persons in all ages.

V. 16. *Honour*] With love, reverence, obedience, assistance and succour; if they shall have need.

V. 17. *not kill*] All manner of killing is not here forbidden; but that which is done without warrantable cause and lawfull authoritie.

V. 18. *not commit adultery*] See Annot. on Exod.20.13.

V. 19. *not steale*] See Exod.20. vers.15.

V. 20. *false witnesse*] See Exod.20. vers.16.

V. 21. *neither shalt thou desire*]. See Annot. on Exod. 20. vers. 17.

V. 22. *added no more*] That is, no more precepts of the Decalogue, or Morall Law; nor any more lawes to the people immediately; for the other ordinances were delivered to them by the mediation of Moses. See vers.30.31.

V. 23. *for the mountaine did burne with fire*] This is not rendred as a reason of the darknesse; but as a reason of the peoples feare; which was the more, because exceeding thick darknesse, vers. 22. and bright flaming fire appeared on the mount at the same time; which, as it was more strange; so was it more terrible; as the fire and haile coming together, Exod. 9.24. Psal.18.12. Deut. Chap.4.11.

V. 25. *if we heare*] See Annot. on Exod.20.19.

V. 26. *and lived*] See Annot. on Exod.33.20. & Deut. 4.33.

V. 28. * *well said*] * Chap.18.17.

V. 29. * *O that, &c.*] * Chap.32.29. Psal.81.13. Isa. 48. 18. Jer. 44.4.

* *alwaies*] * Chap. 11.1.

V. 31. *by me*] In the mountaine.

V. 32. * *to the right*] * Chap. 2. 27. & 17. 20. & 28.14. Josh. 1.7. Pro.4.27.

CHAP. VI.

Vers.1. DOe *them*] See Annot. on Chap.4. vers.1.

V. 2. *feare*] A reverend feare of God is the the first beginning to keep his Commandements, Eccles. 12.13.

I command thee] That is, God: for, though Moses spake sometimes in the third person of God, yet he often useth the first, as if God himselfe spake; from whom, and in whose name he giveth the charge unto the people.

prolonged] Chap. 5. 16. & 22. 7. Exod. 20. 12. Pro.3.2. 1 Pet. 3. 10.

V. 4. *one Lord*] One in the substance of the Deitie (though three in the Persons of the Trinitie): and therefore being one Lord to all, he alone is to be worshipped by all in one way and forme of worship: and though but one, he must be loved and

served

ſerved with all the heart, ſoule and might of every man, as in the next verſe: and all that is too little for ſo great and good a God, though it be a great deale more then we can performe, Chap.4.35. Zach.14.9. Mar.12.29. Joh.17.3. 1 Cor.8.4.6. Epheſ.4.5.

V. 5. *with all thine heart*] See the precedent Annot. and the Annot. on Chap.4.29. Gen 31.6.

V. 6. *teach them*] Or, whet them; that is, ſharpen them, ſo that they may make the deeper impreſſion in the minds and hearts of the hearers, Chap.4.9. Exod. 13.8. 2 Pet.1.13.

V. 7. *talke of them when*] Holy diſcourſe is never out of ſeaſon.

V. 8. *frontlets*] Which are not (as ſome expound) to be taken literally, but parabolically, with this meaning, that we ſhould as much remember and minde the Law of God, as if it were written in frontlets on the forehead, and bracelets on the armes; though the Jewes, the Phariſees eſpecially, followed the literall ſenſe, Matt.23.5. See Annot. on Exod.13.16. Pro. 3.3. & 6.21. & 7.3.

V. 9. * *write them*] * Chap.11.20.

V. 10. * *cities, which, &c.*] * Joſh.24.13. Neh.9.25.Pſal. 105.44.

V. 12. * *Then beware*] Let not wealth and eaſe cauſe thee to forget Gods mercies, whereby thou waſt delivered out of miſerie.

* Chap.8.11. Prov.30.9.

V. 13. * *ſerve the Lord*] * Matth.4.10. & Luk.4.8.

ſweare by] We muſt fear God, and ſerve him onely, and confeſſe his Name, which is done by ſwearing lawfully, Jer. 4.2. And when ſwearing is lawfull, then to ſweare by any other name then Gods, is unlawful.

V. 16. *tempt the Lord*] By making doubt, or tryall of his preſence, wiſdome, power, and providence, without warrant from his revealed will; or, by provoking him to wrath by your unbeliefe and murmurings, as formerly you have done.

V. 17. * *diligently*] * Chap.11.22. Pſal.119.4.

Teſtimonies] His Lawes by which he hath teſtified his will concerning thine obedience to him.

Statutes] The ſame Lawes ratified by his authoritie for rules of obedience, with commination of penaltie to thoſe that diſobey them.

commanded thee] This verſe beginneth in the plurall number, but endeth in the ſingular, that every one ſhould make application of generall precepts to himſelfe.

V. 18. *right of the Lord*] We muſt doe not what ſeemeth good in our owne eyes, but what is good in Gods ſight, Chap. 12. verſ.8,21,25.

V. 20. * *when thy ſonne*] * Exod.12.26. & 13.14.

V. 21. * *mightie hand*] * Exod.3.19. & 13.3.

V. 23. *and brought us*] The more we receive of Gods benefits, the more are we bound to his obedience, Luk.12.48.

V. 24. *for our good*] Our conformitie to the Law of God doth him no good, Job 35.7. Though the law be his, the benefit of obedience is ours; and the more conſtant it is, the more beneficiall, Prov.9.12.

V. 25. *our righteouſneſſe*] So it ſhould be if we could exactly keepe the Law, Rom.10.5. but becauſe we cannot, we muſt betake our ſelves for refuge to the righteouſneſſe of faith, ver.6. and ſo be ſaved, not by our owne juſtice, but by Gods mercy for Chriſts merits, as divers Tranſlations render it, *He will be mercifull unto us*, Chap.24.13.

CHAP. VII.

Verſ. 1. *Seven nations*] In the 33. of Exodus, verſ. 2. and Deut.20.17. ſixe onely are named, the *Gergaſhite* being omitted; and in the 15. of Gen. verſ.19,&c. are named ten: the Hivites omitted, and the Kenites, Kenezites, Kadmonites, and Rephaims added: the reaſon of which difference may be, that one part of the people might have ſeverall names, and ſeverall parts of them might be comprehended under one name; or, ſometimes generall names, ſometimes particular might be mentioned.

V. 2. *make no covenant*] Heb. *Cut no Covenant*. See Gen. 15.17,18. Jer.34.18. No covenant of cohabitation in the ſame countrey; much leſſe of marriage, unleſſe they be converts to the true Religion, See Exod.34.15,16. 1 King. 11.2. Ezra 9.verſ.2. 12. Nehem.13.23. Judg.3.6,7. & 14.2,3.

V. 4. * *turne away, &c.*] * 1 King.11.2. Neh.13.26.

V. 5. *deſtroy*] God would have his ſervice pure without any pollution of ſuperſtition and Idolatry, verſ.25. & Chap. 12. 2,3. Exod.23.24. & 34.13.

V. 7. *feweſt*] Before God had made a miraculous multiplication of you from thoſe few which were of your poſteritie of Jacob, See Chap.10. verſ.22.

V. 8. *loved*] You freely, finding no cauſe in you more then in others ſo to doe, Chap.10.15. 1 Sam.12.22. 2 Sam.22.20. Pſal.44.3. Zeph.3.17.

V. 9. * *to a thouſand generations*] * Chap. 5.9, 10. Exod. 20.5,6.

V. 10. *to his face*] The words are doubled for aſſurance that God will ſo apparently take vengeance of his enemies, that they ſhall plainly perceive (as they doe a thing ſet before their face) he doth it, and that he doth it for their wickedneſſe, as in that example of the idolaters, and of the luſters after fleſh, Numb. 11. and of Corah and his company, Chap.16.Exod.32.

V. 12. *mercy*] This Covenant is grounded upon his free grace: therefore in recompencing their obedience, he hath reſpect to his own mercy, not to their merits, Chap. 28. 1. Levit. 26.3.

V. 13. *the fruit of*] By multiplying thy poſteritie, and withholding the miſhaps of abortion, and feeble and deformed births, Deut. 28. verſ.4.

V. 15. * *all ſickneſſe, &c.*] * Exod.23.25. Pſal.105.37.

V. 16. *no pity*] We ought not to be mercifull where God commandeth ſeveritie: for ſuch a mercy to others, would prove a crueltie to their own ſouls that uſe it.

V. 18. *remember, &c.*] Pſal. 77.11.

V. 19. *temptations*] The tryals of their faith and obedience were very great, and ſuch as required miracles to uphold them from falling from God; and to ſcourge, and recover them when they were fallen, Chap.4.34. & 29.3.

ſo ſhall] This is to be referred to the precedent verſe, concerning the deſtruction of Pharaoh and his people, meaning they ſhall be overcome as well as they were, though not with ſo many works of wonder.

V. 20. *hornet*] The ſmaller creatures ſhall be armed againſt the enemies of God, and of his people; and ſhall ſubdue them as well as the greater.

V. 21. * *among you*] * Exod.19.7.

V. 22. *leſt the beaſts*] So that it is for your commoditie that God accompliſheth not his promiſe ſo ſoone as you wiſh.

V. 23. *untill they be deſtroyed*] That is, deſtroyed utterly.

V. 24. *deſtroy their name*] So, as their name ſhall be buried in oblivion, or, if it be mentioned, it ſhall be but as the ſtirring of a ſepulchre, which will raiſe an offenſive fume.

V. 25. *an abomination*] A thing that the Lord doth loath and abhorre, as he doth all ſinnes; though one ſinne more then another, idolatry eſpecially.

CHAP. VIII.

Verſ. 1. *Obſerve to do*] See Annot. on Chap.4.1.

V. 2. *to prove thee*] See Annot. on Exod. 16. 4. verſ. 16. of this Chapter.

V. 3. * *but by every word*] Not by the ordinary way of proviſion, wherein mans providence is exerciſed onely; as in preparing of bread, (the principall ſubſtance of his Table) but in roome thereof, either Gods word or command will make a miraculous ſupply of food, as by Quailes and Manna, and that without any meanes at all; *his word*, that is, his will, made as readily and evidently known, by his powerfull worke, as a mans minde by his word; will ſupport a mans life: and when a man hath meat, it is the vertue of that word and power of his, that nouriſheth; elſe it would be more likely to choake, then to feed; but his word of command would ſoften ſtones into dough, and make poyſon to be both meat and medicine, * See Matth. 4.4, Luke 4.4. Mark.16.18.

V. 4. *thy raiment*] Beſides the proviſion of apparell which they had of their own, they were furniſhed with many ſuits of ſeverall ſizes for themſelves and their children, by borrowing of the Egyptians, Exod. 3.22. & Chap. 12.35. Theſe being by a Divine power preſerved from decay, ſome conceive the garments of thriving children or young men, miraculouſly grew up with their perſons: But it is more like that many of different ages and ſtatures, dying, their garments were kept for, and uſed by ſuch as ſucceeded in the ſame meaſure; for we muſt not multiply miracles without neceſſitie; where one is mentioned (as the preſerving of clothes without decay) there is no need nor ground for God to make, or man to imagine any more.

V. 5. *chaſteneth his ſonne*] God ſheweth his love as well by afflictions, as by apparent favours; as a man ſheweth love to his ſonne, as well by providing Phyſick for him in his ſickneſſe, as food in his health, Heb.12.6. and his chaſtening of his children is for their correction and amendment; not as the puniſhments of the wicked, for their ruine and deſtruction. 2 Sam.7.14.Pſal. 89.32. Prov.3.11,12. Revel.3.19.

V. 6. * *feare*] Chap.6,2.13. & 10.12.

V. 7. * *bringeth thee, &c.*] * Chap.6.10,11. & 11.10,12.

V. 9. *ſtones*] That is, ſtore of Mines of iron and braſſe, Chap.33.25. Job 28.2.

V. 10. *ſhalt bleſſe*] For to receive Gods bleſſings, and not to be thankfull, is to contemn God in them; and we muſt not onely conclude our refreſhings with thankſgiving; but pray for a bleſſing before the uſe of them. See 1 Tim.4.5. Rom.14.6.

V. 12.

8. 3. Every Word] by all that proceedeth
I humbly conceive the Translation might
well run so without inserting [Word] wch
the Hebrew doth not express; to wch the two
last Lines of yr Exposition well agree.

V. 11. *and art full, &c.*] Chap. 28. 47. & 31.20. & 32. 15. Prov.30.9. Isa 64.5. Ps.9.17.

V. 14. *lifted up*] By ascribing Gods benefits to thine own power, or care, or skill, boasting as if thou hadst them of thy selfe, without receiving them from God, 1 Cor. 4. 7. or, as if for some worthinesse in thee God had been so bountifull unto thee, Hos.13.6.

V. 15. *terrible wildernesse*] See Annot. on Chap. 1. vers. 19. Chap.32. 10. Psal.136.16. Hos. 13. 5.

V. 16. *to doe thee good*] Jer. 24. 5. Heb. 12. 10, 11.

V. 19. *if thou doe*] The word [*thou*] taken distributively in the beginning of this verse amounts to a collective sense, and it as much as [*yee*] in the end of it.

CHAP. IX.

Vers.1. *This day*] Is not precisely to be taken for one of the three hundred sixtie five dayes in the yeare, but for a short time neere at hand, within this two moneths: for Moses said this the first day of the eleventh moneth, Chap. 1.3. and the people passed over Jordan the tenth day of the first moneth, Josh. 4.19.

possesse nations] So, as not onely to have their land for thine habitation, but their persons at thy dispolall; either for slaughter, or service; Levit.25.45,46.

up to heaven] He speaketh according to the report of the Spies, Chap. 1. vers.28. See Annot. on Gen. 11.4.

V. 2. *heard say*] By the report of the Spies, Numb. 13. 28. 33.

V. 3. *consuming fire*] His burning indignation will not be quenched untill thine enemies be consumed: the heat thereof made their hearts to melt afarre off, Josh. 5.1. & Chap.7.5.

so shalt thou drive] That is, Gods justice having doomed them to destruction, he will give you the power to doe execution upon them; yet divers of them were destroyed by hornets, Chap.7. vers.20. without their pursuit, or slaughter.

V. 4. * *in thine heart*] * Psal.14.1.

* *my righteousnesse*] * Vers.5. & 6. Ezek.36.22.

V. 5. *for the wickednesse of these nations*] Gen.15.16.1 Tim. 1.9. Levit.18.25.

performe the word, &c.] Gen.12.7. & 13.15.& 15.7.& 17.8. & 26.4. & 28.13.

V. 6. *stiffe-necked*] Exod. 32. 9. & see Annot.on Exod.33. 3. & on 34.9.

V. 8. *in Horeb*] By Idolatry to the golden Calfe, Exod. 32.4. Psal.106.19.

V. 9. *neither eat bread*] Moses the chiefe Minister of the Law fasted fourtie dayes and fourtie nights, at the publication of it; Exod.24. 10. so did Christ before his publication of the Gospel, Matt.4.2. and Elijah that famous Prophet betwixt them both, 1 King.19.8.

V. 10. * *finger of God*] That is, miraculously, and not by the hand of man. * Exod.8.19. Luk.11.20.

V. 12. *quickly*] * Vers.16. & Judg.2.17.

V. 13. *stiffe-necked*] * Vers. 6. & Chap. 10. 16. & 31. 27. 2 King.17.14.

V. 14. *let me alone*] Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all. See Annot. on Exod.32.10.

V. 16. * *I looked*] * Exod.32.9.

V. 17. *and brake them*] See Annot.on Exod.32.19.

V. 18. *fourtie dayes and fourtie*] Some hence collect that Moses fasted fourtie dayes and fourtie nights, now the second time, by occasion of the sinne about the golden Calfe; and some hold a third time, vers. 25. but for twice it is probable, though not certaine; and for the third time, it is neither certaine nor probable. See Annot. on Exod. 34. 28. & on vers. 25. of this Chap. Psal.106.23.

V. 20. *to have destroyed him*] Whereby he sheweth what danger they are in, that have Authoritie, and resist not wickednesse. See 1 Sam.3.13.

V. 21. *your sinne*] That is, the object of your sinne, on which you set your idolatrous conceits, and to which you directed your idolatry, Exod.32.20.

into the brook] See Exod.32.20.

out of the mount] That is, Horeb, or Sinai.

V. 23. *then you rebelled*] At the returne of the spies, Num. 13.31. & 14.1.

V. 25. *As I fell down at the first*] These words import onely a repetition of a thing that was formerly done, as if it were, *as I said before*; for he was three severall times on the Mount in the space of fourty daies; once at the receiving of the Law, Exod. 24. 18. after that when he interceded for the people upon their sinne committed in worshipping the golden Calfe, Exod.32. 30. 31. And thirdly, when he received the new Tables, Exod. 34.28. of which some conceive that Moses so many times fasted fourtie dayes and fourtie nights; which is not likely: for they that make that allowance of time for fasting and absence from the people, allow too little time [*not full* three dayes] for many businesses with the people. Besides, if from the severall mentions, they will inferre so many fourtie daies fast, they may say it was foure times as well as three; for the like mention is made againe, Chap. 10. vers. 10. Thirdly, two of these times belong to the same action, which is for reconciliation, after the sinne touching the golden Calfe: which obtained by once fasting fourtie daies; what need was there to doe the like againe?

V. 26. * *destroy not, &c.*] Exod.32.11.

V. 27. *Remember thy servants*] By the authoritie of Gods promise, and sinceritie of those to whom he promised, he strengtheneth his hope of obtainement of mercy, notwithstanding their transgressions.

V. 28. * *was not able, &c.*] * Exod.32.12. Num.14.16.

V. 29. *Yet they are thy people*] Notwithstanding their grosse Idolatry, their manifold murmurings, and other rebellion, he hath not yet given them a bill of divorce; they are yet the people of his Covenant, and his visible Church upon earth, Chap. 28.9. Psal.95.7. & 100.3. Jer.14.9.

CHAP. X.

Vers.1. *Hew thee two*] Here precedent passages are repeated without any strict observation of order.

V. 2. *an Arke of wood*] Of this Arke, of what wood it was, and in what manner made: see vers.3. & Exod.25. 10. The order for making the Arke was given before the second writing of the Law, as in the fore-cited place of Exodus; but it was not made indeed untill afterward; as appeareth by comparison of Exod.25. 10. with Exod.37.1.

V. 3. *Shittim wood*] Which yeelds firme and durable timber, Exod.25.5.10.

V. 4. * *he wrote*] * Exod.34.28.

V. 6. *to Mosera; there Aaron died*] He died on mount Hor, which is the place adjacent, or circumjacent, where the Israelites encamped; it is called *Moseroth*, Num. 33. 31. whither the people came now the second time; for wandering in the wildernesse fourtie yeares together, it was not strange for them to come againe and againe to the same place, and so the place from whence they came was varied, which without this consideration, may be thought a contradiction: besides, the places of their incampings had sometimes divers names; as the place here called *Beeroth of the children of Jaakan*, Num. 33.31. is called *Benejaakan*. It is likewise to be observed, that for [*come*] must for avoiding of contradiction be read [*had come*] for the Hebrewes having but one preter Tense, it is used sometimes for the preterperfect, sometimes for the preterimperfect, sometimes for the preterpluperfect Tense, as in the next verse.

V. 7. *Gudgodah*] Numb. 33. 32. It is called *Horhagidgad*, comparing this place with that, their journeying to and fro may be conceived to be, from Hashmonah to Moseroth, Numb. 33. 30. from Moseroth to *Benejaakan*, vers. 31. or (as here it is called) *Beeroth of the children of Jaakan*; and in their returne they came from *Benejaakan* to *Moseroth*, and from *Moseroth* to *Gudgodah*, as it is here. Some endevour to dissolve the difficultie by laying blame upon the Scribe that copied out the place, as if he should have left out somewhat which he found in the Text: some answer by assigning severall names to one place; some by a nice distinguishing of the same name Moseroth and Mosera, applying the former to be the mansion of the Israelites here mentioned, and the latter to be mount Hor, where Aaron died; and some say Moses being lesse observant of matter of circumstance (as the particular removals from place to place are) then of matter of substance for the maine truth of the story, omitteth divers particular mansions, and so bringeth in such places together as in their situation were asunder; but the best answer is, that so mutable and uncertaine were the windings of the Israelites in the wildernesse, as may appeare by the Mappe of Adrichom. Delph of the desert of Pharan, inter p. 116. & 117. Theat. ter. sanct. (and yet there might be more wanderings then he hath drawne out in his spotted lines) that the same place might be *terminus a quo, & ad quem*, the place whence and whither againe and againe, according as their turnings and windings, their stay or diversion varied them.

V. 8. *at that time*] Which is not to be taken strictly for the time of the precedent incamping, but with more latitude, for the time while Aaron was Priest, Numb.3.6. or, at the time mentioned, vers. 5. when Moses brought the new Tables from the Mount.

* *separated*] * Rom. 1.1.

to beare the Arke] Which belonged to the Tribe in generall; yet so that at some speciall and solemne times, the Priests did (as they alwaies might) beare it themselves as they were Levites, Josh. 3.3.

* *to stand before, &c.*] Chap. 1.38.

and to blesse] Ministring in the Tabernacle, and offering of sacrifices

ſacrifices belonged to the Prieſts, ſo did the ſolemne bleſſing of the people: yet the other Levites were employed in ſinging praiſe to God, while the ſacrifices were offered.

V. 9. *the Lord is his inheritance*] That is, having God for his God in eſpeciall manner; as he is Gods portion rather then any of the other Tribes, ſo is God his; and thereupon he hath his maintenance out of that which God hath ſet apart for himſelfe, his owne allowance out of every Tribe where the Levites are diſperſed; and ſo the God of Jacob turned their fathers curſe, Gen.49.7. into a bleſſing. See Annot. on Num.18. 20,21,&c. Deut. Chap.18.1. Ezek.44.28.

V. 10. *according to the firſt time*] See Annot. on Chap. 9. verſ. 25.

V. 12. * *what doth, &c.*] * Mic.6.8.

V. 13. *for thy good*] Prov.9.12. Jer.32.39.

V. 14. *and the heaven of heavens*] By *heaven* may be meant all the viſible heavens: and by *heaven of heavens* that which excels them all, the third heaven, the place of the bleſſed, Gen.14.19. Pſal.115.16.

the earth alſo] Exod.19.5. Pſal.24.1.

V. 15. *had a delight*] Chap.7.7,8.

V. 16. *circumciſe*] Caſt off all your evill affections, Jer. 4. 4.

ſtiffe-necked] See Annot. on Chap.9.13.

V. 17. *a God of gods*] Above all that are Gods in name onely: for indeed there is but one God. See Annot. on Exod. 12. 12.

Lord of lords] Revel.17.14.

V. 19. *Love the ſtranger*] Levit.19.34.

V. 20. *ſweare by his Name*] See Annot. on Chap.6. verſ.13.

V. 21. *thy praiſe*] That is, the object of thy praiſe, in whom thou ſhalt finde moſt matter and cauſe of praiſe and glory. See Jer.17.14. and he that makes thee worthy of praiſe, and ſo to be praiſed, Chap.4. verſ.6,7.

V. 22. *threeſcore and ten*] See Annot. on Gen. Chap.46. verſ.27.

CHAP. XI.

Verſ.2. *Which have not ſeen*] He addreſſeth his ſpeech not to the younger ſort, who were borne ſince their fathers departed out of Egypt; but unto thoſe, who then being under twenty yeares old at that time, and of apprehenſion then to obſerve: (for thoſe above twentie were cut off for their murmuring) to theſe now of the ancienter ſort, who had ſeene Gods miraculous deliverance, he ſpeaketh; who ought rather to be acquainted therewith, then thoſe that had onely heard of them and not ſeene them.

V. 4. *red Sea, &c.*] Exod.14.27.

V. 5. *and what he did*] As well concerning his benefits as his correction.

V. 6. *Dathan and Abiram*] Korah is not left out, as more innocent then they; but the ſtory being fully ſet downe, Numb. 16. where the three principall conſpirators are particularly named; in other places, which referre to that ſtory, it is ſufficient to name any of the three, as Jude 11. Korah onely is named, and yet Dathan and Abiram are neither excluded, nor excuſed: and here, and Pſal.106.17. Dathan and Abiram are named, and yet Korah is not left out as leſſe guilty; (for it may be as he was firſt named in the firſt mention of their conſpiracie he was ring-leader to the reſt) but becauſe the mention of any one will bring to memory the reſt, theſe two are the rather named together, becauſe they were not onely brethren in evil, but brethren alſo in bloud, whereas Korah was of another family.

the ſonne of Reuben] The deſcendents in a direct line, though remote, as grand-children, great grand-children, in the Hebrew phraſe are all called ſonnes, as well as the immediate children.

V. 7. *but your eyes*] An undoubted evidence of the truth of this holy ſtory, wherein Moſes appeals to ſo many eye-witneſſes of Gods miraculous acts yet alive.

V. 8. *may be ſtrong*] Not to be head-ſtrong, nor ſtiffe-necked againſt God, but humble-hearted and obedient towards him, is the way to be arme-ſtrong againſt enemies. See Joſh. 1. 5,6,7.

V. 9. * *prolong your dayes*] Grace is a good friend to humane nature: (though corrupt nature be an enemie to grace) for it upholds it in health, and prolongeth life; whereas wickedneſſe cuts off the life by the halves, Pſal.55.23. and if the godly be taken away while they be young, it is but from the evill to come, Iſa.57.1. And if the life of the wicked be prolonged, (as Eccleſ.7.15. it is ſaid) it is not in favour, but in anger, as the Amorites were forborne to make up the meaſure of their iniquitie, Gen.15.16. that their judgement might be the heavier when it came.

* Deut. Chap.5.16. & 6.2. & Prov.9.11. & Chap.10.27.

V. 10. *with thy foot*] That is, with bodily labour, which, (though it be uſually) called the labour of the hands; as Pſal. 128. 2. is ſometime attributed to the feet, as Gen. 30.30. (See the Annot. on the place) The meaning is, that it is not like the land of Egypt, which (having but little raine, Zach.14.18. but was watered by the overflowing of Nilus,) puts the people to put their feet to the ſpade, to digge gutters and channels to keep water for the watering of their gardens; whereas in Canaan the land was watered and made fruitfull by rain from heaven.

V. 11. * *of hills and valleyes*] * Chap.8.7.

V. 12. * *the eyes of the Lord*] * Ezra 5.5. Jer.40.4. in marg. Pſal.34.15. & 33.18.

V. 13. * *diligently*] * Verſ.22.

V. 14. *the firſt and latter*] The firſt, (meaning after ſeed) was to bring the corne out of the ground; the latter afterwards to make it full in the eare, Zach.10.1. Jam.5.7. Jer.5.24.

V. 16. * *take heed*] Chap.4.9.

V. 17. *ſhut up the heavens*] Amos 4.7.

V. 18. *frontlets*] See Annot. on Exod.13.16. and on Deut. Chap.6. verſ.8.

V. 21. * *as the dayes of heaven*] As long as the heavens endure. And the phraſe alſo may import a temporall proſperitie like an heaven upon earth, as an earneſt of that everlaſting happineſſe in heaven above. * Pſal.89.29.

V. 22. * *diligently*] * Verſ.13. Pſal.119.4.

cleave unto him] Gen.21.24. Act.11.23. Joſh.22.5.

V. 24. *every place*] Within the compaſſe of the promiſed Land, not univerſally, as if they were to be Lords of the whole earth, as the Jewiſh Rabbins vainly fancy.

* *uttermoſt ſea*] That is, the maine Ocean, which was the Weſterne bound of the Land of Canaan. * Chap.34.2.

V. 25. * *feare of you*] * Chap.28.10. Exod.23.27.

V. 26. * *a bleſſing, &c.*] Chap.30.15.

V. 29. *put the bleſſing upon, &c.*] The manner of bleſſing and curſing upon Mount Gerizim, and Mount Ebal [two hilles neere together in the Tribe of Ephraim] is conceived to be thus: ſixe of the Tribes were placed on the one mount, and ſixe on the other: in a little valley betwixt both (for there is but a little valley betwixt them) ſtood the Prieſts onely, one while pronouncing bleſſings upon the obſervers of the Law, another while denouncing curſes againſt the tranſgreſſours of the Law. When a bleſſing was pronounced, the Tribes on Mount Gerizim ſounded out *Amen*; and when a curſe was denounced, *Amen* was ſounded from the Tribes on Mount Ebal. See Annot. on Chap.27.verſ.12.

V. 30. *are they not*] This manner of interrogation hath the force of an aſſured affirmation, as if he had ſaid, they are, and well known ſo to be.

CHAP. XII.

Verſ.1. *ALL * the dayes that*] * 1 King.8.40. Pſal. 104.33.

V. 2. * *utterly deſtroy*] * Chap. 7. 5. Numb. 33. verſ.52.

* *high mountains, &c.*] * Numb.22.41. 2 King.23.13.15.

V. 3. *names*] Either forbearing to name them, as Exod.23. 13. and putting other names in their ſtead, as Numb. 32. 38. or by naming them onely by way of reproofe or contempt, 1 King.18.26,27.

V. 4. *not doe ſo*] You ſhall not ſerve the Lord in ſuch ſort as they ſerved Idols in their ſuperſtitious and idolatrous obſervances; eſpecially you ſhall not ſerve him in conſecrated groves; or, you ſhall not doe ſo by thoſe things which belong unto the Lord, as unto ſuch things as are dedicated unto Idols. And if any of the faithfull ſervants of God did at any time ſacrifice in groves, they either had an eſpeciall warrant, or their fact was their fault; againſt this negative rule, there can be no diſpenſation but by divine Authoritie.

V. 6. * *thither, &c.*] * Levit. 17.3,4. Ezek.20.40.

V. 7. *there*] See Annot. on Num.18.10.

ye ſhall eate] The Prieſts ſuch things as belonged unto them; and the people ſuch things as were allowed unto them: and they might eate of the peace-offering; but they might not eate of the ſinne-offering, nor of votive-offerings, nor of the whole burnt-offerings, as appeareth, Numb.18.9.15. Or, by their *eating before the Lord*, may be meant their feaſting and rejoycing, when they were thrice in a yeare to appeare before the Lord in the place where the Tabernacle was, or the Temple ſhould be, Chap.27.7.

before the Lord] This is to be underſtood chiefly of the Prieſts, who might eate in places which had neere reference to God, with whom the people were not to be partakers: Or, if it be referred to the people, they may be ſaid to eate before the Lord, when eating they give thanks unto the Lord, Rom.14.6. Or, becauſe they were to eate a ſecond tithe (after they had paid the firſt to the Levites) onely in that Citie or place, where Gods Sanctuary was ſet up. See verſ. 17,18. of this Chapter.

V. 8. *after*

ye D wounds Have his People Exercise faith, Patience & Prayer his watchfull Providence taketh Care for ye Supply of ye Country where ye ch. dwells more ye all Countreys in ye world, ye Lord takes Care of it as a matter of worth Sincere hearted cleaving to God, & obedience to his Comand it is ye ready way to all good. iff we grow not ale Crafts it is ye strengthtions.

V. 8. *after all that we doe*] For God will be served after a more exact and perfect manner when ye come into the Land of Canaan, then hitherto he hath beene, or conveniently could be in the wildernesse.

right in his owne eyes] Not that they sacrificed altogether after their phantasies; but in many things they tooke too much libertie to do what they liked: or, in respect of the ceremoniall laws they were not to be so free from obligation and practise of them in the promised land, as now they were in the wildernesse, where neither Circumcision, nor the Passeover, nor other Ordinances (which were neither morall nor judiciall) were, or could conveniently be observed as in the Land of Canaan they might, and must be too: and withall it was to admonish them that the more Gods favour was manifested to them, (and it is more manifest in the fruition, then in the promise of his blessings) the more should their obedience be manifested to him, 1 Chron.13.4. Judg.17.6. Prov.14.12.

V. 10. *in safetie*] This is spoken with reference to their Anniversary recourse to the place of the Tabernacle or Temple thrice a yeare, that they might not faile of their appearance there so oft as was required, for feare lest in their absence their enemies should invade their dwellings, and take away or spoyle what they left at home.

V. 11. *shall choose*] That was for a time the Citie *Shilob*, where the Tabernacle was placed, Jer.7.12. Ps.78.60. & where it continued unto the dayes of Samuel, which was two hundred fourty and three yeares; or, (as some thinke) three hundred, 1 Sam. 4.12, 13. though called the Temple, 1 Sam.1.9. and afterwards Jerusalem, where the Temple was built in Solomons time. See Annot. on 1 King.8.29. Psal.78.68.

choice vowes] That is, such things as you vowed freely being at your owne choice: or, such things as you offered, not taking what come first to hand; but with choyce and election of the fairest and best, as meetest for Gods service and acceptance.

V. 12. *before the Lord*] At the Tabernacle or Temple, or in the Citie where either of them shall be erected for the solemn service of God, to be presented to him, as conversant with those that sincerely serve him.

hath no part] His rejoycing is not because he hath no part of inheritance, but because, though he have no such portion as the rest, he shall rejoyce in the participation of the offerings, &c. Or these words may have reference to what was said before, which is, that the Priests should invite the Levite to their feasts, as may be collected from Chap. 16. v.11.14. and that because he hath no portion of lands with the other Tribes, Num.18.20.

V. 13. *Take heed, &c.*] Chap.11.16. Levit.17.4.

the burnt-offerings] Under this word are other holy oblations comprehended, though they be not expresly mentioned, as burnt-offerings are.

V. 15. *the uncleane*] Every one, whether ceremonially uncleane, or not, might eate of the same kinde of beasts which were appointed for sacrifice, as well as of them that were not; as the Roe-buck, and the Hart, which were not to be sacrificed to the Lord: for in civill meats (whereof he speaketh here) there was not that distinction observed betwixt persons or meats as in sacrifices there was, vers.20,21,22. of which this distinction is to be observed; some creatures were ceremonially uncleane, so that they might neither be sacrificed nor eaten, whereof see Levit. 11. & Chap.14. of this booke; some were wholly clean, which might be both eaten, and offered in sacrifice; as of birds the Turtle and Pigeon; and of beasts, the Sheepe, Kine, and Goats; and some were partly cleane and partly uncleane, so cleane, that they might be eaten; and so ceremonially uncleane, that they might not be sacrificed; whereof see Chap.14.v.5.

V. 16. *as water*] That the ground may drinke it up, and it be not used for meat to man or beast, because the blood of sacrifices is peculiarly consecrated to God, as a type of the bloud of Christ. There be other reasons used against the eating of bloud, whereof see vers.23,24. & Annot. on Gen.9.4.

V. 19. * *Take heed*] This Caveat sheweth mens proneness to forsake the Levite, and importeth a threat to them that doe it, Chap.14.27. Neh.10.39.

* Vers. 30. & 4.15.

V. 21. *be too farre*] They that dwelt too farre off from the place of the Tabernacle or Temple, might for all that keepe their feasts here mentioned, though they had not Priests and sacrifices as at the place where the Tabernacle or Temple stood; for though the Priests were there, it was not their duty to kill the cattel which were eaten in their particular or private houses; therefore they that dwelt at such distance that they could not appeare, need neither forbeare their feasts, nor be scrupled because they had no Priests among them to celebrate such services as were done at the Tabernacle or Temple.

V. 22. * *Roe*] * Vers.15. Chap.14.5. & 15.22.

uncleane, &c.] There was a two-fold ceremoniall uncleanesse: a lesser, which onely rested on the party who was ceremonially uncleane, and did not communicate an uncleanesse unto another; and there was an uncleanesse by which another became ceremonially uncleane, by touch or company; the former lesser uncleanesse was no let to a sociable eating with others who were not ceremonially unclean at all; the latter was; yet they that were thus uncleane, might in their meat communicate among themselves, as when a whole family was uncleane by reason of a dead body among them.

V. 23. *for the bloud*] See Annot. on Gen.9.4.

V. 26. *thy holy things*] Such as are mentioned, vers.17.

V. 27. *the flesh thereof*] That is, the flesh of Peace-offerings, for part thereof was to be eaten by the owners who offered them. So are we to understand Levit.7.15.

V. 28. *after thee for ever*] A man cannot better blesse his children, then by his owne obedience to his heavenly Father, Isa.48.18,19.

V. 30. *after they be destroyed*] That is, in time to come, when their judgement is out of minde, or little thought of; being past a great while before, else their destruction might be a warning against their evill imitation of them.

V. 30. *enquire not*] With any purpose to make any patterne of their practice.

V. 31. *burnt them*] They thought nothing too deare to offer to their Idols: whereby it appeareth how subtill and powerfull Satan is in drawing Idolaters to doe so contrary both to grace and nature, Levit. 18. 21. & 20. 2. 2 King. 16. 3. Jer. 32. 35.

CHAP. XIII.

Vers.1. *Dreamer*] Which saith he hath things revealed to him in Dreames.

V. 2. *come to passe*] As the Prophecies of such Prophets are false, so are their wonders fallacious and counterfeit, 2 Thes. 2.9. else, if they were true wonders, they were Gods seales, which are never set to confirme an untruth: and therefore the Devils argument was good, (though his meaning was naught) when from a miraculous mutation of stones into bread, Matth. 4.3. he inferred the Divinitie of the Sonne of God. For if God had wrought a miracle to confirme the position; it must needs have beene assured, as undoubtedly true. But many things foretold may come to passe, and yet not by any Divine revelation: for the Devill may to a false and idolatrous suggestion (as in this verse) affixe a prediction by his skill in naturall causes: as if a Jesuite to perswade the Indians to the Popish party, should give them for a signe of assurance, a prediction of the Eclipse of the Sunne: In such a case, we must bring the proposall to the triall of the Scripture, and alwaies preferre the Divine word before a naturall, or diabolicall worke.

V. 3. *proveth you*] Tempteth, or trieth. See Annot. on Gen. 22.1.

to know] Or, (as some render the Hebrew word) *that it may be manifest*, or knowne, and discerned to themselves or others, or so convicted in the sight of God; that he may without suspition of injustice punish them for their Apostasie.

V. 5. *put to death*] When their evill hearts are made known by their evill workes, and of those evill works they are sufficiently convicted, and for them judicially condemned, Chap. 18.20. Jer 14.15. Zach.13.3.

V. 6. *if thy brother*] All naturall affection must give place to Gods honour: and in such a case, we must shew our selves rather children of God, then brethren, or kinsmen, or kinswomen, in what degree of relation soever, Chap.17.2.

V. 9. *thou shalt surely kill him*] When his cruell heart is discovered sufficiently by his cruel worke; and when of that worke he is convicted for it, and judicially condemned by the Magistrate, Chap.17.7.

thine hand] Thou who art a witnesse to accuse him, shalt cast the first stone at him: for the witnesses were to begin, and all the people to follow in throwing stones at the offender, Chap. 17. 7. Act.7.58.

V. 13. *children of Belial*] *Belial* signifieth *without yoke*, and it is usually applied to such as are most unruly, submitting to no yoke, living by no rule, and so most wicked and licentious; and therefore the word is often taken for the Devill, 2 Cor. 6. 15. and for conformitie to him, wicked men may be so named, who are Devils incarnate. See 1 Sam. 1. 16. & 2. 12. & 25.25. Judg.19.22.

V. 14. *inquire*] This is spoken chiefly to the Magistrate, who hath power to punish such faults.

abomination] Though Idols be set out gloriously in Images of gold and silver, and curious mixtures of colours, and their tempers gorgeously garnished; yet is idolatry, a loathsome and abominable thing in the sight of God; and so it should be in the sight of men, Exod.8.26.

V. 15. *destroying it utterly*] Which sheweth that no Idolatry is more execrable, nor more grievously to be punished, then theirs, who have formerly professed God, and have fallen off from that profession.

V. 16. *an heape*] Of rubbish, a monument of ruine, never to be repaired or built up againe.

V. 17. *to thine hand*] Though it come to thine hand, it shall not cleave or stick to it, so as to tarry with thee, but thou shalt cast it away as an execrable thing, Chap.7.25,26.

of the curſed thing] That is, of the spoile of that Citie, which God hath accursed to such confusion and ruine.

CHAP. XIIII.

Vers. 1. CUt *your ſelves*] See Annot. on Levit.19.27,28.

betweene your eyes] That is, in that part of the forehead which is above the partition betweene the eyes.

for the dead] That is, by occasion of the dead, as by way of lamentation for their death, Levit. 19. 28. & 21. 5. Jer. 16.6. & 41.5.

V. 2. *an holy people*] That is, in respect they were consecrate, separate, or set apart from other nations as the peculiar people of God, not in respect of inherent holinesse, or of Saint-like life: for they are justly charged with many great rebellions, Chap 9. throughout. Yet that relation to God did binde them to more holinesse then other people to take his example for a patterne of holinesse, and was to keepe them at a further distance from conformitie with the corruptions of uncircumcised nations.

V. 3. *abominable thing*] That is, not onely what mans nature abhorreth, but what Gods law forbiddeth: for when it is forbidden by God, it should be abominable to man.

V. 4. *theſe are the beaſts*] This ceremoniall law instructeth the Jews to seeke a spirituall pureneſſe even in meats and drinkes.

ſheepe, and] The Hebrew word [*Seh*] signifieth the lesser cattell; not lesser for age, as the lambe in respect of the sheepe, but in their kinde, and is commonly taken for a sheepe, or a goat.

V. 5. *wild goat*] In other languages this creature is called by a name signifying a Goat, and a Deere or Hart, in short a *Goat-hart*, resembling a Goat in his hornes and haire, especially his beard, and a *Hart*, or *Deere* in the rest of his body: of which see Plin. l.8. c.3.

Pygard] So called after the Greeks Translation: the Hebrew word [*Dishon*] used onely in this place is variously understood: some take it for a wild beast, whose horne turnes inward toward his head: some for a kind of Eagle: some for an Unicorne: some for a wild beast like to a Fallow-deere, or Roe-buck: but though to us it be not perfectly understood (as the names of many living creatures, herbes and stones are not) yet those to whom the precept or prohibition of such things was given, had the right understanding of them, (with the rule, whether it were a command or a caveat) if not in particular, yet by the generall notes.

wild oxe] Such as doe not sort with tame cattell, but haunt desert places, and are hurtfull to man, and no way serviceable, but when they are hunted to death. And as there are wild oxen, and wild goats, so of all sorts of domesticall creatures that are tame, there are of like kind which are wilde. Plin. hist. lib. 8. cap. 53.

Chamois] Wild one: the Hebrew word *Zemer*, is rendered in the best English Translations by a French word, *Chamois*, which signifieth a *wild goat*, a goat that haunts the rocks, and other places out of ordinary accesse: many Authours give it the name of *Camelo-pard*, which is a creature resembling a Camell in his head, and a Libard or Panther in spots, for the body of it hath white spots upon a red ground, Plin.l.8.c.18.

V. 6. *parteth the hoofe*] See Annot. on Levit. 11.3.5.

V. 10. *nor fins*] See Annot. on Levit. 11.9.

V. 19. *that flyeth*] See Annot. on Levit.11.20.

V. 21. *dieth of it ſelfe*] This also is to be understood of such a creature as dieth by any mishap, as falling, drowning, or any other way, so that the bloud was not let out of it, but remained in it: and it is to be understood of a cleane beast: for the uncleane were not to be eaten at all. See Levit.11.39.

unto the ſtranger] Which is not of thy Religion: for the Converts of other Nations were bound to the same rule with the Hebrews, Levit.17.15.

that he may eat it] Though for the most part such creatures as die of themselves, be not wholesome food: yet sometimes the disease affecting but one principall part, as the Vertigo, or turne in the head, the rest of the body may be of use for diet.

his mothers milke] See Annot. on Exod.23.19.

for thou art] Thy profession of holinesse, as the holy Lord God his peculiar people, engageth thee to discreet and decent observances in thy diet, that it be not disgraced by the uncleanesse or loosenesse thereof.

V. 22. *truly tythe*] Chap.12.6.17.

V. 23. *before the Lord*] See Annot. on Chap.12.vers.7.

tythe of] See Annot on Chap.26.12.

that thou maiſt learne] In the place where these tythes were eaten, the feare of the Lord was especially taught, and to be learned the better by the solemne service there performed, and by dieting themselves with especiall reference to the Lords portion of tythe, and his ordinance in the use of a tenth to themselves, called the second tenth: whereof see Annot. on Chap.12.v.7.

V. 26. *beſtow that money*] Matth.21.12.

V. 27. *within thy gates*] Living in the same Citie with thee, Chap.10.9. & 12. 12. 19. & 18. 1, 2. & 26. 12. Numb. 18. 20. 24.

V. 28. *at the end of three yeares*] When the tenths are gathered in the last of the three yeares, besides the yeerely tythes that were given to the Levites, and a second tythe which the owners set apart for their journey-sacrifice and feasting, (when they appeared, where the Tabernacle or Temple stood) thrice a yeare. There was a third tythe, *viz.* that here mentioned, which every third yeare (not reckoning the Sabbaticall yeare when all was common, Exod.23. 10,11.) was laid up in store for the use specified in the next verse, where the giver himselfe is not mentioned; nor was he to have his part in these tythes as in those oblations which were brought for publique feasts.

V. 29. *may bleſſe thee*] By blessing and beneficence to others, men may derive blessings upon themselves. Bounty is the way to plenty, and a godly liberality a prevention of poverty. See Prov.11.24,25.

CHAP. XV.

Vers.1. END *of every ſeven yeares*] Vers. 12. Exod.21. 2. & 23.11. Levit.25.4. Jer.34.14.

V. 2. *ſhall releaſe it*] To such poore debtors as are not able to pay what is due to be paid that yeare, so it appeareth by vers. 4. This release is taken by some to be but a forbearance of payment for that yeare, which might be exacted the yeare following, but if the partie were as unable that yeare as the former, it was not then to be called for, and the lender was to expect a recompence from the blessing of God, vers.6.

neighbour or brother] By this is understood a neighbour or brother not by communitie of humane nature, (as sometimes it is) but by nation: so that one of another nation, though a proselyte or convert, if he were not a naturall Jew, was not (as some restraine the rule) to have this priviledge, who, if they had not to pay, were to make recompence by service. But it is more probable that his Religion gave him as much priviledge as his carnall kindred could doe, and therefore that the proselyte shall be taken for a neighbour and brother, and so have as much favour for Gods sake (if not more) as for mans.

V. 4. *ſave when*] Or, *that there be no poore among you*; That is, made poore by exacting that of them which they are not able to pay: for God will have poore alwayes for the exercise of the charitie of the rich, Vers.11. Matth. 26.11. though private poore, rather then publique beggers; for such are forbidden by Law, and order taken in wel-govern'd Common-wealths that there be none such.

V. 6. * *lend to many nations*] * Chap.28.12.44.

V. 8. *open thy hand, &c.*] Matth.5.42. Luke 6. 34. 2 Cor. 9. 5,6.

V. 9. *ſinne unto thee*] Bring the punishment of sinne upon thee, if he stand in need of thy charitie by giving or lending, and thou withhold the reliefe, because the yeare of release is at hand.

V. 10. *not grieved*] Charitable beneficence must be performed with cheerefull benevolence; for God not onely loveth a cheerefull giver, but bountifully rewardeth him, Vers. 18. & 14.29. & Prov.11.24. & 28.27.

V. 11. *the poore ſhall never ceaſe*] That is not contrary to what is said, vers. 4. See the reconcilement there.

V. 12. *in the ſeventh yeare*] That is, at the beginning of the seventh yeare: but the release of debts was at the end of the seventh yeare, vers. 1.

V. 14. *liberally*] As acknowledging the blessing of God upon his labour, and conscionably recompencing his painfull and faithfull service, Vers. 18.

V. 17. *unto thy maid-ſervant*] That is, for giving unto her, as unto the man-servant, Vers. 13, 14, 15. not for boring thorow the eare, which was peculiar to a man-servant.

V. 18. *double hired*] For three yeares service was the stinted time of an hireling, Isa. 16. 14. But the Hebrew servant here spoken of, served sixe yeares, which is twice so many.

V. 19. *nor ſheare*] Being appropriated to God, they must not be used for the service or advantage of man: therefore the sheepe and wooll must be given unto the Priest. Some understand this of the firstlings of the females, whereof the wooll might be a part, being offered as Peace-offerings, which seemeth to be meant, vers.20.

V. 20. *be-*

V. 20. *before the Lord*] Chap. 12. 7. 17.

V. 22. *the unclean and clean*] Which is not lawfull, if it were offered as a peace-offering: for of ſuch onely the cleane were partakers, Levit. 7. 20.

V. 23. *not eat the blood*] This prohibition is often repeated for better caution againſt all kinde of crueltie, and becauſe blood was ſprinkled for atonement, and ſo as a thing conſecrated to God to be kept out of common uſe. See Levit. 17. 11.

CHAP. XVI.

Verſ. 1. *Moneth of* * *Abib*] Containing part of March and part of April, when the Barley-harveſt began to be ripe, and the firſt ripe eares were offered at the Paſſeover the ſecond day of unleavened bread, Levit. 2. 14. & Chap. 23. 10. * Exod. 13. 4. & 12. 2.

V. 2. *and herd*] The Paſſeover was to be a lambe or young kid; but this of the herd is thought by ſome an additionall ſacrifice of a ſheepe or bullock offered at that time, Numb. 28. verſ. 19.

his name there] Where he is known and acknowledged by his worſhip, as a man is known by his name.

V. 3. *bread of affliction*] So the unleavened bread was called, becauſe it was to minde them of their afflicted condition, from which they fled in ſuch haſte that they could not ſtay till the bread was leavened, Exod. 12. 39. Eſa. 30. 20.

V. 4. *untill the morning*] See Annot. on Exod. 12. 10.

V. 6. *at the ſeaſon*] This is not meant punctually for the preciſe houre of the killing of the Paſchall Lambe: for they departed not till the next day, but with ſome latitude of time: or their departing, or coming forth is taken for their preparation for their departure. See Annot. on Exod. 12. 8.

V. 7. *unto thy tents*] Or, to thy dwelling place, whether tents, or houſes: and indeed this hath eſpeciall reference to the ſettled eſtate of the Hebrewes in the Land of Canaan.

V. 8. *ſixe dayes*] The dayes of unleavened bread were ſeven, but the ſeventh is ſpoken of by it ſelfe, as having ſomewhat proper and peculiar to it, and is to be underſtood for unleavened bread to be like unto the reſt, for the ordinance is expreſſely for ſeven, Exod. 12. 19. Levit. 23. 8.

V. 7. *ſeven weeks*] Beginning the next morning after the Paſſeover.

the ſickle to the corn] For the reaping of the ſheafe to be waved before the Lord.

V. 10. *the feaſt of weeks*] See Annot. on Levit. 23. 15.

V. 11. *rejoyce*] In cheerfull feaſting: whereof, ſee Chap. 12. 18.

V. 13. *of Tabernacles*] See Annot. on Exod. 23. 16. & Lev. 23. 34. & Numb. 29. 12.

V. 20. *altogether juſt*] Not ſeeming juſt, but ſo indeed; not juſt in part, but entirely juſt, in meaſure and degree; not juſt to ſome, but juſt to all, and to all alike; and not ſometimes juſt, but alwayes juſt, this is altogether juſt.

V. 21. *grove*] Chap. 12. 3. See Annot. on Exod. 34. 13. & on Gen. 31. 13.

CHAP. XVII.

Verſ. 1. *VVherein is blemiſh*] Chap. 15. 21. Levit. 22. 20. Mal. 1. 8. & 14.

V. 2. *or woman*] Shewing that the crime cannot be excuſed by the frailtie of the perſon: for both ſexes are obliged to Gods holy prohibitions and precepts, and his juſtice and mercy are upon the ſame grounds indifferently diſtributed to both, Gal. 3. 28.

V. 3. *hoſt of heaven*] See Annot. on Gen. 2. verſ. 1.

* *not commanded*] Whereby he condemneth all Religion and Service of God, which God hath not commanded: and withall in this expreſſion there is a Figure called *Liptote* or *Litotes*, whereby more is meant then ſpoken: as by *not commanded* is to be underſtood *forbidden*: and not ſimply forbidden, but with ſevere comminations, as in the ſecond Commandement, and in the fourth verſe of this Chapter. Chap. 4. 19. * Levit. 10. 1. Jer. 7. 31, 32. & 19. 5.

V. 5. * *unto thy gates*] For there was the place of publique judicature; and the offender condemned there was the readier for his execution, which was done without the gates of the Citie, whether the death were by ſtoning, (as here, and Act. 7.) or by crucifying, as that of our bleſſed Saviour, or any other. * Chap. 22. 24.

ſhalt ſtone him] See Annot. on Chap. 13. verſ. 9.

V. 7. *firſt upon him*] Laid on his head as avowing the guilt of that man, or throwing ſtones at him to put him to death. See Annot. on Chap. 13. 9. Levit. 24. 14.

all the people] To ſignifie their common conſent to maintain Gods honour and true religion, and their deteſtation of ſuch impietie againſt him.

* *ſo ſhalt thou put*] To ſacrifice ſinners to publique juſtice, is the means to obtaine mercy for the preſervation of them that ſurvive. * Verſ. 12. & Chap. 13. 5. & 19. 19. & 21. 21. & 22. 24. & 24. 7.

V. 8. *between blood and blood*] That is, betwixt the guilt of wilfull murder, and caſuall man-ſlaughter; or, betwixt blood-ſhed by violence, and blood to be ſhed by juſtice: or, *betwixt blood and blood*, may be betwixt kindred and kindred, wherein juſtice muſt put a difference betwixt guilt and innocence, if the partie be never ſo neere in alliance or kindred.

plea and plea] Pleading for and againſt in the ſame cauſe; ſome accuſing, and ſome denying.

ſtroke and ſtroke] Whether it be of malignitie or caſualty.

God ſhall chooſe] For the pitching of his Tabernacle, or building his Temple.

V. 9. *Judge*] Who ſhall give Sentence as the Prieſts counſell him by the Law of God, in matters of Religion, or the Ceremoniall Law; but in civill controverſies there were civill Magiſtrates, who were to heare and determine betwixt partie and partie; yet ſo, that if there were a ſcruple, or caſe of conſcience which made the Judge doubtfull what to determine, he was to conſult with the Prieſt, Pſal. 122. 4, 5. Mal. 2. 7. 2 Chron. 19. 8, &c. Numb. 27. 21.

V. 11. *ſentence of the law*] The Judge was not to give what Sentence pleaſed himſelfe, but according to the Law: and if the Caſe were ſuch as was not already ruled by the Law, God was to be conſulted with, and reſolution to be made by his direction. See Levit. 24. 12. Numb. 15. 34. Deut. 24. 8. Ezek. 44. 24. Deut. 21. 5.

V. 12. *unto the Prieſt*] While the Prieſt bringeth warrant from God for the Sentence which he paſſeth in the Cauſe of man, Ezek. 44. 23, 24. he that contumaciouſly diſobeyeth him, diſobeyeth God, Luk. 10. 16. Matth. 10. 14. The caſe is alike, if the juſt Sentence of a competent Judge be contemned in ſecular affaires.

V. 15. *not ſet a ſtranger*] Not one of another Nation or Religion, leſt he change true Religion into Idolatry, and bring thee both into ſlavery and ſinne, Chap. 1. 13. Jer. 30. 21.

V. 16. *not multiply horſes*] Not affect to be Maſter of too many horſes, leſt that ſhould occaſion him or his people to have too much to doe with the idolatrous Egyptians, to goe or ſend his Courtiers to Egypt, where there was great ſtore of ſuch cattell, 1 King. 10. 26. 28. the abundance whereof might occaſion too much confidence in their number and ſtrength. See Eſa. 31. 1. Ezek. 17. 15.

hath ſaid] Not in expreſſe words, but implicitely, and by conſequence, when he ſhewed himſelfe much offended at thoſe, who would have made them a Captain to lead them backe into Egypt, Numb. 14. 4. 11.

that way] He ſpeaketh not of any particular way, but of that way (which ſoever it is) which leadeth unto Egypt: for in this caſe the matter of moment lyeth not in the journey, but in the end of it.

V. 17. *multiply wives*] If Kings may not, much leſſe may their Subjects; ſince it is of more moment that they have children then inferiour perſons, and though the Patriarchs had more wives then one at once, it was not according to the firſt inſtitution of marriage. See Annot. on Gen. 4. 19. It was never allowed by God, though for a time tolerated, upon reaſons which concerne not our times. And this might the rather be forbidden to a King, becauſe of the power of his example upon the manners of his people.

greatly multiply] That is, immoderately addict himſelfe to multiply gold or ſilver: for covetouſneſſe is a miſchievous ſinne in a man of great power, in a King eſpecially, ſince it will for reward attempt, admit, and uphold any wickedneſſe; and oppoſe and ſuppreſſe any good man or good cauſe. Eſa. 2. 7.

V. 18. *he ſhall write*] Or, *cauſe to be written*, as 2 Sam. 7. 13.

a copy of this Law] Of this fift Booke of Moſes out of that Originall record, which was kept in the Sanctuary, Chap. 31. 26. 2 King. 22. 8. or, of the whole Law. *Philo* writeth that the King ought to write it with his own hand: but by whomſoever it was written he muſt diligently read in it; notwithſtanding the multiplicitie and greatneſſe of the affaires of his kingly office, 1 Sam. 10. 25.

V. 19. *read it*] Joſh. 1. 8. Pſal. 119. 98. Chap. 31. 11.

V. 20. *not lifted up*] Not ſo lifted up above his Subjects, as to forget they are Brethren, but to make his Government rather loved by lenitie, then feared or hated by rigour, 1 King. 12. 7. Dan. 5. 20.

CHAP. XVIII.

Verſ. 1. *Made by fire*] Which were partly burned for Gods glory, and partly reſerved for maintenance of the Levites, Levit. 7. 32. 34. as in the right of the Lords inheritance, who hath reſerved that portion for the ſervice of himſelfe

selfe and the sustenance of his servants, Numb. 18. 20. Deut. 10.9. Josh.13.14.33. Ezek.44.28. 1 Cor.9.13.

V. 2. *the Lord is their inheritance*] They must looke to the Lord for their portion, and shall finde it in him by his right in all, and his favour to them, whose riches and beneficence will supply them with maintenance.

V. 3. *that offer*] That bring a sacrifice, which is to be understood of peace-offerings.

the maw] Or, the *breast*. As Exod.29.27. Levit.7.31. Or, the maw with the breast.

V. 7. *as his brethren*] Though they attend the service of the Sanctuary by course, yet if any would willingly offer his service who was not bound unto it by his turne, he was to be admitted.

V. 8. *like portions*] For their diet out of the revenues of the Tabernacle, while they attend at it, who at other times were maintained by the tythes: wherein some conceive they that did not performe such a service in the Sanctuary, had neither any sustenance thence, nor so much in tythes as their brethren who underwent the service in their turnes.

sale of his patrimonie] Which he was to keepe; for if he did not spend the money, he might redeeme it at any time, Levit. 25.32.

V. 10. *passe through the fire*] Either as a superstitious purging, by passing betweene two fires, or by an idolatrous sacrificing them to the Idol Molech. See Annot. on Levit. 18. vers. 21.

divination] Taking upon them to foretell things to come, Micah 3.11. without any ground of reason, or Divine revelation.

observer of times] Superstitiously making difference of dayes or times, good or bad, as lucky or unlucky.

an inchanter] Is such an one as useth songs and verses, or other words or ceremonies to produce supernaturall effects.

V. 11. *Or a Charmer*] A Charmer is the same in effect with the Inchanter.

a wizard] Is the same with the Diviner.

a Necromancer] One that seeketh to the dead: as 1 Sam.28.

V. 14. *hath not suffered*] Heb. It is the *Lord thy God hath given thee*: that is, Prophets and Instructors to teach thee, that thou maist not need to seeke to Diviners for instruction or direction.

V. 18. *a Prophet like*] This is meant principally of Christ, Act. 3. 22. betwixt whom and Moses though there are many remarkable conformities, as Numb.12.3. Exod.32.32. compared with Matth. 11.29. Joh.2.17. & Deut.5.5. Gal. 3.19. with 1 Tim.2.5. & Exod.1. with Matth. 2. yet withall God promiseth here a succession of Prophets before his coming, by whom his people were to be instructed from time to time, so that they should not be affrighted with Gods speaking to them as formerly they had been.

V. 19. *I will require it of him*] That is, I will call him to an account, and bring him to punishment for it.

V. 22. *if the thing follow not*] For if the Prophecie were of God, it must needs come to passe, for he cannot lie, nor be deceived; though it follow not to say, the thing is come to passe, therefore it is the Lord that speaketh: for they that use to foretell, may among many untruths light upon some truth: as if a blind man shoot many arrows at a marke, he may sometimes hit it, though it be rather by chance then any good cunning: and sometimes God may for triall, (Chap.13.3.) in judgement punishing the people by mis-guidance, suffer it to come to passe. See Annot.on Chap.13.2.

not be afraid of him] Though he foretell fearefull things, thou shalt not be afraid of him, since he is a false Prophet, and his predictions shall not take effect.

CHAP. XIX.

Vers.1. *Their cities*] On the other side Jordan: for on the one side there were three appointed before, Chap. 4.v.41. See Numb.35.14.

V. 2. *in the midst*] That is, within the land, (though not precisely in the midst) so that from all parts there may be convenient recourse to some of them. The three Cities were to be of equall distance one from another, and as it is probably conceived, the distance was triangular thus, like the Capital Greek letter delta Δ.

V. 3. *prepare thee a way*] For commodious passage unto them; which some thinke was paved, and had markes of direction, that they which fled towards them might not misse their way, nor be hindered, if there were need to make an hastie flight from the pursuit.

every slayer] Which kild against his will, and bare no hatred in his heart before.

V. 4. *ignorantly*] At unawares, or unwillingly. See Numbers 35.

V. 5. *and live*] That murder be not committed upon murder, by slaying of him in wrathfull revenge who slew another against his will.

V. 7. *for thee*] He speaketh to the people as to one man, or to Moses, as in their names, and for their use.

V. 8. *enlarge thy coast*] When thou goest over Jordan, and art possessed of the whole Land of Canaan.

to give unto thy fathers] Which he promised to thy fathers to give thee, as to Abraham, Gen. 15. 7. to Isaac, Gen.26.3. and to Jacob, Gen.28.13.

V. 9. *If thou keepe*] The promise of the Land of Canaan was but conditionall, and therefore if the people did not their part, their failing of possession, was not Gods, but their owne fault.

shalt thou adde] In thy enlarged portion, vers.8. which if it be without the Land of Canaan, the Cities of refuge shall be there: but we read not of those three Cities more added to the former sixe, for the enlargement of the dominion of the Israelites in the time of David and Solomon, was not so much in actuall possession, as a tributary dominion: in which case, (if it were none otherwise) the Cities of refuge were of no use to the people of the Jews: nor was this therefore an idle ordinance; for if the people had kept covenant with God, he had enlarged their borders, not onely by conditionall subjection by tribute; but by actuall possession.

V. 11. *if any man hate &c.*] Numb. 35. 20,21,&c.

V. 12. *of his citie*] Not where the man-slayer hath taken Sanctuary for safetie, but where the slaine man dwelt.

V. 13. *put away guilt*] See Annot. on Chap.17.7.

V. 14. *land-marke*] See Annot. on Chap.27.17. Prov. 22. 28. Hos. 5.10. Job, 24.2.

V. 15. *at the mouth*] An Enallage of number: that is, of *mouth* for *mouthes*: Or, though severall witnesses, they must agree as if they had but one mouth.

V. 17. *before the Lord*] Gods presence is where his Ministers are assembled to doe according to his commandements.

CHAP. XX.

Vers.1. *When thou goest*] Which is to be understood of a warrantable warre, which requireth a just cause, and lawfull authoritie, and great necessitie, when peace will not be entertained, vers.12.

V. 2. *the Priest*] The Priest, though he warred not with his hands, did animate to the battell with his tongue.

V. 4. *goeth with you*] That is, is present to defend you with his grace and power.

V. 5. *not dedicated it*] For when they entered first to dwell in an house, they gave thankes to God, acknowledging that they had that benefit by his grace; and it may be also feasted with singing of Psalmes, at their first possession of it, which was a kind of dedication of it to the use intended. See the title of the thirtieth Psalme.

V. 6. *planted a vineyard*] Or garden, or any such like thing, which makes men unwilling to goe to warres: for as in all the services done to God, we are to bring a good will to the work; so especially in warre, God requireth a most cheerefull and cordiall resolution to fight his battels.

not eaten of it] Heb. *not made it common*. For the law concerning a vineyard was, that for the first three yeares the fruit of it should not be eaten: the fourth yeare it was offered to God: and the fifth it was common to the owners and to others. See Levit.19.23.

V. 8. *faint as well as*] Cowardise is catching, especially in such as should be leaders unto others; in so much that some hold that an army of Harts led by a Lion, would be more valourous and victorious, then an army of Lions led by an Hart.

V. 10. *proclaime peace*] For though nothing seeme more contrary to peace, then warre; yet warre is not to be undertaken if peace may be obtained without it: and the end of war should be peace; and therefore David enquiring of Uriah concerning Joab his army, and the warre; asked him of the *peace of the warre*; so it is in the Originall, 2 Sam.11.7. But this is not to be understood of the Cities of the Land of Canaan, for they were to be more severely dealt withall, vers.16,17. and for shewing them more favour Israel is blamed, Judg. 1.28. but of Cities without the Land of promise, vers.15.

V. 14. *women, and the little ones*] The weakenesse of the sex in the one, and of age in the other; made them objects of compassion; when men, who were more able for doing, were more obnoxious to the suffering of violence; yet sometimes the slaughter was to be generall, when God did particularly prescribe it, women and children not excepted, Josh. 6.21.

V. 15. *Thus shalt thou doe*] In sparing women and children, and taking the spoile, as vers.14.

of these nations] Which are after mentioned, vers.16,17.

V. 16. *save*

Cap. 19. 14. Land-mark.

Hedges are Land-marks: Caryl, Job, 24.2. p. 488. — Removing the Land-marks goes further, even to the taking away of the Land. 491.

Observ. ex v. 14. Nemo debet locupletari cum alieno damno. Piscator.

By the light of Nature and the Law of God, it was a wicked thing to remove Bounds: you may see it forbidden by the Law of God. Deut. 27. 17. &c. &c. Boroughs, Hos. 5. 10.

Hic damnatur furti genus quod severè Romanis Legibus vindicatum est. Nam ut certa sit cuique sua Possessio, terminos finiendis agris positos, manere intactos oportet, ac si jure esset. Qui terminum fraudulenter avellit, hoc uno, sceleris satis convictus est, quod dominium legitimum ex quieta agri possessione deturbat. Qui vero metas agri sui cum alterius dispendio longius producit, crimen duplicat, falsitate furtum tegendo. Unde etiam colligitur fures esse, non modo — qui pecuniam tollunt ex arca: sed etiam qui fundos alienos injuste occupant —

Calvin. ad Octavum praeceptum Deut. 19. 14. p. 352.

V. 16. *ſave alive nothing*] If they refuſe conditions of peace, when they are tendered unto them; this ſlaughter is to be underſtood, not of beaſts, but of mankinde, Joſh.11.14:

V. 17. *the Hittites*] See Annot. on Chap.7.verſ.1.

V. 19. *is mans life*] This is ſpoken of the fruitfull tree, which miniſtred food for mans ſuſtenance; and ſo is called *mans life* by a figure called a Metonymie, whereby the cauſe is put for theeffect.

CHAP. XXI.

Verſ.1. *Slaine*] This Law declareth how charie the Lord is of ſpilling mans bloud, how diſpleaſing the ſhedding of it is to him, and how dangerous to others that have their hearts and hands defiled with it; when a whole Citie or Countrey may be charged with one mans murder, and brought to puniſhment for it; if they doe not ſolemnly teſtifie their cleareneſſe from it.

and it be not knowne] Upon diligent enquiry after the bloud-guilty perſon.

V. 2. *they ſhall meaſure*] If there be any doubt concerning the diſtance, or neerneſſe of it, to the place of the ſlaine.

V. 3. *which is next*] Since the guiltie perſon may be moſt like to lurke there, or thence to have come to doe the murder, or there to have conceived or plotted the execution of it; or becauſe they that were next, it is like might have the firſt notice of that wicked act, and had therefore the advantage of other places, for a ſeaſonable purſuit and apprehenſion of the murderer.

yoke] The like is ſaid of the ſacrifice of the red Cow, Numb. 19. 2. which as it was a type of Chriſt, had a ſutable ſignification unto it. See the Annot. on that place: but here being killed for, or in ſtead of the murderer, which ſhould have ſuffered, if he had beene taken; it may ſignifie an unruly wrathfull man, not ſubject to the yoke of reaſon or conſcience, and ſo a ſonne of *Belial*, that is, one without yoke: See Annot. on Chap.13. v. 13.

V. 4. *rough valley*] A place which of it ſelfe was to be abhorred, to make the thought of murder more horrible. The Hebrew word *Nahhal*, is put ſometimes for a brook, or for a valley. It ſignifieth properly a declive place, or a place of deſcent, where waters uſually fall, and come together; although there be no water in it: and the word *Ethan*, rendered here by *rough*, ſignifieth ſtrong; as either fortified by hils round about it, or having hard and ſtrong things in it, as rocks or ſtones.

ſtrike off] Signifying that the murderer deſerved to be ſo uſed, and that they, if they had him, would doe capitall execution upon him.

V. 5. *by their word*] See Annot. on Chap. 17. 11.

V. 6. *waſh their hands*] Murder defileth the hands with bloud, Iſa. 1. 15. and waſhing the hands was a ceremonie of clearing a mans ſelfe from the guilt of it, as we ſee in Pilate, Matth.27.24.

V. 7. *this bloud*] By this it ſeemes either the ſlaine man was brought where the Heifer was kild; or the Heifer, to the place where the ſlaine man lay.

neither have our] We neither ſaw the deed when it was done, nor knew the living man that ſlew the ſlaine.

V. 8. *Be mercifull*] This was the prayer which the Prieſt made in the audience of the people.

lay not innocent bloud] That is, the bloud of the ſlaine. But if they were not guilty of it, what need they pray for mercy; or that the guilt might not be imputed unto them? Becauſe it was not enough not to have their hands or hearts polluted with ſo hainous a crime; but they muſt ſo farre cleare themſelves from it, as in this manner, to ſhew their deteſtation of it; elſe they were to be reputed, and deſerved to be puniſhed as guilty, though not in ſo high a degree as the murderer.

V. 9. *So ſhalt thou put away*] So ſpeaketh Moſes to the Prieſt, ſhewing that thus they might acquit themſelves of the guilt of that fact, which otherwiſe in ſome degree, would be charged upon them: See Annot. on Chap.17.v.7.

V. 12. *ſhave her head*] Which may be taken as a token of mourning for her finall parting from her parents, verſ. 13. whom, by that ceremonie, ſhe lamented, as to her, utterly loſt and dead, eſpecially if they or either of them were killed in the warre; where is permitted unto her, to mourne after the manner of her Countrey; or her head might be ſhaven for the reaſon alledged in the next Annot.

pare her nailes] The Originall hath no more but [*ſhe ſhall make her nailes*] which ſome render that ſhe ſhall make or ſuffer them to grow, or, let her nouriſh her nailes; and then the meaning may be, that the deformitie of her ſhaven head, and long nailes, ſhould allay the affections of him that tooke her, that he might not take her to wife, unleſſe ſhe would ſhew her ſelfe a true Convert to the right Religion. But moſt read the words *pare her nailes*, and the Originall word being rendered (as it is by ſome) *make, or dreſſe*; by dreſſing of her nailes may be meant paring of her nailes; and ſo it might be to admoniſh her to put off her former manners, and to betake her ſelfe to a contrarie courſe; which is further implied by putting off the attire of her captivitie, (according to the cuſtome of changing the garment in mourning, 2 Sam.14.2. See Joſephus Antiq. l. 4. c. 8.) for ſhe muſt revolt from her former Religion, and profeſſe the Religion of the Hebrewes; elſe ſhe was not to be taken to wife, Exod.34.16.

V. 13. *bewaile her father*] See Annot. on verſ. 12.

a full moneth] That time was obſerved in mourning for Aaron, Numb.20.29. and for Moſes, Deut.34.8. but withall there might be ſomewhat more in this matter, as that the man that tooke her, might learne to be moderate in his deſires, and to curbe his concupiſcence in this monethly forbearance; and in that time he might be better acquainted with her diſpoſition, and ſo he might the better judge whether ſhe were fit or worthy to be his wife or no.

thy wife] This was permitted onely in the warres, otherwiſe they could not marry ſtrangers; nor ſo neither, but by ſuch an eſpeciall allowance as this is.

V. 14. *no delight in her*] If he were actually married, he had not liberty to leave her, though he hated her, Chap. 22. verſ.13.19. but if upon ſome purpoſe of marriage, or intemperate deſires he had lien with her, (which is meant by humbling her; which, though mentioned without reproofe, is not allowed) and had not yet married her, ſhe was of a captive to be made a free woman againe.

let her goe whither ſhe will] Heb. *thou ſhalt ſet her free to her ſoule.* That is, give her power to doe according as her ſoule deſireth; as in ſervitude the ſoule may be ſaid to be ſubject to the higher power, Rom.13.1.

V. 15. *have two wives*] In this ſuppoſition pluralitie or more wives then one, is not allowed, being contrary to the firſt inſtitution of marriage, Gen.2.24. to which our Saviour reduceth the Phariſees for reſolution of a matrimoniall queſtion, Matth. 19.4,5. See Annot. on Gen.4.19. but preſuppoſing the practice, he reſolveth the caſe concerning the firſt-borne ſonne of the hated wife, which was held alſo in ſecond marriages.

V. 17. *double portion*] As if a man have two ſonnes, his eſtate being divided into three parts, the firſt-borne was to have two; the other, one; and if he have many ſonnes, he is to have double to them, as he muſt have a third part for their ſixth, a fourth for their eighth, a fifth for their tenth throughout.

the right of the firſt-borne is his] Except he deſerve to be deprived of it, as Reuben did, Gen.49.3,4. 1 Chron.5.1.

V. 18. *voyce of his mother*] For it is the mothers duty alſo to inſtruct her children, Prov.1.8. & 31.1.

when they have chaſtened him] This goeth beyond words: and if this chaſtening will either not be received; or if thereby he be not bettered, then when all other meanes were fruitleſſe, and hopeleſſe; the Magiſtrate was to be appealed unto.

V. 19. *lay hold on him*] Or, cauſe him to be apprehended.

V. 20. *ſtubborne*] Contumacie, or ſtubborneſſe in a diſſolute perſon ſhewes he is incorrigible, therfore he deſerveth to die by the Law.

a glutton] Heb. *an eater*, or *devourer of fleſh*, and *a drinker*, or *carouſer of wine*: Becauſe uſually men are moſt exceſſive in ſuch kind of meat and drinke; though there may be and is gluttony and drunkenneſſe committed in other meates and drinkes.

V. 21. *ſtone him*] Which death was alſo appointed to blaſphemers and Idolaters; ſo that to diſobey the parents, and to be ſtubborne againſt their authoritie, is an horrible ſinne.

V. 23. *all night*] For Gods Law by his death being ſatisfied, he required not that there ſhould be ſtill a viſible monument, or remembrance of his wrath: See Joſh. 10. 26. but it was otherwiſe in the caſe of Saul and his ſonnes, 2 Sam. 21. 9, 10.

accurſed] A temporall curſe it is to all that undergoe it, Gal. 3. 13. which is ſeconded with an eternall malediction on ſuch as die in their ſinnes, without repentance.

that thy land be not defiled] That there might not be a viſible monument of an accurſed thing to remain: there was a defilement, which was onely a ſcandalous looking on the dead malefactors, whereby ſome might take occaſion to murmur at the juſtice done upon them; and ſtrangers might thinke the worſe of Gods people for having ſuch malefactors among them. Or, by theſe words, [*that thy land be not defiled*] may be meant that great offenders are to be put out of all manner of communion of men, being indeed vile as dung, Pſal. 83.10. which was to be covered in the earth, Deut.23.13.

CHAP. XXII.

Verſ. 1. *Hide thy ſelfe*] Or, make as if thou ſaweſt it not.

V. 2. *not nigh*] Shewing that brotherly benevolence muſt be ſhewed, not onely to them that dwell neere

unto

unto us, but alſo to them that are farre off: yea in this caſe juſtice and charitie muſt be offered to an enemy, Exod.23.4.

V. 3. *with his aſſe*] And ſo likewiſe with his Horſe: for under theſe creatures particularly named, the cattell or creatures of other kindes are comprehended, ſo farre as they have reference to the good or hurt of their owners.

V. 5. *The woman ſhall not*] For this prohibition there may be many reaſons: as, becauſe it was againſt the ordinance of God, for diſtinction of ſexes, which would make men effeminate; and women, immodeſt; and might be occaſion, or give opportunitie to ſome to commit ſinnes againſt nature: and it is obſerved that the worſt, and wickedeſt ſort of men have been moſt noted for wearing the apparell of women; as Caligula, Sardanapalus, Clodius, and others.

abomination] Except in caſe of neceſſitie, as for neceſſary covering.

V. 6. *dam with the young*] If God deteſt crueltie done to birds, how much more to man, made according to his Image? See Annot. on Levit.22.28.

V. 8. *battlements*] Their houſes were ſo built, that they might walke upon them, 2 Sam. 11.2. Matth. 10.27. and the battlements which were borders of each ſide, were to be ſo ſtrong, that one might ſafely leane on them; and ſo high, that he might not be like to fall over them.

V. 9. *not ſowe*] The tenour of this Law is to teach the people to walke in ſimplicity, and not to be curious of new inventions; as alſo to warne them againſt mixtures in Religion, and manners, with other nations.

defiled] Or, *corrupted*. Which may be underſtood of a ceremoniall defilement; for the neglect of a ceremoniall law cauſed at leaſt a ceremoniall uncleanneſſe, both perſonall, and reall: and by theſe mixtures, the fruit might be phyſically corrupted, either by an ill temperament, or weake nouriſhment of them; eſpecially if they were ſowne too thick, or that the ſtronger ſeed ſucked the juice from the weaker.

V. 10. *oxe and an aſſe*] Which might be partly becauſe of their unequall ſtrength, and ſtature betwixt them, which might prove a preſſure to the lower and weaker: but withall (if not principally) to admoniſh the people againſt unmeete mixtures, and matches of the cleane, and uncleane; the oxe was a cleane creature, the aſſe uncleane.

V. 11. *of woollen and linen*] See Annot. on verſ.9. & Levit. 19. 19.

V. 12. *fringes*] See Annot. on Numb.15.39.

V. 17. *the cloth*] Meaning the ſheet wherein were the ſigns of her virginity, which are of the color of a maidens bluſh: yet for the clearing of her innocency the Elders (not the yonger ſort) might have the view of them: for thereby (as Phyſicians affirme) the truth or falſhood of the ſuſpition of her former chaſtitie, might be diſcerned. Valeſ.de ſacra philoſ. c.25.

V. 18. *chaſtiſe him*] Either by ſtrokes, or very ſharpe words at the leaſt, beſides the amercement, verſ.19.

V. 19. *to the father*] For the fault of the child redoundeth to the ſhame of the parents; therefore he was recompenſed, ſince he was ſlandered.

not put her away] If ſhe be content to continue with him as his wife.

V. 22. *both of them die*] In adultery there is divers times the concurrence of ſeverall ſinnes of hainous guilt: as of vowbreaking, of theft, whereby one mans ſeed may come to inherit another mans eſtate; beſides the foulneſſe of defiling the marriage bed with lawleſſe luſt; and therefore it was puniſhed with death in both ſexes, without partialitie to either.

V. 24. *his neighbours wife*] Becauſe ſhe was betrothed, ſhe was a wife in right, though not in fact; for the mutuall ſtipulation or promiſe makes the marriage; not the lying together, which is but a conſequence upon it, and a confirmation of it.

becauſe ſhe cried not] For her ſilence in ſuch a caſe, was a ſigne of conſent.

V. 26. *ſo is this matter*] By violence on the one ſide, and innocence on the other.

V. 28. *lay hold on her*] This argueth violence, and enforcement, which goeth beyond inticement; and ſo it is a different caſe from that of Exod.22.16.

V. 29. *fiftie ſhekels*] See Annot. on Exod.22.17.

ſhall be his wife] That is, if her father give his conſent to the marriage, as in the place fore-cited.

V. 30. *his fathers wife*] He ſhall not lie with his ſtepmother, meaning thereby all other degrees are forbidden, Lev. 18.8. and 20.11.

diſcover his fathers skirt] That is, uncover or remove that covering, which his father onely had power to make bare or naked.

CHAP. XXIII.

Verſ.1. *VVounded*] In one or both of them: for the word is of the ſingular number. Or, is an Eunuch.

ſhall not enter] Shall not be accepted, or admitted as one belonging to the Common-weale of Iſrael; or beare any office in the Church or State of Iſrael, Levit.22.21,22. Nehem.13.1, 2,3. Iſa.56.3.

V. 2. *baſtard*] Some reſtraine this to a baſtard that is an aliene from the Nation of the Iſraelites; who, though he would embrace the Religion of the Iſraelites, was not to be admitted to their holy aſſemblies: howſoever, whether the law be made of aliens or home-borne, it was an admonition of chaſtitie in regard of the infamy and contempt of ſuch a polluted poſterity.

V.3. *tenth generation*] Incluſively, ſo that untill the grand-child of the eleventh deſcent there was no admiſſion of the off-ſpring of a baſtard into the holy Congregation.

for ever] Some read, *and for ever*, as an aggravation of their rejection, as though that of the baſtard, verſ.2. were too little; and therefore to ſhew the condition of the Ammonite and Moabite more abominable to the Iſraelites, *for ever* is added to the excluſion fore-mentioned. Or the meaning may be, that this ordinance againſt the Moabites, to be caſt off to the tenth generation, was to laſt for ever; which is thought to be made rather againſt the men, then againſt the women: for Moabitiſh wives (if their husbands were Iſraelites, as it was in the caſe of Booz and Ruth, Ruth 4.10.) had more acceptance among Iſraelitiſh women, then a Moabitiſh husband had among the men of Iſrael, if he had married an Iſraelitiſh wife.

V. 4. *met you not*] Hereby he condemneth all that further not the children of God in their vocation: not onely they that doe hurt, but they that doe not good to Gods people, are diſpleaſing to him; and he will, for their omiſſion of obſervance, repay them with vengeance.

V. 7. *thy brother*] An Edomite is brother to an Iſraelite, as Edom, or Eſau (for he was called both) was brother to Iſrael or Jacob.

not abhorre an Egyptian] The reaſon rendered is, becauſe the Iſraelites were ſtrangers in their land; though they endured hard bondage there, yet at their firſt coming, they were very kindly entertained, Gen.47.6. and at their going out of Egypt, Exod. 11. 3. & 12. 35, 36. and it was more agreeable to the goodneſſe of their Religion, to forget the offences, then the favours of their Land-lords.

V. 8. *third generation*] After their firſt profeſſion of the Iſraelitiſh Religion, if their fathers having renounced Idolatry and received Circumciſion, their children perſiſt in the profeſſion of the ſame.

V. 9. *then keepe thee*] A Souldier ſhould be a Saint, and preciſely abſtaine from all ſorts of ſinne, as a dying ſick man, ſince (carrying his ſoule in his hand, Judg.12.3. 1 Sam.19.5.) he is in danger of death every ſtep, and conſequently of damnation, if he die in ſinne unrepented of.

V. 10. *out of the campe*] That was for the people, but if a Prieſt were ceremonially uncleane, it was enough for him (as ſome affirme) to goe out of the Temple or Tabernacle, and Court of either: and if any were unclean before, he was to keep out of the Campe, or Temple, &c. and not to enter untill he were cleanſed by waſhing, verſ.11. See Numb.19.

V. 12. *whither thou ſhalt goe*] For the neceſſities of nature.

V. 13. *a paddle upon thy weapon*] Or, *beſides thy weapons*, or, *among thy weapons*. Which, what it was, may be known by the uſe to which it is put in this verſe; which ſheweth that Gods people ſhould be pure both in ſoule, and body: and by this curioſitie concerning bodily defilements, he meant to admoniſh them to be ſo much more curious of the cleanneſſe of the ſoule, as it is more excellent then the body.

V. 14. *walketh in the midſt*] Becauſe the Arke, which was the ſign of Gods eſpeciall preſence, was placed in the midſt of the Camps of Iſrael.

V. 15. *not deliver*] This is meant of the Heathen, who fled from their Maſters crueltie eſpecially, and embraced true Religion: who were not to be given up to their Maſters, untill they had given over their wrath, and were reconciled unto them.

V. 18. *hire of a whore*] Hereby is forbidden that any gain of evill things ſhould be applyed to the ſervice of God, Mic. 1.7. but the Pope takes tribute of whores; and Papiſts hold the price of whoredome to be baſe, but not unjuſt.

or of a dog] Haply becauſe the impudence of luſt is compared to that of dogs, wherefore ſuch as were moſt ſhameleſſe were called *Cynickes* from dogs: ſome take it to be the price of ſome dog of moſt uſe, let out for hire to breed others of the ſame race; or of the price of the firſt of the litter, which was neither to be offered nor redeemed, as the firſtling of an Aſſe was, Exod.13.13.

V. 19. *upon uſury*] See Annot. on Exod.22.25.

V. 20. *unto a ſtranger*] This was permitted for a time, partly for the hardneſſe of their hearts, as bils of divorce; but by a ſtranger was to be underſtood one rather of another religion, then of another nation; for if he were a convert to the Iſraelitiſh Religion, he was to be accompted as a brother, Levit. 25. 35,36.

Bleſſe

24.9. Remember ——— Miriam.

Legem quam posuit, confirmat singulari exemplo: quia Ipse Mariam, sororem Mosis, ejecerit ad tempus.

Calvin Pent. p. 191.

— unto Marie] 1 Cor. 10. 6—11. And so Christ saith, Remember Lot's wife, Luke, 17. 32.

Ainsworth, p. 108. col. 1.

Blesse thee] If thou shew thy charitie to thy brother, God will declare his love towards thee.

V. 21. *sinne in thee*] If thou shouldest not pay, or performe what thou hast vowed.

V. 23. *keepe and performe*] If the vow be lawfull, and godly.

V. 24. *neighbours vineyard*] Orchard, or Olive-yard, being hired to labour in it, or such as occasionally passe by them, or through them, if necessitie urge them, they may take some refreshing; as the Disciples did passing through corn-fields which they sowed not, Matth. 12. 1.

put any into thy vessell] To bring home to thy house.

CHAP. XXIIII.

Vers. 1. *Some uncleanesse*] Not of adultery, as some take it: for if that could be proved, she was to die for it: and if it were doubtfull, she was to be tried by the water of jealousie, Numb. 5. but some bodily uncleanesse, as of leprosie, or some other disease, which is an impediment to contentment in her: To these as causes of divorce are added by some, barrennesse, madnesse, stubbornesse, reproachfull insolency toward her husband; which is an uncleanesse of the minde, or any other things which dispose him rather to loath them, then to love her.

bill of divorcement] Hereby God approveth not the fickleness of mens affections, in a light, or causelesse leaving of their wives, Mal. 2. 16. but permitteth a parting, for prevention of danger through dislike, Matth. 19. 6,7,8,9. In this bill, (which was a schedule, or writing) he gave her a release of the bands of marriage, and libertie to goe whither she would, and to marry whom she would: this seemeth to be rather at the husbands choice to give the wife a bill of divorce, then at the wives, to give one to the husband; which was not allowed among the Jewes; as Josephus affirmeth. Antiq. l. 15. cap. 11.

V. 4. *may not take her again to be his wife, after that she is defiled*] That is, put away for some uncleanesse, or if she were not taken by the second man as a wife, her lying with him was an uncleanesse; and such a putting away for a time only, might occasion an unlawfull love of one mans wife to be another mans bed-fellow: by this debarring of the husband of libertie to resume her that was divorced, he might be the lesse forward to put away his wife. See Malach. 2. 14,15,16. Yet before she was taken to the bed of another, he might take her again; but not after, though she were again divorced.

cause the land to sinne] If such lightnesse and lewdnesse should be practised, or permitted; it would draw a guilt of sinne upon the people, and a curse upon the land, Psal. 107. 34.

V. 5. *with any businesse*] Which may cause him to breake off cohabitation with his new married wife.

V. 6. *milstone*] (Whether upper, or nether, because without both he cannot grind,) nor any thing whereby a man getteth his living, which therefore is called his life in this verse.

V. 7. *stealing*] See Annot. on Exod. 21. 16.

V. 8. *of the plague of leprosie*] Which thou mayest incurre by contempt of their authoritie, or contumacy against it, who are set over thee, whether in the Church, or in the Commonweale. See 2 Chron. 26. 19. Numb. 12. 10.

V. 10. *not goe into his house*] Although thou mayst appoint what to have, yet thou shalt receive for a pledge, what he may spare, and will willingly part withall.

V. 12. *sleepe with his pledge*] What pledge is here meant, is plaine by the following verse: and by this God admonished the lender to take such a pledge, (if any at all) as he should not need often to return, and resume.

V. 13. *Sun goeth down*] See Annot. on Exod. 22. 26.

before the Lord] As done with respect to Gods presence, and knowledge: though he may be unthankfull, yet God will not forget it; but accept it as an act of conformitie to his own law, and so farre righteous; and withall as mercifull to man, as righteous before God.

V. 16. *The children*] Which is a law for man to follow, but God, to whom all both parents and children are guiltie of sinne, and who is supreme Lord of life and death, is not bound unto it. See Annot. on Exod. 20. vers. 5. & Josh. 7. 24. & 2 Sam. 25. vers. 22. *P. Martyr in 2 Sam. 21. fol. 304. a.*

V. 17. *The stranger*] Who being unknown, and without friends, was most like to be wronged by false accusations, and other hard measure; therefore God hath so much the more care of their comfortable condition, as men have the lesse.

V. 18. *Therefore I command thee*] To doe justice, and to shew mercy to strangers, to the fatherlesse, and widow, of oppressing whom thou shouldest be the more apprehensive, because thou thy selfe wast oppressed in Egypt, and thou must shew thy selfe thankfull for thy deliverance by charitable offices toward those that need: for he will not judge them mindfull of his benefits, who are not beneficiall unto others.

V. 19. *not goe again to fetch it*] A mercifull oblivion is to be preferred before a just remembrance. This care of the poore is observable, Levit. 19. 9. wherein men were to be so free, that they should rather remember to leave a portion for the poore, Joseph. Antiq. lib. 4. cap. 81. then fetch that home, which by forgetfulnesse was left behind.

CHAP. XXV.

Vers. 2. *Beaten*] When the crime deserveth not death.

V. 3. *fourtie stripes*] Every fault, that deserved not death, was not to be punished with fourtie stripes; for correction must be done according to the proportion of the fault, vers. 2. but the punishment of any fault (which was not capitall) must not exceed the number of fourtie stripes, of which the Jews used to abate one, lest they should by miscounting go one beyond: yet sometimes it is like some of them did not out of mercy make that stint; but out of crueltie, that they might begin their accompt again the sooner; it might be so with Saint *Paul*, when as we read, 2 Cor. 11. 24. he five times received fourtie stripes save one, (as it is probable for preaching five times against their minds) the keeping backe of that one might bring thirtie nine more upon his back the sooner; and so for that one, he might have one hundred fifty and six: so cruell are the mercies of some wicked men. Some think these stripes were given with a whip of three leather thongs, wherewith having given thirteene blowes, they made accompt they had given thirtie nine stripes, which was one lesse then the just number, for three times thirteen is thirtie nine.

V. 3. *vile*] As if he were rather a slave, then a brother; or rather a beast, then a man; and by use of extreme tyranny in this kind, mens hearts might be hardened in cruell contempt of those, whom they should love and esteeme; hating the sinne, and not hurting the sinner; but so as may tend to his greater good. Or, he might *become vile* by extremitie of paine falling downe to the ground, as halfe dead, or by loosing the ligaments of the retentive facultie.

V. 4. *treadeth out*] There were many waies to bring the graine out of the eare of Corn, as threshing Instruments, 2 Sam. 24. ver. 22. beating with a staffe, bringing the wheele over the eare, Isa. 28. vers. 27,28. and here by treading of the oxe, (which was in use not onely with the Jewes, Hose. 10. 11. but with Romanes, Greeks, and other Nations, *Varro* de re Rustica, l. 1. c. 12. Columella de re Rustica l. 2. c. 21.) who while he was laboured, was not to have his mouth muzzled; but might feed himselfe, while he prepared food for man; and had as much liberty to his meat, as his Master had authoritie over his worke. Saint Paul applies this to the maintenance of the labourers in the Gospel: See 1 Cor. 9. verf. 9.

V. 5. *her husbands brother*] Or next kinsman, for the Hebrew word *Jabham*, signifieth not onely a naturall brother, but also a kinsman; so it may be that it is not meant that the naturall brother should marry his brothers wife, but some other of the kindred, who was in that degree which might marry: yet it may be a naturall brother, as Onan was to Er: See Annot. on Gen. 38. vers. 8. and if there were many brothers, this rule was, when as one died, successively to be observed by the surviving brother; but this was to have place onely where the brother died altogether childlesse; for if he had no sonne, but a daughter, there was another rule to be observed for continuation of the name and family of the deceased, Num. 36. vers. 2,3. so that besides the case of extreme necessitie, when the brother died altogether childlesse, the Negative precept, Levit. 18. 16. & 20. 21. stood in force.

V. 6. *in the name*] That is, in the stead, for it was not necessary that the name of the first husband should be put upon the sonne of the second; for the sonne of Boaz by Ruth, was not called Mahlon, the name of her first husband, but Obed. See Ruth 4. vers. 10. &c.

V. 9. *loose his shooe*] Loosing of the shooe, and giving it, Ruth 4. 7,8. was a ceremonie of alienation of land, whereby the seller resigning up his land to the buyer, made tender of his shooe: signifying that not he, but the buyer had the right to tread on that ground from that time forward. In this case the like ceremony was used but with another intimation, which was to keepe a memoriall of contempt to the unkind brother who was held as worthy to goe barefoot, in that he would not uphold the name of, and raise up seed unto his brother.

spit on his face] Or, on the ground before him, as in contempt and defiance of him.

that will not build up] By raising him issue to uphold his family. See Annot. on Exod. 1. vers. 21.

V. 12. *cut off her hand*] Because by such an act, she may maime the man, and utterly disable him from being a father; and because she sheweth her selfe to be a very impudent woman; and it is an horrible thing to see a woman past shame.

V. 13. *a great and a small*] For deceitfull bargainings to buy by the great weight, and to sell by the small; see Pro. 20. 10.

V. 18. and

V. 18. *and smote the hindmost*] This belongeth to the story of the warre of the Amalekites against the Israelites, Exod.17. yet there this particular is not mentioned, the wisdome of the Holy Ghost holding it fittest to be mentioned in this place; the like is observed of other passages before.

V. 19. *blot out the remembrance*] This was partly accomplished by Saul about foure hundred and fiftie yeares afterward, 1 Sam.15.verſ.2,3. and further pursued by the Simeonites in Hezekiahs dayes, 1 Chron.4.42. and yet further, when Queen Esther prevailed against Haman and his ten sonnes, Esth. 7. 10. & 9. 12, 13. who were slips of that corrupt and accursed stock of Amalek.

CHAP. XXVI.

Verſ.2. *The first of all*] By this Ceremony they acknowledged that they received the Land of Canaan as a free gift of God: this oblation was yearely, and the time of the yeare when it was made, was the feast of Tabernacles, Num.18. verſ.12. See Levit.23.19.

to place his Name] To be called upon, served and worshipped: See Annot. on Chap.16.2.

V. 5. *A Syrian*] Meaning Jacob, who lived twenty yeares in Syria with Laban, who was the sonne of Bethuel the Syrian, Gen. 28. verſ.5.

ready to perish] By the deadly hate of his brother Esau purposing to kill him, Gen. 27. verſ.41. and his approaching towards him with foure hundred men in an hostile manner, Gen. 33. verſ. 1. and his hard service unto Laban, wherein he was consumed by drought in the day, and frost in the night, Gen. 31. verſ.40. and lastly, ready to perish by the famine in Canaan, whence he removed into Egypt for necessary sustenance to preserve his life, Gen.42.1,2,&c.

V. 7. *when we cried*] Alledging the promises made to our fathers, Abraham, Isaac, and Jacob.

V. 9. *floweth with*] See Annot. on Exod.3.v.8.

V. 10. *thou shalt set*] Thou shalt bring it neere the place where it shall be set, but the Priest shall take it out of thy hand and place it, verſ.4.

it] That is, the basket where the first-fruits are put, verſ. 2.

before the Lord] That is, before the Altar of the Lord, v.4.

V. 11. *rejoyce*] See Chap.12.verſ.7.

V. 12. *yeare of tithing*] To wit, the third yeare. There was a three-fold tithe, one was that which out of the whole was taken for allowance of the Levites; and out of that which remained, there was another tithe taken for the owners to eate with thankesgiving in the place where the Sanctuary was situate; as in the Citie of *Shiloh*, when the Tabernacle stood there, and in *Jerusalem*, where the Temple was built; and of the third tithe, see Annot. in Chap. 14. 28. From this addition of tithe more then was other yeares (for in them there was but a double tithe, in this a third tithe besides the other two) it was called the yeare of tithing.

the third yeare] See Deut.14. verſ.28.

V. 13. *before the Lord*] That is, sincerely, as in his presence, without all guile or hypocrisie.

V. 14. *my mourning*] That is, being ceremonially uncleane by mourning for, and buriall of the dead; for none such might eate thereof, Levit.7.verſ.20. See Hos. 9. 4. It was to be eaten with rejoycing, as in manner of feasting, Deut. 16. verſ. 11. 15. See Annot. on verſe the twelfth of this Chapter, and Chap.28. verſ. 47.

for any uncleane] Common or profane use, or for any uncleane person to eate thereof.

for the dead] To furnish the funerall of the dead, or the sacrifice offered to dumbe and dead Idols, Psal.106.verſ.28.

according to all] As farre as sinfull nature would suffer; for else, as David and Paul say, there is not one just, Psal.14. verſ.3. Rom.3. verſ.10.

V. 17. *Thou hast avouched*] The Covenant betwixt God and his people consists of mutuall conditions; on the peoples part the conditions are faith, whereby they embrace him, and relye upon him as their God; and obedience to his commandements as their Law-maker and Governor.

V. 18. *the Lord hath avouched*] On Gods part the conditions are to take them for his peculiar people; which implyeth both his protection of them, and provision for them; both for this life and the next.

CHAP. XXVII.

Verſ.1. *I Command you*] That is, Moses Gods Minister: Or, God by his Minister Moses.

V. 2. *great stones, and plaister*] These were not stones for building of an Altar; but beeing smoothed over with plaister, they served for another use noted in the next verse.

V. 3. *write upon them*] What was written, see Annot. v. 8. and for the reason why, we may conceive it to be, for that God would have his Law set up in the borders of the Land of Canaan, that all that looked thereon might know that the Land was dedicated to his service; and that the twelve Tribes (according to whose number it is probable the stones were twelve) were especially obliged to obedience to the Law of God, upon their actuall possession of the promised Land.

V. 4. *mount Ebal*] See the Annot. on verſ.12.

V. 5. *iron toole*] The Altar should not be curiously wrought, because it was to continue but for a time: for God would have but one Altar in Judah; and as yet the Arke not having a certaine place, the Altar was to be but such a one as might serve for the present occasion, and afterwards be easily demolished.

V. 8. *upon the stones*] That is, not upon the stones of the Altar, verſ. 5, 6. but upon the stones which were plaistered, verſ. 4.

this law] Not the whole Booke of Deuteronomie, or Exodus; but the principall part of the Law, which is the ten Commandements, with some other selected parcels of most use for edification of the people, which were (as some conceive) the blessings and cursings upon Mount Gerezzim and Mount Ebal, verſ. 12,13.

very plainly] So that it may be easily and readily read by those who are least skilfull in reading.

V. 9. *this day thou art become*] See Annot. on Chap. 26. verſ. 17, 18.

V. 12. *These shall stand*] See Annot. on Chap.11.29.

upon] Josh.8.33. It is said, *over against*; yet no contradiction: for they that stood upon the one stood over against the other.

mount Gerezzim] Is a Mountaine neere the Citie Shechem, Judg.9.7. Neere unto it, (onely a little valley betwixt them) is Mount Ebal, which verſ.4. was named before Mount Gerezzim, because the curses after-mentioned pronounced from the top of Ebal, take up a very great part of the Chapter.

Simeon, and] Onely the Tribes who were borne of the wives of Jacob, Leah, and Rachel, (though not all of them (for Reuben and Zebulun were the sonnes of Leah, and stood upon Mount Ebal) are named first, and have the more honourable part applied to them, which is to assist at the pronouncing of blessings upon Mount Gerezzim.

Joseph] Meaning Ephraim and Manasseh his sonnes, in whom he had a double portion; for they were each of them reputed, and provided for as severall Tribes.

V. 13. *curse*] Signifying, that if they would not obey God for love, they shall be made to obey for feare.

V. 14. *the Levites*] That is, the Priests of the Tribe of Levi, Josh.8.33. standing with the Arke in the valley betwixt two hils, whose office from God, was to pronounce not onely blessings, Numb. 6. 23. at which they looked towards Mount Gerezzim; but curses, at which they turned their faces toward Mount Ebal, to which the Tribes fore-named were (by their presence and saying, Amen) to signifie their assent.

loud voyce] So loud that all might heare; or those who were neere, beginning their *Amen* with a loud voyce, the rest might take it from them; and from them againe others, till it went through all the company.

V. 15. *image*] Under this he containeth all the corruption of Gods service against the first Table.

in a secret place] God will not indure Idolatry in secret: much lesse when it is committed with publique scandall.

say, Amen] That is, some of them shall say, Amen, at the pronunciation of the blessings; some at the denunciation of the curses, as they are before distributed among the Tribes.

Amen] Signifieth *truth*: or, *be it true*: and that either importeth a protestation, that it shall be so; or a prayer, that it may be so.

V. 17. *land-marke*] To enlarge his owne portion, and to take from another mans: or diminish the inheritance of his father, to gratifie a friend. See 1 King.21.3. Deut. 19. 14.

V. 18. *blind to wander*] When their eyes should father guide him, and their hands lead him in the right way. See Job 29.15.

V. 20. *fathers skirt*] See Annot. on Chap.22.30.

V. 26. *to doe them*] Conformitie in worke, is the best confirming of the words of the Law; yet the Law is so perfect, and all men since the fall so imperfect; that it is not onely a rule for our life, but a rod, upon discovery of our failings, to make us runne to Christ the Lord of life, for safetie against the second death, Gal. 3. 24.

CHAP. XXVIII.

THis Chapter is, for the materiall contents of it, much like the 26. of Leviticus, the clearing whereof, may be a sparing of some labour in the expounding of this.

Verſ. 2. *overtake thee*] If thou be diligent in hearing, and constant

27.17. Landmark] He condemneth all Injuries and Extortions.

Queen's Bible, Margine.

In catalogo maledictionum qui hic refertur, notanda est Synecdoche: Contra blasphemos, perjuros, Sabbathi violatores, maledicos et adulteros, nulla edicitur seorsum peculiaris maledictio. Apparet igitur, quasdam criminum species, quæ summa abominatione dignæ erant, fuisse delectas, ut inde populus disceret transgressionem in quocunqs legis capite non fore impunitam.

Calvin. Pentateuch. p. 380.

28. 68. When Capt. Sprague carried a Cargo of American Indians to Algiers in Africa, and could meet with no Market for them: The Revd Mr. John Eliot look'd on it as an Accomplishment of this Prophesie.

constant in doing of the will of God out of pure love to him, though thou haſt no mind of the reward, but ſhouldeſt rather runne from it, then aime at it, or labour for it; bleſſings ſhould follow thee ſo faſt, as to be ſure to overtake thee.

V. 7. *ſeven wayes*] That is, many wayes; a certaine number for an uncertaine; as verſ.25.

V. 8. *command the bleſſing*] We obtaine bleſſings by intreaty, but God beſtoweth them by command; ſince the creatures can no more reſiſt his power in their uſe, then in their eſſence, when at firſt he commanded their being.

V. 10. *the Name of the Lord*] That is, the Lords children, as Chap.14.1. Or, his peculiar people, Chap. 26.18.

afraid of thee] The holy league betwixt God and his people, is matter of terrour to thoſe, who otherwiſe would be a terrour to them. See Exod. 23.22.

V. 12. *treaſure, the heaven*] Heaven is the treaſure of every bleſſing; even thoſe which are moſt earthly, have their Originall from thence.

V. 13. *and not the taile*] A proverbiall ſpeech importing high preheminence, or a ſecurity from contempt.

V. 15. *not hearken*] To *hearken* is more then to *heare*, for that compehendeth *hearing* with *attention*, and with a ready diſpoſition to actuall obedience.

V. 20. *periſh quickly*] Plagues ſhall come on apace, treading on the feet of one another, like Jobs meſſengers, making haſte to make thee quickly miſerable many wayes. See Job Chap.1.

V. 23. *braſſe*] See Annot. on Levit.26.19.

V. 24. *powder and duſt*] That is, in ſtead of raine; by exceeding great drought, graines of duſt ſhall aſcend into the aire with the winde, and come downe as the drops of raine in a ſhower, when it is kindly weather.

V. 26. *carkaſſe*] Thou ſhalt be curſed both in thy life, and in thy death, and after it; for thy buriall is a teſtimony of the reſurrection, which ſigne, for thy wickedneſſe, thou ſhalt want, being left a prey to be devoured by the fowles of the aire, and the beaſts of the earth.

V. 27. *botch of Egypt*] See Exod.9.9.

Emerods] A diſeaſe proceeding principally of the exceſſe, and malignitie of melancholy bloud in the heads of the veines of the fundament, which ſometimes bleed; and ſometimes gather into knots with a painfull ſwelling, called by ſome the *Piles*.

V. 29. *grope at noone day*] In things evident and cleare, thou ſhalt lack diſcretion and judgement to doe what is beſt, or to prevent, and avoid the worſt.

V. 32. *to another people*] Carried captive to another Nation, verſ.41.

V. 32. *thine eyes ſhall looke*] When they ſhall returne from their captivitie.

V. 36. *and thy King*] As he did Manaſſeh, Joachim, Zedekiah, and others; for they have no more priviledge to offend, nor protection from puniſhment, then their meaneſt ſubjects.

ſerve other Gods] There is no God but one, Iſa.44.8. the maker of all things; but there are many gods made by the fond fancies of men; theſe they ſhall be made to ſerve, either blinded in their underſtandings, or forced againſt their conſciences. See Dan.3.19,&c.

V. 40. *caſt his fruit*] It ſhall periſh before it come to maturitie.

V. 42. *locuſt conſume*] Under one kinde is contained all the vermine which deſtroy the fruit of the land, which ſometimes ſucceed and prey upon the leavings of each other; as Joel 1.4.

V. 43. *very high*] Heb. *high, high*.

very low] Heb. *low, low*.

V. 44. *and thou the taile*] See Annot. on verſ.13.

V. 46. *for a ſigne*] Of Gods great indignation, which ſhall be evident upon thee.

for a wonder] That a people once ſo happy in Gods favour, ſhould be ſo unwiſe and wicked, as to deſerve ſo great a change.

V. 49. *as the Eagle flyeth*] With ſwiftneſſe of her wings, greedineſſe of prey, without any reſpect or pity: ſuch were their enemies mentioned, Jer.4.13. Lam.4.19. & Ezek.17.3. See Dan. 7.4.

V. 53. *the fruit of thine owne body*] See Levit.26.29.

V. 55. *not give to any of them*] That is, neither to his brother, nor to his wife, nor to a remnant of his children, whom yet he hath not eaten.

V. 57. *betweene her feet*] See Annot. on Gen.49.10.

V. 58. *to doe all*] For he that willingly offendeth in one point, is guilty of all; becauſe in a willing breach of one, he contemns the Authour of the Law; and he that contemns him in one point, obeyes him not in any, James 2. 10. For though he obſerve the matter of the Law, he doth it for ſome other reaſon, then the Word, or Law of God; and ſo to him it is no obedience.

feareſull Name] The name of God is ſometimes put for God himſelfe; as Pſal.20.1. ſo here.

V. 61. *not written*] Though God hath threatened many ſorts of puniſhments in expreſſe termes, yet he hath many more plagues in ſtore, then are committed to record, or writing.

V. 63. *rejoyce over you to deſtroy*] Not as a worke of miſery to the creature, Ezek.33.11. but as an execution of juſtice upon the ſinner.

V. 64. *ſerve other gods*] See Annot.on verſ.36.

V. 68. *with ſhips*] In mentioning Ships, he gives them occaſion to remember their paſſage through the Sea without Ships, by Gods miraculous making of the water to give way unto them, Exod.14.21,22.29. and to ſtand as a wall on each ſide their paſſage, and afterward to turne, and overwhelme their enemies. This mention of Ships by Moſes, confutes the fiction of them who faine there were no Ships until about fourty yeares before the laſt Trojan warres, which is later then this record of Moſes by above two hundred yeares: and although this be a prophecie for after-times, he ſpeaketh of Ships as things then known to thoſe, to whom he ſpake.

by the way whereof I ſpake] That is, that miraculous way foretold by God, and fore-mentioned by Moſes, Exod.14.16. thou ſhat not goe that way nor ſhalt ſee that way any more; for that is covered with the Sea, which no more ſhall be divided to ſhew the bare ground for thy paſſage, as once it did. Or, no more that long and winding way by many turnings and changes to and fro, backward or forward in the wilderneſſe; and when many hundreds of yeares after, the Jewes (upon the taking of Jeruſalem by the Romanes) were ſold captives many wayes, and ſome were carried into Egypt partly by Ships, partly by the way of the wilderneſſe; yet was not their paſſage in the ſame road or way whereby they paſſed out of Egypt towards Canaan.

ſold] That is, ſet to ſale, and they ſhall be ſo vile, and contemptible, that none ſhall bid any money for them: or, they ſhall be ſold, and none ſhall buy them againe by way of redemption; and hereof read Joſephus of the warres of the Jews, lib. 17. cap. 16.

CHAP. XXIX.

Verſ.1. *Beſide the covenant*] The ſame in ſubſtance, but not altogether the ſame, but much varied with ſundry additions of explanation, admonition, with ſome new commands, comminations, and benedictions, which were not mentioned in the former Edition of the Covenant; in which reſpect it may be ſaid to be diverſe from the former: ſo diverſe as if it were another beſides it.

V. 2. *Moſes called*] It is not like that all this was delivered at once, but that the people diſmiſſed, having heard ſome part before, were called together againe to heare the reſt.

ye have ſeene] See Annot. on Exod.19. verſ.4.

V. 3. *temptations*] Trials or proofes of Gods power. See Annot. on Chap. 7. v. 19.

V. 4. *not given you*] They had both ſenſuall eyes and eares, but a ſpirituall apprehenſion and uſe of thoſe great workes they had not; and they had it not, becauſe God had not given it unto them; ſo that wonders without the worke of grace, will not availe for mans converſion; but grace without them, will be ſufficient for faith and ſalvation.

V. 5. *clothes not waxed old*] See Annot. on Chap.8.v.4.

V. 6. *not eaten bread*] Made by mans art, but Manna, which is the bread of Angels, Pſal.78.verſ.24,25.

nor drinke wine] For your drinke hath beene as miraculous as your bread; water fetched out of the rock, Numb.20. v.11. Pſal.78. v.15,16.

that ye might know] By a miraculous ſupply of your wants of both; how great a God I am in power, how able to provide for my people without ordinary meanes.

V. 10. *all of you*] All of what difference ſoever, by ſexe, by age, ſtature, or ſtate, muſt be made to know what they are bound to keepe.

before the Lord] Who ſeeth you, though you ſee not him; and in you ſeeth what man cannot ſee; (*your hearts*) and therefore you may not thinke to diſſemble with him in making of the Covenant, nor in a guilefull obſervation of it.

V. 11. *thy ſtranger*] Such as came with thee out of Egypt, and left their Idolatrous Religion behind them.

from the hewer] A proverbiall ſpeech, as *from a thread to a ſhoe-latchet*. Gen.14. v.23.

V. 12. *enter*] Heb. *paſſe*. Alluding to them who when they made a ſure covenant divided a beaſt, and paſt betweene the parts divided. See Annot. on Gen.15.10.

V. 13. *a people unto himſelfe*] Chap.28. v.9.

V. 15. *that is not here*] Meaning your poſterity.

V. 16. *paſſed by*] *To come through* (as is ſaid before) and *to paſſe by* (as here) ſeeme repugnant; but the meaning is, that they came through ſome parts of the Nations, where they ſaw their Idols, verſ.17. and paſſed by others; or that though they

came through them they made no ſtay among the people, but as wayfaring men paſſed away.

V. 18. *Leſt there ſhould be*] He propoſeth the Covenant in generall termes both for thoſe that are and thoſe that ſhall be, Verſ. 14, 15. leſt any one ſhould expect a priviledge from the curſe, if he doe tranſgreſſe: or this word (*leſt*) may be anſwered by verſ. 20. leſt any one ſhould doe ſo, the Lord profeſſeth he will not ſpare him.

root that beareth] That is, a corrupt heart, whence proceed evill words and deeds, which are bitter leaves and fruit; bitter by repentance, if they be pardoned; and bitter by paine, if they be puniſhed; and unto God as diſtaſtefull, as the bittereſt gall can be unto man. And though it be in the root, and that hidden in the ground, yet it is as well known to God, as that which is in the branches or fruit obvious to the view or taſte of man.

V. 23. *brimſtone and ſalt*] The heat of brimſtone and ſalt dry up the fruitfull juyce of the earth, and make it barren; wherefore Abimelech when he had overthrown the Citie of Sichem, ſowed the ground with ſalt, Judg. 9. 45. See Pſal. 107. 34. text and margine. Jer. 17. 6.

V. 28. *as it is this day*] Theſe words are not to be taken as ſpoken by Moſes himſelfe, or as if the condition of the people were in his time ſuch as is ſaid, verſ. 22. but they are ſpoken as of the time when the Propheey ſhould come to paſſe, as in the name and by thoſe who ſhould ſee it accompliſhed.

V. 29. *the ſecret things*] Theſe words are not, as the former, the words of God, but of Moſes; and they are an Epiphonema, or a Sententious concluſion of that which went before, wherein mention is made concerning curſes and judgements, in which there are many ſecrets, which men cannot ſearch into; as the wicked thoughts of men, and their privy practiſes, Chap. 27. verſ. 15. what manner of curſe ſhall come upon men for their ſinnes, as they are particularly named, Chap. 27. verſ. 15, &c. and when they ſhall come, and who are impenitently guiltie of ſuch ſinnes, as deſerve theſe curſes; theſe and ſuch like ſecrets we muſt leave as locked up in Gods private Cloſet, of which the Key is in his own keeping, not in ours.

V. 29. *revealed things*] Are of many ſorts, but thoſe here chiefly meant, are the Rules of dutie to God and man, revealed not for contemplation, but for practiſe; and the Judgements in the generall before threatned to the tranſgreſſours of them; in which ſentence he giveth a Caveat againſt curious preſumption in prying into hidden matters; and careleſſe neglect of known Lawes.

CHAP. XXX.

Verſ. 1. *BLeſſing and the curſe*] Firſt the bleſſing, the ungratefull neglect, and the ungracious abuſe whereof deſerveth the curſe: or, the bleſſing to thoſe that keepe the Law, the curſe to ſuch as breake it.

hath driven thee] Upon preſuppoſall of their great ſinne, he foretelleth their puniſhment, whereof he ſpeaketh by way of aſſurance as if it were already come upon them.

V. 3. *turn thy captivitie*] That is, return thee out of thy captivitie.

V. 4. *utmoſt parts of heaven*] As farre upon earth, as there is heaven beyond or above it.

fetch thee] And bring thee into thy countrey.

V. 6. *circumciſe thy heart*] See Annot. on Chap. 10. verſ. 16.

V. 11. *not hidden from thee*] The Law is ſo evident that none can pretend he is ignorant of it.

V. 13. *beyond the ſea*] By *heaven*, verſ. 12. and *ſea* here, he meaneth places moſt diſtant.

V. 14. *very nigh*] So neere, that it is within thy nature, and thou canſt not pretend any ignorance of it, for it is by word of mouth revealed to thee; and that thou mayſt not forget it, it ſhall be written for thee, Chap. 31. verſ. 9.

that thou mayſt doe it] By faith in Chriſt, for ſo his obedience is made ours, and without it, mans obedience is very imperfect, not onely becauſe he cannot doe all he ſhould; but becauſe he doth not all he might in outward exerciſes and duties of devotion.

V. 16. *love*] So that to love and obey God, is the meanes to eſcape death, and to obtaine life eternall.

to keepe his Commandements] Though God command to keepe his Commandements, it doth not follow, that it is in mans power to performe them, (no more then it was in the power of Lazarus to deliver himſelfe from whence Chriſt bade him come forth, Joh. 11. 43. and ſuch as was his corporall, is mans ſpirituall deadneſſe, Eph. 2. 1.) for the Law implyeth a right of command, and a dutie to obey; and not any abilitie thereto, or if an abilitie, an abilitie once had, though ſince loſt, when entruſted to the cuſtody of our firſt parents free-will, it was treacherouſly made away by their conſent to the evill motions of Satan.

V. 19. *I call heaven*] See Annot. on Chap. 4. verſ. 26.

V. 20. *thy life and*] That is, effectively the Cauſe, or Chriſt the Author of life and length of dayes, for in him we live, move, and have our being, that is, by power and vertue from him, Act. 17. 28.

CHAP. XXXI.

Verſ. 1. *VVEnt and ſpake*] That is, (as ſome take it) Moſes went to the people aſſembled together, and to them aſſembled, ſpake as followeth: but it may be went and ſpake, is he went on in ſpeaking; or began againe to ſpeake: for the Hebrewes uſe to phraſe *beginning* by *going* or *riſing*.

V. 2. *an hundred and twentie yeares old*] His yeares might have made him too aged to beare ſo great a burden, yet his ſight was not dimme, nor his naturall force decayed when he dyed, Deut. 34. 7. but the chiefe reaſon was, he knew though he were neither ſicke nor weake, he muſt quickly die, verſ. 14. and muſt not lead the people over Jordan, as he ſaith in the next words, and that Joſhua was deſigned to take the Charge which he laid down: and he complaineth of his age to make them the more to accept of a younger man for their Governour in his ſtead.

no more goe out and come in] That is, doe the office of a Captain to lead the people forth to warre, and to bring them home backe againe in peace.

V. 3. *and Joſhua*] He joyneth the Lord and Joſhua together, that the people may have the better hope of his happy guidance, who, though he were before but a Miniſter or ſervant to Moſes; was now to be Commander in Chiefe under God, as himſelfe had been; and whatſoever difference they conceived betwixt them as men, they were to expect, that he as guided and aſſiſted by God, would be a ſufficient Conductor of them to the poſſeſſion of the promiſe; and therefore they might follow him with confidence, and muſt follow him with obedience, rather as ſecond onely to God, then as Succeſſour to himſelfe.

V. 4. *as he did to Sihon*] God is the ſame in future, that he was in former favours to his people, and judgements to their enemies; if they be not rebels againſt him, or revolters from him.

unto the land] That is, the inhabitants of the Land.

V. 5. *Before your face*] They ſhall ſo flie or fall before you, that you ſhall perceive that you prevaile by the power of the Lord.

V. 6. *Be ſtrong and of*] For he that muſt govern his people (ſpecially ſo numerous and apt to murmure) hath need to be valiant to repreſſe vice, and conſtant to maintaine vertue.

V. 8. *The Lord is he that doth*] Gods aſſiſtance is the ſureſt ground of couragious confidence.

V. 9. *this Law*] That is, the booke of Deuteronomie.

to the prieſts] Who were to be moſt converſant in it, that they might the better inſtruct the people out of it, eſpecially in the yeare of releaſe, which was every ſeventh yeare, Exod. 23. 11. when it was ſolemnly and entirely to be read unto them, verſ. 11. of this Chapter.

which bare the Arke] The Arke is mentioned here by occaſion of the booke, which was laid up in the ſide of it: and for the bearing of the Arke, there is ſome doubt whether it belonged to the Prieſts onely, or to the Levites with them, or whether to either, as Prieſts, or as Levites. Some conceive that the Prieſts muſt beare the Arke, and not the Levites; and therefore that Uzzah being but a Levite when he touched it, was ſmitten, becauſe he preſumed upon the charge of the Prieſts; but it appeares that the Levites, (which were the ſonnes of Cohath, who had the charge of the Arke, Numb. 3. 31.) did carry it, as verſ. 25. of this Chapter, though not onely, nor alwayes; for at ſome extraordinary times the Prieſts did beare it, Joſh. 3. 13. & 1 King. 8. 3. yet with this difference, that the Prieſts *might*, and ſomtimes did it upon eſpeciall occaſion, to teſtifie their pietie, or for greater ſolemnitie: but the Levites *muſt doe it*, as a part of their ſervice in ordinary. See 1 Chron. 15. 2. And yet might they not touch any of the holy things they carried, untill they were covered by Aaron and his ſonnes the Prieſts, Numb. 4. 15. and therefore the ſinne of Uzzah, whether Prieſt or Levite, was not onely, for that he and the reſt ſuffered the Arke to be carried on a Cart, (which they ſhould have born on their ſhoulders) but for that he either fained a perill of falling, and ſo ſeemed hypocritically to ſuppott it; or that he tooke the boldneſſe irreverently to touch ſome part of it, for which he ought to be ſmitten as he was, Numb. 4. 15.

V. 10. *yeare of releaſe*] Every ſeventh yeare was a yeare of releaſe. See Annot. on Chap. 15. 1, 2.

V. 11. *before the Lord*] Before the Arke of the Covenant, which was the ſigne of Gods preſence, and the figure of Chriſt.

Thou ſhalt read] It is not ſaid who in particular, but it is like the ſervice was performed by ſome eminent perſon in the Prieſt-hood, as by Ezra, who is called both a Scribe, and a Prieſt, Nehem. 8. 1, 2. A *Scribe* as he was a Writer of the Law, and

Cap. 29. v. 28. Cast them, or sent them: In the Hebrew, the word Cast hath an extraordinary great Letter, to signify the greatness of this punishment. Baal Haturim noteth upon it, There is a great Lame and want of God, to teach that there is no casting away like that of the Ten Tribes. Whereof see 2 Kings 17. 18, 23. Ainsworth.

29. Secret — If any one moved with unwarrantable curiosity shall enquire, What is this other remote, Western Land into which they shall be cast? Secret things &c. Rom. 11. 33.

32.8. When the most High divided.
As when there was a Division
made of the habitable parts of the
Earth to the Sons of Adam, there
was an Assignation of that good
Land of Canaan, in the eye of
God, to the Children of Israel
(which seems to be the sense &
importance of that difficult
place Deut 32.8) So was there
an Allotment in the Counsel of
God, of these Ends of the earth
unto this part of our Nation for
the Bounds of their Habitation.
This Wilderness was the place
which God decreed to make a
Canaan to you. And what He
thought in his Heart, He hath
fulfilled with his Hand, in bring-
ing you to this good Land, and
providing Wonderfully for your
Well-being here.
Mr. Urian Oakes, his Elect. Ser-
mon, p. 17.

and a *Priest* as a Reader, and Expounder of it to the people, and a Sacrificer to God.

V. 12. *children*] Children must be timely instructed in the Law of God, that they may be inured unto it, and habituated in it before they come to be men; for young Saints are most like to be old Saints, (though one of the devils Proverbs cals them the *old devils.*)

V. 14. *in the Tabernacle*] The Tabernacle is sometime taken for the whole space, or place, which was marked, and bounded out for holy uses, and not for the curious Tent of curtains, Exod. 26.10,11,&c. Here it is taken for that part of the Court which was neere the doore of the Tabernacle; for into the Tabernacle it selfe none but the Priest might enter.

V. 15. *pillar of a cloud*] That is, a cloud in forme, and fashion of a pillar, as the flaming sword, was fire in forme of a sword, Gen.3.vers.last.

V. 17. *hide my face*] That is, I will take my favour from them; as to turne his face towards them, is to shew them his favour.

V. 19. *this song*] See Annot. on Vers. 30.

a witnesse] For me against their disobedience and ingratitude, and against their obstinacy, or stupiditie, who, though they were warned of the wretched end of wicked works, would not beware.

V. 20. *then will they turn*] Outward prosperitie, though good for the body, may be bad for the soule; for many will no longer obey God, then they are under his rod, who turne their prosperitie, which should be a cause of their obedience to God, to an occasion of contempt against God.

V. 21. *testifie against them*] That their owne wickednesse wrought their woe, and that their sufferings were but the just reward of their disobedience.

which they goe about] There were some so ill-minded among them, as to meditate on mischiefe before hand, whereby they deserved their expulsion out of the land, when as yet they had not gotten possession of the Land: but God foresaw how bad they would be, and therefore fore-ordained a just reward for their wickednesse.

V. 23. *and said*] Hitherto God spake of, and to Joshua, but by Moses; now he speaketh to him by himselfe, and here both giveth him his charge, and encourageth him to it.

V. 26. *in the side of*] Or, *by the side:* and (as some Hebrew Rabbins note) in a chest by it selfe placed on the right side of the Arke; for there was no writing kept in it, but the two Tables of the Ten Commandements, 1 King.8.9. 2 Chron. 5. 10. And though in the Epistle to the Hebrews we read of more things in the Arke, as the golden pot of Manna, and Aarons Rod that budded, Chap.9.3. yet neither there, nor in the first of Kings, or in the second of Chronicles, is there mention of any other writing; and whereas in those two Historicall Texts it is said, there was nothing else in the Arke save the two Tables which Moses put there at Horeb; and in the Epistle to the Hebrewes the pot of Manna and Aarons Rod are said to have beene placed there: The answer is, first, that *in the Arke side,* is here understood *by the Arke side*; and as Christ is said to have suffered in Jerusalem, though precisely not in it, but neere unto it; so the pot of Manna and Aarons rod may be said to be in the Arke, though placed but by the side of it: but because they are said by the Apostle to be in the Arke, in the same phrase that is used of the Tables; the better answer is, that there is so much distance of time betwixt the story of the first of Kings and second of Chronicles, and that which is mentioned in the Epistle to the Hebrewes; that there was time enough, and changes of time great enough, that by severall turnes both might be true; and doubtlesse were so, though it be no where noted in the Scripture, when and upon what reason they were kept in, or laid up out of the Arke.

V. 28. *heaven and earth to record*] See Annot. on Chap.32. vers. 1.

V. 29. *you will utterly corrupt*] By the Spirit of propheste he foretels their defection, as a forerunner, and cause of their future affliction.

V. 30. *of this song*] Which followeth in the next Chapter.

CHAP. XXXII.

Vers.1. *Give eare, O heavens*] Here beginneth the Song spoken of vers.19. of the precedent Chapter, where he turneth his speech to the heavens, either meaning by the *heavens,* Angels, the Inhabitants of the heavens, and by the *earth,* men, the Inhabitants of the earth; as by the *land,* the Inhabitants of the land, Chap.31. vers.4. Or else by the *heavens* and the *earth* we may understand the heavens, and earth themselves. The meaning is, by such a passionate expression, to stirre up their apprehensions; or by appealing to the heavens, and earth, which have neither sense nor reason, nor religion, and yet obey Gods Ordinance, to shame them, who professe to have all, and against all are disobedient to him: or that upon their rebellion against God, the heavens, and the earth should both joyne in judgement against them, as is threatened, Chap. 28. vers.23.

V. 2. *My doctrine shall drop*] I would have my doctrine to drop from my lips upon your hearts to mollifie them; or that it may be unto them as a fruitfull dew or raine which maketh grasse, and flowers to spring, and sprout, Heb,6.2. See Isa. 55. 10.

V. 4. *He is a rock*] In strength, and fixednesse, a strong, and durable foundation, that cannot be removed, Isa. 26. 4. & 28. 16.

V. 5. *their spot*] That is, their sinne, which spotteth, and blemisheth their soules, 2 Cor.7.1. Jude vers.23.

not the spot of his children] That is, not such sinne as is of infirmitie, which his children may, and many times doe commit, but of malignitie, perversenesse, and contempt.

V. 6. *O foolish people*] Great ingratitude is grosse folly, and the ingratitude is great which returnes evill for good to a mans best father, and onely Maker, as God is.

V. 8. *divided to the nations*] This some conceive to be meant of the division by confusion of Tongues upon the building of Babel: others of assigning portions to the nations, as of *Seir* to the posteritie of Esau, Chap.2.5. and through the whole earth the Lord distributeth the portion to every people as pleaseth himselfe.

set bounds] Or limits, meaning the division of the Land of Canaan among the children of Israel, according to the Lords allotment; for it was done (for the most part) by lots, Num. 34. 13. and the disposition of the lot is of the Lord, Prov. 16. 33.

V. 9. *the Lords portion*] The Lord hath chosen the people of Israel for his peculiar portion, out of all the Nations of the world, Amos 3.2.

lot] He alludeth to the division of the Land of Canaan, as if the sonnes of Jacob had fallen to him by lot.

V. 10. *He found*] Not by chance, but with resolved choice he manifested himselfe to him in the wildernesse.

howling wildernesse] Because of wilde beasts, whose noise is howling, when they want provision.

V. 11. *fluttereth over her young*] Either to teach them to flye, or to save them from violence.

on her wings] It is noted as the peculiar propertie of the Eagle, to carry her young in her clawes, as she catcheth, or carrieth the prey; but with such tendernesse, as that she may not hurt them; and at such an height, as others may not reach them.

V. 12. *the Lord alone*] By the pillar of the cloud by day, and of fire by night.

V. 13. *ride upon the high places*] That is, triumphantly prevaile over the fenced Cities, whose wals, and towers are raised highest, Chap.33.29. Psal.45.8. Isa.58.14.

made him] The preterperfect tense as in other verses of this Chapter, used for the future tense.

hony out of the rock] Barren places, like rough, and craggy rocks, were made to yeeld fruit; or (according to the letter) swarmes of Bees made hony in the clefts of the rocks, and Olive trees prospered in stony places.

V. 14. *breed of Bashan*] A place of speciall note for a good breed of cattell, or for good pasture for them.

kidneys of wheat] The fatnesse of the creature appeares in the kidneys, and the best are such as are most fat; to such is the fruitfullest, fullest, and whitest flower of wheat compared. See Psal.81.61.

pure blood of the grape] That is, the liquor of it, which in some sort of grapes is red; and being pure without mixture, it is more red, and like to blood. See Annot. on Gen.49.11.

V. 15. *Jesurun*] The word is derived of *Jesher,* signifying righteousnesse, or uprightnesse; by which is meant Israel, Gods peculiar people, Isa.44.2. who should have beene upright, righteous, just in obedience to the will and law of God; but was lawlesse and unruly, and like a fatted bullock, kicked against his feeder. The Originall word *Jeshurum* is very rarely used, and it seemes to be made by Moses by way of allusion to an oxe, as in the manner of the figure called *Paranomasia,* as if he had said, *Israel* should be *Jeshurun,* but is, *Scher,* that is, an oxe; or a bullock.

V. 17. *new gods*] For all false gods are new, and young to God the Ancient of dayes, who was from everlasting, Dan.7.9.

V. 18. *the Rocke that begat*] He was called a Rock before, vers.4. and here the same termes continue, but with a great difference from an extraordinary Rock: for the same God who is so called, is (as a Rock is not) of a quickening and a generative power to beget sonnes and daughters, as they are called, vers.19.

V. 20. *hide my face*] See Annot. on Chap.31. vers.17.

see what their end] Gods hiding is a withdrawing of his favourable influence and assistance, and though he be not seene,

he can see and observe, and will so see as to make others observe (and this phrase is used after an humane manner, as many others in the Scripture) as if he watched (as Moses sister did, to see what would become of him, Exod.2.4.) whereas indeed God knoweth all things concerning all creatures, at one act of understanding.

V. 21. *not a people*] That is, such as I have not taken for a people, as I have done Israel; nor given Lawes as a Lord unto them, nor entered any Covenant with them; to wit, the Gentiles, whom I will uphold against them, and make them victorious over them; and when their sinnes are ripe for a further rejection, and they refuse the greatest favour I can doe them, (in sending my Sonne to save them,) then I will accept of the Gentiles for my people, who embrace the Messias I send, by beliefe in him, and adherence to him: the words in this sense are applied by the Apostle, Rom. 10.19.

foolish nation] So are all blinded Gentiles, who not discerning the difference betweene the Almighty God, and impotent Idols; turn their backs upon him, and set their faces with bended knees towards them.

V. 22. *to the lowest hell*] Or, to *the deepest part* of it; A vigorous Metaphor importing a most deepe destruction, rooting out all hope of growing up, or recovering prosperitie againe. Or, by *the lowest hell* may be meant the extremest plagues of the other world, as well as manifold and wofull calamities in this; such terrour of the Lord might perswade men to beware of sinne, 2 Cor.5.11.

V. 24. *burnt with hunger*] Famine consumes the flesh and moisture, and shrivels up a young girle; so that it makes her looke like an old woman; and (as fire) makes the visage black like a coale, Lam.4.8.

V. 25. *sword without, and terrour within*] They shall be slaine both in the field, and at home, within their houses, and chambers.

V. 27. *Were it not*] Here againe, as vers. 20. God speakes after the manner of men, who doe not what otherwise they would, for feare of scandall and encouragement of the wicked. See Psal.140.8.

V. 28. *a nation void of counsell*] This is spoken of the Israelites, who inconsiderately went on in wickednesse, without fore-casting what would come of it, Isa.27.11. Jer.4.22.

V. 30. *how should one chase*] That is, one of the enemies of Israel chase a thousand Israelites, except God, who was, and would have beene their Rock of defence and refuge, had given them up to ruine.

V. 31. *not as our Rock*] That which was said before, is spoken in the person of God: this in the person of Moses, or the people, where comparing the true God of Israel, with the false, under the name of rocks, the enemies upon former experience of Gods power and terrour in punishing their transgression and wickednesse, (which ignorant and impotent Idols could not do) have judged the preeminence on Gods side, against them.

V. 32. *their vine*] (Meaning of the wicked Jewes,) is compared to the Vine of Sodome, whose fruit is abhorred, as was all that belonged to that accursed Citie, and to her wicked sister Gomorrah.

V. 33. *the poyson*] Their fruits are as poyson, detestable to God, and dangerous to man.

V. 34. *treasures*] God hath his just treasures of wrath, Rom. 2.5. answerable to the evill treasure of sinne, Matth. 12.35. which is heaped up by the wicked.

V. 35. *slide in due time*] Due is added by way of explication: for the wicked, though they be thought to stand too long, shall fall in due time, that is, in the time which God chuseth, as most meet for the honour of his owne justice, and for the good of the godly.

V. 36. *judge his people*] That is, give sentence for them by taking vengeance on them that wrong them, Psal.26.1.

repent himselfe] In favour and compassion to his servants. Of his repenting, see Annot. on Gen.6.6.

their power is gone] When there is least hope in the creature, there is most help from the Creator. See Exod.14.13.

none shut up] That is, none lying hid, as those in the Prophet Elias time, who would not bow to Baal, 1 King.14.10. & Chap.19.14.18. & 2 King.14.25,26.

V. 37. *he shall say*] That is, God, spoken against by the wicked, to whom he maketh answer, vers.39. & 43.

V. 38. *let them rise up*] This may be applied to the heathens (who oppressed Gods people) as a taunt for their Idolatry, when God takes vengeance of them for it. But withall God speakes the like words by way of bitter reproach against Idolatrous Israel, Judg. 10.14. Jer.2.28.

V. 40. *lift up my hand*] See Annot. on Gen.14.22. See also, Heb.6.16,17.

and say, I live for ever] That is, God protesteth by himselfe that he will doe as he saith, afterward, vers.41,42.

V. 42. *from the beginning*] Or, *the head of revenges*. That is, the chiefe of the enemies of my people. Or, *from the beginning of revenges*: that is, from the beginning of the enemies oppression of my people with revengefull mindes towards them; I will begin my revenges at the beginning of theirs.

V. 46. *to observe to doe all*] *Observing to doe*, or *observe to doe* (even) *all*: else the sense is not so cleare.

V. 47. *For it is not a vaine*] Not vaine that I command, nor shall it be in vaine that I have promised unto you. See Isa. 55.10,11.

V. 49. *mount Abarim*] See Annot. on Numb.27.12.

V. 50. *and die in the mount*] This is not a command to Moses to die, but a decree that he should die there; for he was not to kill himselfe, but to expect there untill God took away his soule to heaven.

gathered unto] See Annot. on Gen.25.8.

unto his people] Moses and Aaron were brethren, and their people on earth were the same, and being in heaven (both of them) their societie there is the same: therefore the word [*his*] here repeated, doth not imply they went severall wayes, or had different kindred or company in heaven: but it noteth the particular right of each to the comfort and rest with the same people; as when our Saviour saith, I ascend to my Father and your Father, to my God and your God; he meaneth not two Fathers, or two Gods; but onely one Father, and one God, Joh.20.17.

V. 51. *because ye trespassed*] See Annot. on Numb. 20.10, 11,12.

CHAP. XXXIII.

Vers.1. *The blessing*] This blessing containeth not onely a simple prayer, but an assurance of the effect thereof.

V. 2. *The Lord came from*] Or, *unto Mount Sinai*: (for the word will admit of three readings, though more usually it be rendered *from*, or *out of* it) Throughout the whole verse there is a continued metaphor, wherein God is brought in as the Sunne shewing himselfe to the people in divers places, in severall kinds and degrees of glory and goodnesse; as at Mount Sinai, God called for his people to make a Covenant with them: out of it, or from it, he went to guide them towards Canaan.

rose up from Seir] A mountaine of Idumea. The former favour was as the light before the Sunne-rising; here at Mount Seir he rose up, and shewed himselfe in speciall favour and glorious power, when in their way by Seir or Edom, the brasen Serpent (a Type of Christ the Sunne of righteousnesse arising with healing in his wings, Mal. 4.2. and a remedy against the biting of fiery Serpents) was erected. Some take it literally, as that the glory of God began to shine from Mount Seir, (the top whereof might be seene neere Sinai) and that it passed thence to Mount Sinai, becoming more and more glorious, and there settled for a time.

shined forth from mount Paran] A Mountaine in the wildernesse, neere unto which Moses made a repetition and explication of that Booke of Deuteronomie, Chap.1.vers.1. and where it is conceived by some, that God endowed the Elders of Israel with a large measure of his Spirit: and there also did he manifest his miraculous power in provision for his people by sending Quailes from heaven.

ten thousands of his Saints] That is, *holy ones*: meaning an infinite company of Angels: for the good Angels are all of them Saints, though Saints be not Angels; and they attended him in the solemnitie of his appearance at Sinai, from whence also was his Law delivered. See Act.7.53. Gal.3.19. Heb. 2.2.

a fiery Law] Given with the fire of terrible lightnings, Exod. 19.16,18. Or, because the Law is the rule of our ardent devotion to God, and fervent affection to our neighbours.

for them] That is, for his people.

V. 3. *in thy hand*] That is, *in the Lords hand*: by which is signified his power and protection; the person is often changed, the Spirit sometimes moving the inspired pen-men to speake of God, sometimes (upon speaking of him) ravishing their affections in devotion towards him, and moving them to speake to God.

at thy feet] Thy holy people attended upon thee at the foot of Mount Sinai. (where thy Majesty appeared) as disciples at the foot of their Teacher, Act.22.3.

V. 4. *Moses commanded*] The fourth and fifth verses are the words of the pious part of the people, expressing their good affection to the Law, and to Moses, by whose mediation they received it.

the inheritance] Or an hereditary law to be kept by themselves, and transmitted to their posteritie.

V. 5. *King*] That is, Prince, or chiefe Governour, Judg. 19.1. meaning Moses: for the kingly government, as it is described,

C. 32. V. 36. Shut up] When He shall see that none are out of the power of the Enemy, none shut up in the City, none guarded and kept safe from danger; but all doors and places lying open to the destroyer: then God repents — hastens to the rescue of his people thus exposed to trouble on every side. Caryl, Job, II. 10. p. 70.

Cap. 33. 7. bring him unto his people)
Expositors are miserably tortured in
straining to make something of Judah's
Blessing. Whereas upon Mr. Eliot's
Hypothesis, that ye aboriginal Natives
of America are Jews, and that their
Brethren shall come to them, the
Blessing is very visible and very Magnifi-
-cent.

scribed, 1 Sam.8.9. was not yet set up in Israel. Or, if it be meant of such an one, it is a propheſie of the Common-wealth of Israel in the reigne of Saul.

in Jeshurun] That is, in Israel. See Annot. on Chap. 32. vers.15.

V. 6. *live, and not die*] See Annot. on Gen. 42. 2.

let not his men be few] Or, *let his men be few*: For the word (*not*) is not in the Originall; yet it may be repeated as in Job 30.20.25. & Psal.9.18. *The needy shall not alwaies be forgotten, the expectation of the poore shall perish for ever*; but the word *not* must be repeated thus: *the expectation of the poore shall not perish for ever*: or, *nor the expectation of the poore perish for ever*. So, *let Reuben live and not die*; and let not *his men be a number*: that is, let them be few: and if the words be read without the word *not*, *let his men be a number*, (as in the Doway Bible) that number may be either few or many. The Genevah renders the words, *though he be few*; and thereupon the Annotation is, Reuben shall be one of the Tribes of Gods people, though for his sinne his honour be diminished, and his family but small: for he had the fewest of all his brethren the sonnes of Leah, as the account is brought in, Numb. 1. (where Levi was not numbred with them) and fewer then Naphtali one of the sonnes of Bilhah Rachels hand-maid.

V. 7. *Heare the voyce of Judah, and bring him unto his people*] The prayer of Moses, or voyce of Judah is not to be understood of the person of Judah; for he was dead long before this time, but of the Tribe of Judah, and of the bringing of him unto his people, some conceive to be a bringing of him with his people into the Land of Canaan, according to the desire of Caleb and Joshua, Numb. 14.8. Secondly, others take it to be a coming to his people, as a warrier returning to his people with victory over his enemies, and safetie and protection to his people; and this as well by prayers as by force of armes of the Tribe of Judah; as in the example of David who prayed devoutly, as well as fought valiantly and victoriously against his enemies; as Asa, and Jehosaphat, and Hezekiah Kings of Judah. Thirdly, the bringing of Judah to his people, is taken for the returne of the Tribe of Judah from captivitie: for though the children of Israel and the children of Judah were oppressed together, and all that tooke them captives, held them fast, and refused to let them goe, Jer.50.33. yet the Lords promise was to bring againe the captivitie of Israel and Judah, Jer.30.3. which promise implied a condition of repentance, and that condition performed by the Tribe of Judah, and Benjamin, and some few of the other Tribes; they were restored to their people, to wit, to the poore which were left to husband the land, Jer.39.10. & 40.7. & 52.16. but the other ten Tribes generally persisting in their impenitencie continued in their captivitie.

sufficient] Give thou sufficient strength to his hands, that he may not be made a prey to his enemies.

V. 8. *And of Levi*] Simeon his elder brother, who was joyned with him in the curse of Jacob, was not here made his partner in the blessing of Moses: for he is not mentioned at all: the reason is thought to be, because that Tribe was exceedingly defiled with fornication spirituall and corporall; and though Levi had his part in the slaughter of the Shechemites, and curse of Jacob for it; yet is his Tribe here blessed by Moses, because of his zeale against Idolatrie, Exod. 32. 26, 27, &c.

Thummim and Urim] Or, *Urim and Thummim*. See Annot. on Exod.28.30.

thy holy One] Thy High Priest dedicated unto thee by a peculiar consecration.

Massah] Signifieth temptation, probation or triall; and so the words may be read, *whom thou doest prove with a probation*, that is, with some great speciall triall.

Meribah] Of Meribah, see Numb. 20. 13. Of Massah, and Meribah both, see Exod.17.7.

V. 9. *Who said unto*] Or, *of his father and mother, I have not, and doe not see him*, (Concluding both under the more worthy gender) that is, who was so impartiall in Gods cause, as not to acknowledge, either father, or mother, brother, or children against his command. This is applyed to the state of the High-priest, who was not to defile himselfe by mourning for the dead, whether father, mother, &c. Levit.21.11,12. nor being Judge, to favour his neerest kindred in a naughtie cause, Deut. 17. 9. nor in execution of just punishment, to spare his own flesh, and blood how neere so ever, from slaughter in the Lords cause, and quarrell, as Exod.32.vers.26,27,28,29.

V. 11. *Blesse*, LORD] He declareth that the Ministers of God have many enemies, and therefore have need to be prayed for.

V. 12. *The beloved of the Lord*] That is, Benjamin, who, as he was his father Jacobs darling, when Joseph was supposed to be dead; so was he much beloved of the Lord; of whose Tribe the first King was chosen, and in whose portion the Temple was built.

by him] That is, by Gods assistance; or Benjamin shall dwell in safetie by Levi: for the Temple wherein the Tribe of Levi ministred, was in the Tribe of Benjamin, whose lot of inheritance was betwixt the Tribe of Judah, and the Tribe of Joseph.

his shoulders] God shall choose him an habitation in the chiefe Citie of the Tribe of Benjamin: for though the South part of *Jerusalem* (which is called the Citie of God in especiall manner) where was Mount Sion, were in the Tribe of Judah, yet the Northern part with Mount Moriah, where the Temple stood, was in the Tribe of Benjamin; and being set upon that hill it was conspicuously eminent, as the head placed above and between the shoulders. And though God be said to dwell in Mount Sion, and thence some conceive his Temple was situate upon it, yet where it is so said, the word *Sion* must be taken not strictly for the hill of Sion, but by a Synecdoche of a part for the whole, for the whole Citie of Jerusalem, and therewith for the Temple founded upon Mount Moriah.

V. 13. *the precious things of heaven*] He plentifully sets forth the fruitfulnesse of the portion of Joseph, by all the means that produce increase, whether from above, as raines, and dewes, which fall from heaven upon the earth; or from beneath, Ezek. 34.26.

the deepe that coucheth] That is, the springs, and rich minerals which are below.

V. 14. *by the Moon*] The influences of the Sunne by heat, and of the Moon by moisture, and the influences of the Starres make the fruits of the earth to prosper. Or, according to the Hebrew, *Mooues*, meaning the various operation by the change and course of the Moon for that blessing of the earth.

V. 15. *ancient mountains*] There are some mountains of sand and rubbish casually made, some purposely cast up by the labour of man: in respect of these, the mountains made at the Creation are very ancient mountains; and upon some of them grow Olives, Cedars, Pine-trees, Cypresse-trees, and other things usefull for necessitie and delight.

lasting hils] As in the precedent words they are called *ancient mountains*; so are they here by way of comparison, called *lasting hils*.

V. 16. *in the bush*] God appeared unto Moses in a burning bush, Exod.3. Chap.2.

and upon the top of] Which is not another, but the same Joseph, but spoken of under another title, that the blessing might be doubled upon him.

separated from his brethren] Or, *was a Nazarite*. Which some take in respect of beautie, for the *Nazarites* are commended for that. Lam. 4. 7. and so was Joseph, Gen.39. 6. But why he was called so, see Annot. on Gen.49.26.

V. 17. *His glory*] That is, the glory of Ephraim shall be like unto a faire young and lusty bullocke.

hornes of Unicornes] See Annot. on Numb.23.22.

to the ends of the earth] He shall overcome countreyes farre remote..

the ten thousands of Ephraim, and the thousands of Manasseh] The fruitfulnesse of Ephraim by this comparative proportion seems to be much more then that of Manasseh, and so we find it, at the muster and number of the people, Numb. 1. 33. 35. but when Moses blessed them, the Tribe of Manasseh was more numerous, Numb. 26. 34. 37. yet Moses overlooks the present overplus of the Tribe of Manasseh, foreseeing and foretelling that Ephraim should overtake it, and overgoe it in the multitude of his troopes in future times.

V. 18. *in thy going out*] In thy prosperous voyages by Sea, according to that, Gen. 49. 13. and thy going out to warre against thine enemy.

in thy tents] In thy peaceable habitation in pasturing of cattell, and other exercises of husbandry, whereto he so addicted himselfe, that he had rather submit, like a strong Asse to a double burden of Tribute, then fight for his freedome from it. Gen.49.14.

V. 19. *unto the mountaine*] To the Mount where Moses by the spirit of Propheſie foresaw the Temple should be seated. See Annot. on Chap.33.vers.12.

they shall sucke] The former part of the verse of inviting to the holy Mountaine, may be meant of both the Tribes forementioned; but this of sucking of the abundance of the Seas, is to be appropriated to Zebulun, who being commodiously situate for Merchandise, reaped great benefit by the Seas, and by the Cities seated upon the Sea shoare, which is sandy ground, whereof Issacher had some, though Zebulun more, or more commodious for traffique.

V. 20. *That enlargeth Gad*] Either by giving him more scope and compasse for his company, as Josh. 17. 15. or by delivering him out of straights when he is distressed, Psal. 4. 1,2. 1 Chron. 5.18,20,21.

teareth the arme with] That is, catching the prey like a Lion, who greedily seiseth on the arme and head together; so that he shall prevaile over the strong, and pull down the dignified; for the arme is the strongest part, the crown of the head the highest.

V. 21. *provided the first part for himselfe*] That is, he with the Reubenites and halfe Tribe of Manasseh got the first portion of Land, which was on this side Jordan, to those which journeyed towards Canaan out of Egypt: See Numb. 32. vers. 23.29.33.

Lawgiver] That is, Moses; for he had not his portion by lot as others had, but by his own request, and Moses his grant.

he came with *the heads*] A propheſie for asseveration and assurance set down in the phrase of an history as if already the deed were done: it imports the forwardnesse of that Tribe, who would be as ready as the best to execute the Justice of the Lord upon the Canaanites.

and his judgements] Which God had denounced against them.

with Israel] For though the Gadites with the Reubenites and halfe Tribe of Manasseh had their part on this side Jordan, they undertooke the conquest on the other side with the rest of their brethren, Numb.32.23.29.33.

V. 22. *Dan is a Lions whelpe*] As a fierce young Lion leaping from the hils of Bashan (where he was bred) to catch the prey. So is the similitude; yet Bashan was a part of the portion of Manasseh, not of Dan, Deut. 3. 13. but the similitude is in regard of qualitie, not of place, and in this he is resembled (as Judah was) to a Lion, Gen.40.9. and the Danites were valorous, of which Tribe were more warriers numbered, Num. 1. then of any other Tribe but Judah, vers. 22. & 39. Or it may note the disposition of the Danites to hunting and living upon prey, as Lions doe.

V. 23. *Naphtali satisfied with favour*] His portion was most pleasant and fruitfull by land; and for foraine dainties his situation neere the Sea furnished him with abundance by his traffique with the Sidonians, Tyrians, and Phenicians; so that he might very well be satisfied who neither wanted contentment for the quantitie or qualitie of desireable provision.

V. 24. *dip his foot in oyle*] In his portion shall be great store of oyle, not onely to anoint the face, but to supple the feet: This is agreeable to Jacobs prediction, Gen.49.20.

V. 25. *yron and brasse*] At thy feet where thou treadest shall be Mines of those metals which thou shalt dig in great abundance; or it may be meant of strengthening their shooes with nailes or plates of iron or brasse; sometimes used by Romanes, and Syrians: See Josephus of the Warres of the Jewes, lib. 7. cap. 3. Plin. Nat. Hist. l.33. c.3. Val. Max. l. 9. c. 1.

V. 25. *as thy dayes so shall thy strength be*] While thy dayes hold out, thy strength shall hold out and not faile, as it was with Moses, Chap. 34. vers.7. Or, the honour and power of the Tribe of Asher shall not decay with age, as usually a mans personall strength doth; but it shall continue in vigour and vertue, which shall not faile or languish with continuation of time.

V. 26. *of Jesurun*] See the Annot. on Chap.32. 15.

in thy helpe] For thy helpe.

V. 27. *underneath are the everlasting armes*] Gods protection over his people is above, and beneath, and both everlasting.

V. 28. *in safetie alone*] Without any enemy to challenge, or usurpe any part of his promised possession. See Numb. 23.9.

the fountaine] That is, the posteritie of Jacob, spread abroad like the overflowings of a fountaine, Psal.68.26. & Isa.48.1. & Rev.17.15. Or, *the fountaine of Jacob* may be his plentifull blessing, which floweth from God as a fountaine that cannot (not as a cisterne that may) be drawne dry. Some for *the fountaine of Jacob* read *the eye of Jacob*, and the meaning then is, that he shall feed and delight his eye in the fruitfulnesse of his land abounding with good corne and wine.

his heavens] The heavens spread over the land of his habitation.

V. 29. *sword of thy excellency*] God is not onely a buckler of defence to his people, but a sword of assault against their enemies whom by his assistance they shall excell and gloriously conquer in combate with them. See Psal.44. vers.5,6,7.

found liers] Either in their propheſies of triumph over thee; or in faining and lying like the Gibeonites to curry favour with thee, Josh.9.4. Psal.18.44. & 66. 3.

high places] See Annot. on Chap.32. vers.13.

CHAP. XXXIIII.

vers.1. PLaines of *Moab*] A part of the wilderneſse where Moses had given his instructions to the people, and pronounced his last blessing upon them.

Nebo] A part of Mount Abarim. See Annot. on Num.27.12.

Pisgah] Nebo was one of the Mountaines of Abarim, and among them the highest, and Pisgah was the highest top of Nebo, thither he ascended, from thence he had the faireſt and trueſt prospect of the Land of Canaan.

the land of Gilead] The land of Gilead is here taken largely for that part of the land which was bestowed upon the Reubenites, Gadites, and halfe Tribe of Manasseh, before the Israelites passed over Jordan to take possession of the Land of Canaan for the other Tribes; and Moses being on the top of Pisgah which afforded him a prespect every way, he first cast his eyes upon Gilead where the two Tribes and an halfe were already possessed of their portion; and having taken a view of that, he directed his sight to the surveigh of the other part of Canaan beyond Jordan.

unto Dan] A Citie anciently called Leshem, Josh.19.47. or Laish, Judg.18.27,29. but afterward, possessed by the Danites, it was called *Dan*; it was the furthest part of the Land of Canaan towards the North, as *Beer-sheba* was toward the South; and by these two were the utmost limitations of it set out: See Judg.20.1.

V. 2. *all Naphtali, and the land*] Their portions were not severally assigned them in Moses time, therefore he either uttered this by the Spirit of propheſie, as that this was afterward by lot to be the portion of the Tribe of Naphtali; or it was written not by Moses, but by some other sacred pen-man of the Holy Ghost who wrote the rest of this Chapter from vers.5. to the end of it.

and all the land of Judah] The like may be understood of the Land alotted to the other Tribes, for his prospect was not limited to those particularly named.

utmost Sea] The Mediterranean Sea; the Hebrews use to call any great confluence of waters *Sea*; and they called this the utmost Sea, because it was the utmost bound of the Land of Canaan.

V. 3. *valley of Jericho*] This was in the Tribe of Benjamin.

citie of palme-trees] Jericho is so called, because it abounded with Palme-trees. Joseph. Antiq.lib.4.cap.5.

Zoar] Lots place of refuge, situate neere the Lake Asphaltites; whereof see Annot. on Gen.19.20.

V. 5. *died*] And he died (as some, who seeme exact in the computation of time, affirme) the third or fourth day of the moneth Adar, which answereth to our February: from hence the rest of the Chapter (and it may be the whole) was not written by Moses, but by some other by the Lords appointment, who is thought by some to be Ezra, but by others more probably Joshua. The like observation is to be made of the Booke of Joshua made by Joshua untill the 28. vers. of the last Chap. but from the 29. where his death is mentioned, is thought to be supplied by Samuel, Ezra, or King Hezekiah.

V. 6. *he buried him*] The Lord himselfe, without any humane act or aide, prepared a grave for Moses, and laid his body in it, having taken his soule unto himselfe.

over against Beth-Peor] The place of that abominable Idol fore-mentioned, Chap.3.29. & 4.46.

but no man knoweth] For though it be said, he was buried in a valley in the land of Moab over against *Beth-Peor*, that was so great in space of ground that the particular grave might be altogether unknowne; especially Gods purpose being to conceale it, he would leave no outward appearance of it, lest the Israelites should have made it an occasion of Idolatry. But why had Moses possession of the land of Moab by his buriall, when God said, he would give the Israelites none of the land of Moab? for answer to this doubt, see Annot. on Chap.2.vers.9.

V. 7. *his eye was not*] See Annot. on Chap. 31.2.

V. 8. *thirty dayes*] It was the manner to make thirty daies the measure of mourning for principall Rulers, whether of the Church, or State, so long was Aaron lamented for, Num.20.29.

V.9. *and Joshuah ---was full of*] Hereby appeareth the favour of God, that leaveth not the Church destitute of a Governour.

hands upon him] See Annot. on Numb.8.10.

V. 10. *since*] By this it seemes that this part of Deuteronomie was written not presently, but a good while after the death of Moses: or, for *since him*, we may reade *besides him*, according to some Translations, (which accord well enough with the Originall) and so the writer having the Spirit of propheſie, might speake not for his owne time, but for a good while after.

face to face] Unto whom the Lord did reveale himselfe so plainely. See Annot. on Exod.33.11. & on Numb.12.8.

V. 11. *In all the signes*] That is, there is none like him in might and miraculous operations; whereby the Lord magnified his owne Majestie, and dignified his servant Moses his Ministerie. This is no prejudice to the praise of John Baptist, whose excellency did not consist in signes and wonders, nor in such familiaritie with God; but in other graces wherein he was exceeded by none that went before him.

ANNOTA-

Legendum est.

ANNOTATIONS
On the Book of JOSHUA.

The ARGUMENT.

THE main scope of the holy Ghost in this Book of Joshua, is to glorifie God, by the manifestation of his Truth in his Promises, and his Power and All-sufficiency in performance: For whereas he had promised unto Abraham four hundred yeers before, That he would give unto his Posterity the Land of Canaan for a Possession; he remaineth firm and constant in his Word: And though they provoked him to wrath by their haynous sins, and wilfull rebellions, both in Ægypt and in the Wilderneſſe, and thereby justly moved him to nullifie his Promises, and either wholly to destroy them, or at least to cast them off from being his People; yet he rather dispenseth with their sins, and exerciseth his patience and long-suffering, in bearing with their evil manners in the Wilderneſſe; rather then that their unbelief should make the Faith of GOD of none effect, or cause any of his gracious Promises fall to the ground unaccomplished. So also is Gods Almighty Power in this Book magnified and glorified; and He mightily declared to be the Lord of Hosts, by giving unto such a poor contemptible People, whose parents were lately Bond-slaves in the Land of Ægypt, so great and glorious Victories over such Warlike Nations, and such a numerous multitude of puissant enemies: Unto which we may adde the manifestation and glorifying of his Justice, in rooting out those cursed Nations, when their sins were encreased to a full measure; but yet withall some mixture of Mercy with this just severity, in saving some of the Hivites from this common destruction, and from being (as it were) drowned in this generall deluge: Mercy, I say, towards them, in sparing their lives; and towards his own People, in providing for them servants and slaves to do their baseſt works, that they, in the mean time, as a Royall Nation, might be priviledged, and exempted from such servile drudgery. Another end aymed at in this History, and subordinate to the other, is to describe, and set out to the life, a worthy Prince, and a truely-valiant and victorious Generall, both in his person, parts and properties, in the example of Joshua, as a Precedent and Patern to all such as are of like Calling and Condition: and that whether we respect his piety towards God, his justice and charity towards men, or his temperance and sobriety towards himself. In respect of God, he is described to be pious and religious; both in his personall holineſſe, and in his publike Calling, as he was a Generall and chief Commander: For he was a man truely fearing God, a strict observer of his Commandments, neither declining to the right hand nor to the left, a Worshipper of God in sincerity and truth; and so zealous and resolved in the true Religion and ways of godlineſſe, that though he had no other among all the people to joyn With him, yet he professeth, That he and his houshold would serve the Lord. So in his particular Calling he is propounded as a fit patern and precedent to all of his Rank; for he wholly dependeth on his chief Soveraign, the King of kings, and Lord of Hosts, for his direction and protection: he attempteth nothing of any moment, till he have first consulted with God, and then he goeth on With undaunted courage, when he commandeth him, against many and mighty enemies: He trusteth not in the arm of Fleſh, in his own or the peoples policy and power, but onely relyeth on Gods Promises and Providence; and having his assistance, he is most couragious; but When he, seeming displeased, Withdraweth his helping hand, how is he humbled and dejected for the losse onely of six and thirty men? Finally, in all his famous Victories, he arrogateth no part of the praise unto himself, but ascribeth the Whole glory unto God, as being the principall cause of all his Conquests. In respect also of his carriage towards men, he is propounded as a singular patern of Justice and Charity: for being to divide the conquered Land among the people by Lot, as God commanded; he obeyeth his Will with all uprightneſſe, shewing therein no favour, partiality, or respect of persons; as appeareth in his dealing with his own Tribe; for When (presuming, it may be, on his neerneſſe unto them in blood and kinred) they made suit unto him for the enlarging of their Inheritance, under a fair pretence, That their portion Was too strait for their numerous Tribe; he refused to gratifie them by scanting others; but retorteth their argument upon themselves, namely, That if they Were so numerous, they were the better able to enlarge their Borders, by their own endeavours; and so putteth them upon labour, to fit the Mountain for their habitation, by felling down the Woods; and upon danger also, by fighting with, and driving out the inhabitants of the Valley, though they Were a strong People, and had iron Charets. His Charity and Love also appeareth, in seeking the peoples welfare and prosperity with all his endeavours: for whereas the love and favour of God Was the chief ground of their present and future happineſſe; and there Was no other means to preserve it unto them, then by their cleaving close unto him in his pure Worship, and shunning Idolatry; he is not onely carefull to maintain it in purity and sincerity all his days; but When he was stricken in age, and ready to die, it was his chief care to have it continued after his departure; and calling together all the Heads and Elders of the people, he useth all his art and policy, to make a firm Covenant between God and them, That they Would cleave onely unto him, and utterly abolish all Idolatry and false Worship. Lastly, he is propounded to all Princes and great Commanders, as a Mirrour of Temperance, Sobriety, and Contentation, in that having in his hand, by reason of his famous Conquests, so great Power and Authority, that he might have commanded what he list; yet he aspireth not to any Regall Soveraignty, nor to enrich himself With a vast estate, or large inheritance; but resteth contented with such a proportion as by Gods providence was allotted unto him amongst the rest of his Brethren. The last End at which this Scripture aimeth, is mystically and typically expressed; for Joshua is here propounded as a Type of our Lord Jesus Christ, the onely true Saviour of his Elect People: And to this purpose, that he might more fitly represent this great Saviour of the Church, the Prophet foretold and promised by Moses, his name is changed by him; and whereas he was before called Oshea, he Was afterwards named Joshua, or Jehoshua, being the same name Which Was given to Christ our onely Saviour; because as he in a sort was to save his People out of the hands of their earthly enemies, by a temporary deliverance, and to bring them into the Land of Canaan as their Possession and Inheritance: so our Jesus, prefigured by him, Was to save all his Elect People out of the hands of all their Spirituall enemies, and to give them as their possession, the heavenly Canaan, of Which the other was but Type: And as this could not be effected by Moses the Law-giver; but Was left unto Joshua as his proper Work, unto Which God called and assigned him; so this Was to signifie unto us, That the Ministery of the Law, with all its legall Ordinances and Performances, can never bring us into the heavenly Canaan; but is Wholly left to be accomplished by our true Joshua and Saviour, as his peculiar Work, unto which he is called and sealed by his Father, who hath vanquished all our Spirituall enemies, and Will give unto us, at his second appearing, both in our souls and bodies, the full possession and fruition of our holy and happy Inheritance in his heavenly Kingdom, unto all Eternity.

Gen. 12. 7. & 13. 15. & 15. 18.
Exod. 32. 10.
Acts 13. 18.
Rom. 4. 3
Gen. 15. 16.
Josh. 24. 15.
Josh. 7. 7.
Josh. 17. 14, 15, &c.
Josh. 24.
Deut. 18. 18.
Num. 13 8.
Joh. 2. 27.

January, 23. 1716. £. 17.

The book of Joshua] *i.* (according to Hebrew name or title.) A narration or history of the acts of Joshua, in bringing and setling the people of Israel in the land of promise; and continueth the story of almost 18 yeers, from Moses death, Deut. 34. 5. unto his own, Josh. 24. 29.

CHAP. I.

Vers. 1. NOw] Hebr. *And it happened, or came to passe*. With which copulative the story is continued and knit, to the end of Deuteronomy, as the Hebrews often use. So Ruth 1. 1. Judg. 1. 1. 1 Sam. 1. 1. 2 Sam. 1. 1.

after the death] *i.e.* after the funerall mourning for him, which lasted 30 dayes, Deut. 34. 8.

V. 2. *Jordan*] The greatest River in Canaan, running along the land, and falling into the lake Asphaltites, or dead sea.

give] *i.e.* in reall possession, as before I gave it onely by promise and right, Deut. 11. 24.

V. 3. *Every place*] *i.e.* before promised, Deut. 11. 24. and here expressed and confirmed, vers. 4.

V. 4. *wilderness*] *i.e.* of Sin, with which the land of promise was bounded on the south.

Lebanon] the highest and greatest mountain in all Syria, extending it self from Zidon to Damascus, and bounding the land of promise on the north.

Euphrates] the confines on the east, Gen. 15. 18.

great sea] *i.e.* the Mediterranean sea (opposed to the petty seas or lakes of Palestine) which bounded the land on the west, Num. 34. 6. and is therefore called the uttermost sea, Deut. 11. 24.

V. 7. *right hand*] by adding to it, or detracting from it.

V. 8. *mouth*] *i.* thy tongue shall be alwayes ready to utter the holy meditations of thy minde and heart, abounding as a good treasure with the knowledge of God and his Law. So Psal. 108. 1 Matth. 12. 34, 35. Psal. 1. 2.

way] *i.e.* Thy counsels, enterprises, and actions.

V. 9. *Have not*] First he confirmeth him, by a divine vocation; and then by a promise of Gods efficacious presence. The former is propounded by way of interrogation, which is used with the Hebrews for a strong affirmation; *Have not I? &c. i.e.* I have certainly commanded thee. So Gen. 13. 9. 2 King. 6. 32.

V. 11. *victuals*] that is, All provisions fit for such an expedition, saving bread, for manna was not as yet ceased.

V. 13. *rest*] *i.e.* a place of rest for your wives, children, and cattell; namely, that part of the land in which they now were, on this side Jordan, Num. 32. 33.

V. 14. *armed*] Marshalled in a military order.

V. 16. *they answered*] *i.e.* The two tribes and an half, to whom his speech was formerly directed: Or, as some think, the heads of all the tribes, in the name of all the rest; hereby submitting themselves unto Joshua's government.

V. 17. *Onely the Lord*] This is a wish of the people congratulating Joshua in his entrance into his government; wherein they pray for Gods presence and assistance, as unto Moses.

CHAP. II.

Vers. 1. SHittim] In the plains of Moab, neer Jordan, where the Israelites now encamped, Num. 33. 49.

spie secretly] Hebr. *silently*; *i.e.* to spie out the land with as much silence and secrecy as they could; and that both in respect of the Israelites, that they might not again be discouraged, as before, with rumours, Num. 13. 28. 32. and in respect of the people of the land, that they might not discover and apprehend them.

even Jericho] *i.e.* And chiefly Jericho, as being in the confines of the countrey; situated an hundred and fifty *stadia* from Hierusalem, and sixty from Jordan: a place very fruitfull, and abounding with palm-trees; and therefore called, The city of palms, Deut. 34. 3. Judg. 1. 16. 2 Chron. 28. 15.

an harlots house] The Hebrew word may signifie an inne-keeper; but she might be both; for she is plainly called an harlot, Heb. 11. 31. Jam. 2. 25. to whom Gods providence directed them, for the preservation of her and her kinred, and for the confirmation of the spies and Israelites in assurance of conquest; as Gideon was by telling of the dream, Jud. 7. 13. 15.

V. 4. *hid them*] Hebr. *hid him*; *i.e.* each of them apart; to wit, as soon as she knew that they were discovered to the king.

but I wist not] This (as some think) was not a lye, but the concealing of a truth not necessarily to be discovered: for being an inne-keeper, it may be others lodged in her house that night, and were gone, of whom she speaketh in truth, and concealeth these spies in faith and charity; as it is Heb. 11. 31. But if it were a lye, or æquivocation, her example is no precedent, being a new convert, whose faith God accepted, and pardoned her sin. So Exod. 1. 19.

V. 5. *of the gate*] to wit, of the city.

V. 6. *roof*] Which in those countreys used to be flat, like a terrace or leads.

V. 7 *foords*] *i.e.* The ferries, or places of ordinary passage.

shut the gate] *i.e.* The gate of the city, that if the spies were within, they might not get out and escape.

V. 9. *I know*] I am perswaded in the assurance of faith, grounded on Gods promises to his people, and his miraculous favours towards them, and because I see that the hearts of my people sink and faint, *&c.*

terrour] An Hebraisme: *i.e.* in that we are terrified because of you, in regard of your neer approach and power: and this God had promised, Deut. 28. 7. and 5. 1.

V. 11. *did melt*] An Hebraisme; *i.e.* were dissolved with fear, so that we quite lost all our valour and courage. The like phrases are used, Josh. 5. 1. and 7. 5. Deut. 1. 28. and 20. 8. Isa. 13. 7.

V. 12. *fathers house*] *i.e.* My kinred and allies. See Chap. 6. 23. 25. so vers. 13.

a true token] to wit, That you will inviolably keep covenant with me.

V. 14. *Our life for yours*] *i.e.* We warrant thee, on the penalty of our own lives; or, We will preserve thy life, and the life of thy kinred, though it be with the hazard or losse of ours.

ye] that is, you, or any of yours.

V. 17. *thine oath*] *i.e.* Of the oath which thou hast made us take, namely, on these two conditions; first, That none of thine be out of thy house: secondly, That none reveal our businesse.

V. 19. *his blood*] he shal be guilty of his own death, because he stayed not in the place of safety appointed unto him, as Num. 35. 26, 27. Matth. 27. 25.

on our head] *i.e.* We will answer it before God and men, as being guilty of his death.

V. 22. *the way*] *i.e.* between Jericho and Jordan.

V. 23. *passed over*] to wit, Jordan.

V. 24. *hath delivered*] They speak of that which was to do, as done already, to expresse the certainty of their hope.

CHAP. III.

Vers. 1. MOrning] Namely, of the ninth day of the first moneth; for they passed Jordan the tenth day, as appeareth, Chap. 4. 19.

V. 2. *three dayes*] to wit, three dayes after the command of providing victualls, Chap. 1. 11.

V. 3. *priests the Levites*] that is, which were all of the tribe of Levi.

V. 4. *by measure*] Which distance between the ark and them, was appointed to preserve in them due reverence unto God, of whose person the ark was a type. So Exod. 19. 12.

know the way] *i.e.* That following the guidance of the ark, and pillar of cloud going before it; you may not erre out of the right way.

V. 5. *Sanctifie*] to wit, both ceremonially, and spiritually; that you may be prepared to see a miraculous signe and effect of Gods presence. See Exod. 19. 10. Levit. 20. 7, 8. Num. 11. 18. 1 Sam. 16. 5.

wonders] in dividing the waters, as verse 13.

V. 6. *Take up*] See Num. 4. 15.

V. 7. *magnifie thee*] To exalt thee in the esteem of all the people, by a great miracle which I am about to do, whereby they shall be brought to acknowledge that I have made thee head over them, and by thee will possesse them of the land of promise.

Moses] *i.e.* As I divided the red Sea before Moses, so will I divide Jordan before thee, and thereby declare my presence and power with thee, as they were with him.

V. 10. *Hereby*] *i.e.* By the miracle described, verse 13.

V. 11. *the Lord*] So Mich. 4. 13. Zach. 4. 14. 6. 5.

V. 12. *twelve men*] For that use and service which is expressed Chap. 4. 2, 3.

V. 13. *waters shall be cut off*] The waters coming from above, shall stand still on an heap; and the waters below, shall passe away, and leave the chanell drie, for the people to passe over.

V. 15. *for Jordan*] that is, Jordan in its naturall course, thus over-floweth yeerly in time of harvest, as now it did. See Chap. 4. 18. 1 Chron. 12. 15. and their harvest began in April.

V. 16. *city Adam*] Some Cosmographers place this city on the east side of Jordan, over against Gilgal.

Zaretan] lying Southward from Adam.

salt sea] That is the lake of Sodom, or Asphaltites, Gen. 14. 3. Num. 34. 2.

CHAP. IIII.

Vers. 1. THe Lord spake] That is, further declared the command which he had given, Chap. 3. 12.

V. 3. *lodging place*] that is, Gilgal, where they encamped that night, as appeareth, v. 19, 20.

V. 6.

V. 6. *signe*] To recall unto your remembrance in time to come, so great a benefit; for the stirring up of your selves and your posterity to thankfulnesse; for the strengthening of your faith and affiance in God, and working in your hearts true obedience. So Exod. 13. 14 Deut. 6. 20. Josh 22. 27. and 24. 27.

V. 9. *twelve stones*] Besides the twelve stones which were set up in Gilgal, that it might be a monument to them that inhabited about Jordan, or passed that way, of that great miracle.

to this day] That is, by an immutable and perpetuall statute: or it may be meant of that day when this history was written.

V. 10. *Moses*] See Num. 27. 21, 22, 23. where the sum of that commanded is expressed.

V. 12. *before the children*] That is, before all the other tribes of Israel, according to covenant with Moses, Num. 32. 20, 27. and Joshua's command, Josh. 1. 14.

V. 13. *before the Lord*] Before the ark of the LORD, which was a visible signe of Gods presence, and now stood in the middest of Jordan, untill all the people were passed over in their ranks.

V. 14. *magnified*] See Chap. 3. 7.

V. 17. *out of Jordan*] To wit, that they might land on the further bank of Jordan, towards Jericho.

V. 19. *first moneth*] called Abib or Nisan; containing part of March, and part of April.

Gilgal] So called here, by anticipation; as though he should say, They encamped in that place which was afterwards by Joshua called Gilgal, Chap. 5. 9.

V. 23. *before you*] who survive your rebellious fathers by Gods appointment, Num 14. 31.

before us] That is, my self and Caleb, with the rest of our fathers, who for their sin and unbelief fell in the wildernesse.

V. 24. *fear*] And thereby be restrained, that you do not start back from obedience unto God, as did your fathers, Jer. 32. 40.

for ever] That is, all the dayes of your lives.

CHAP. V.

Vers. 1. *Amorites*] The Amorites were on both sides Jordan, whereof two kings were slain already on the side towards Moab.

westward] Inhabiting in the western parts of the land of Canaan.

melted] That is, fainted. See Chap. 2. Vers. 9. 11, 24.

V. 2. *At that time*] To wit, after they were passed Jordan, and were now entred into the land of promise.

sharp knives] The Chaldee paraphrase hath it, *sharp rasours*.

circumcise] Hebr. *turn again, circumcise*; that is, circumcise again: an Hebrew manner of speaking. The like used, Num. 11. 4. Psal. 85. 7. Ezek. 8. 6. It was first commanded unto Abraham and his seed, and by him observed; but omitted in the wildernesse, at least from the Spies returning from searching the land; which was the second yeer after their coming out of Egypt; either out of their neglect of Gods holy Sacrament, or because they were to remove from place to place, at Gods appointment; which they could not do without great danger and hurt to those who were newly circumcised. See v. 8. for though sometime they encamped long in a place, yet all that while they had no assurance of their abode there, but were still at an hours warning to remove: And now the LORD requireth that circumcision should be restored to its primitive use.

V. 3. *and circumcised*] They took order that they should be circumcised; to wit, all that were yet uncircumcised.

hill of fore-skins] So called, because the people circumcised left there their fore-skins.

V. 4. *did*] Namely, for their sin and rebellion against God, Num. 14. 23. 1 Cor. 10. 5. Heb. 3. 17.

V. 5. *they*] To wit, their parents.

V. 6. *give us*] That is, to me, Caleb, and their posterity.

V. 9. *reproach of Egypt*] That is, contracted in Egypt, because the Israelites following the example of the uncircumcised Egyptians, rather then Gods commandment, had left this reproach upon their children, That they had not the sacrament of Gods covenant, but had their fore-skin still on them to their shame, Gen. 34. 14. Some hereby understand that reproach which the Egyptians would have cast upon God and his people, if they could not have entred into the land of promise. See Deut. 9. 28. Num. 14. 16.

from off you] That is, which would have layen upon you.

Gilgal] Because the reproach which was rolled or turned away, when as by circumcision they renewed their covenant with God.

V. 10. *the passover*] Which was likewise neglected in the wildernesse, saving onely the second yeer after their coming out of Egypt. See Num. 9. 1, 2.

moneth] That is, the first moneth. Exod. 12. 2, 6. So Josh. 4. 19.

V. 13. *a man*] The Lord Christ, who assumed and appeared in the shape of man; as now, so at sundry other times, as a preparative to his incarnation: for, that it was no created angel, appeareth by Joshua's adoration, and his acceptance of it, seeing a created angel would have refused it, Revel. 19. 10. 22. 9. Judg. 13. 16.

his sword drawn] As the LORD of hosts, ready prepared to execute judgement on the cursed nations; that hereby he might encourage Joshua in assurance that he should be victorious, seeing he was on his side, ready to fight against his enemies.

V. 14. *Nay*] *i.e.* I am not for your adversaries.

but as captain] That is, prince and chief generall both of the angels which fight for the church, being Michael the arch-angel, the chief prince, Dan 10. 13, 21. Revel. 12. 7. 19. 11, 14. and also of the church militant; and am now come to ayd Israel, which is the people and host of God.

worship] Because he knew him to be the Lord Christ, the eternall Son of God.

What saith my Lord] A question rising from reverence and admiration; *q. d.* What will it please my Lord to command his servant, that I may do it?

V. 15. *Loose thy shoe*] So to Moses, Exod. 3. 5. which God required, that he might affect him with an awfull and religious reverence of his divine presence, Lev. 16. 2. Exod. 30. 10.

is holy] Not in it self inherently, but as it is now sanctified by my divine and holy presence.

CHAP. VI.

Vers. 1. *Because*] For fear of the children of Israel, who encamped neer it.

V. 2. *the Lord*] Who, Chap. 5. 13. is called a man; and v. 14. prince of the LORDS host.

the mighty] *i.e.* The valiant souldiers that defend it.

V. 3. *once*] To wit, every day once.

V. 4. *rams horns*] That the conquest might not be assigned to mans power, but to the power of God, which with most weak means can overcome that which seemeth most strong.

V. 5. *wall of the city*] *i.e.* Not the whole wall, But such a large part of it as was sufficient to give the Israelites an easie entrance: for if all had fallen, then had Rahabs house, which was built upon the wall, fallen with it. See Chap. 2. 15.

V. 7. *is armed*] Which is chiefly meant of the two Tribes and an half.

V. 8. *before the Lord*] See *Annot.* in Chap. 4. 13.

ark of the covenant] *i.e.* In which were kept the two tables, on which the covenant was written.

V. 9. *rere-ward*] In which was the standard of the tribe of Dan. See Num. 10. 25.

V. 17. *shall be accursed*] That is, devoted to destruction, and so consecrated unto God, as the first-fruits of the land of Canaan, in obedience to whose command it was to be destroyed. See Lev. 27. 28, 29. Num. 24. 20. Deut. 2. 34.

hid the messengers] Some reade, Hid them carefully and faithfully.

that we sent] *i.e.* My self, and some of the chief commanders, unknown to the people.

V. 18. *your selves accursed*] *i.e.* Become guilty of your own destruction, for robbing God sacrilegiously, of that which is consecrated unto him. See Deut. 7. 26.

camp a curse] That you be not a cause or occasion of the destruction of the whole camp.

V. 19. *shall come*] *i.e.* Shall be laid up in the tabernacle, to be employed in Gods service. See Num. 31. 54. and therefore cannot be put to any private use.

V. 21. *utterly destroyed*] According to Gods expresse commandment, Deut. 20. 16, 17.

V. 23. *left them without the camp*] As things unclean, till they were legally purified, Num. 31. 19. and afterwards to be incorporated into congregation, by instruction, profession, circumcision, *&c.* Deut. 21. 12.

V. 25. *this day*] Yea, and was afterwards married to Salmon the son of Naasson, of the tribe of Juda, one of Christs progenitors, Matth. 1. 5. Luke 3. 32.

unto this day] See Chap. 4. 9.

V. 26. *Joshua adjured*] That is, by a propheticall spirit cursed with an adjuration those that should rebuild this city, devoted to utter destruction.

before the Lord] *i.e.* By Gods decree, made known unto me by the inspiration of the holy Ghost.

riseth up] Which shall presume and set himself to build this city.

first-born] In the death of his first-born, *&c.* that is, For his presumption, he shall be punished with the death of his two sons; which was fulfilled in Hiel the Bethelite and his sonnes, 1 Kin. 16. 34.

CHAP. VII.

Vers 1. *Children of Israel*] That is, one member of that body; who being in communion with them, his particular

ticular sin was occasion that a judgement fell upon them all, till by diligent examination, and inflicting just punishment, the sin was purged, v. 12.

accursed thing] In taking that which was devoted to God, and not to be turned to any private use, contrary to his expresse command. See Chap. 6. 18, 19.

Achan] Who, 1 Chr. 2. 7. is called Achar, *i.e. destroyer.*

V. 2. *Ai*] This city lay on a hill three leagues from Jericho, westward, which fell afterwards to the share of the tribe of Benjamin. There were two cities of this name; this of the Amorites, which was the greater; the other in the tribe of Gad, which the Amonites had taken, and is prophesied against, Jer. 49. 3.

Goup] To wit, from the plains of Jericho, to the mountainous places of the countrey.

V. 5. *Shebarim*] Heb. *a place of breakings*: so called, it seemeth, because the army of Israel was there broken and discomfited.

V. 6. *rent his clothes*] To signifie the rending of his heart with grief and anguish. See Gen. 37. 29, 34. not for that small defeat; but because it was a signe of Gods wrath, seeing he prospered not their expedition according to former promises, which might discourage the people, and make them faint-hearted, as v. 5.

before the ark] In these difficulties fleeing unto God, as his onely refuge, for counsell and direction. See Chap. 9. 14.

put dust] A ceremony used in great mournings. So 1 Sam. 4. 12. 2 Sam. 13. 19. Neh. 9. 1. Job 2. 12.

V. 7. *would to God*] In this wish Joshua's faith, through humane frailty, fainteth, in apprehending Gods promises; yet his intention is good, namely, That he had rather have rested content with a strait habitation for so great a people, on the other side Jordan, then that by this accident Gods Name should be exposed to obloquie, and the blasphemies of the nations.

V. 8. *what shall I say*] What shall I answer to those who on this occasion will detract from thy power and glory?

V. *what wilt thou do*] *i.e.* How wilt thou preserve the glory of thy Name, when these nations shall say that thou wantest power to protect thy people, and hast failed in thy promises? So Ex. 32. 12. Num. 14. 13.

V. 11. *Israel hath sinned*] See v. 1.

V. 12. *my covenant*] My command concerning the accursed thing, Chap. 6. 19. or my covenant, in not obeying my commands as they promised, Ex. 19. 8. 24. 7.

accursed thing] Which I have devoted; to wit, the Babylonish garment, which should have been burned.

also stollen] To wit, the gold and silver, which ought to have been brought into the Lords treasury, Chap. 6. 19.

dissembled also] By concealing it, or converting to their own use that, which was devoted to Gods service.

and have put it] To wit, both the things to be burned and destroyed, and those which were to be consecrated unto God; they have mixed with their own goods, still persisting in their sinne, and so still remaining accursed.

V 12. *were accursed*] Have a judgement lying upon them, occasioned by such a sin, as before, v. 1.

the accursed] *i.e.* The man who committed the fact about the accursed thing, and so himself is become accursed, and all his, with the contagion of his sin: *i.e.* not onely Achan himself, but also all his family and goods, as being in the same sin. So v. 24.

V. 13. *sanctifie the people*] See Chap. 3. 5. that is, Prepare them to appear before God, that the offender may be discovered and punished, and so the people may be freed from punishment of his sin.

V. 14. *Lord taketh*] That is, apprehendeth by lot, which is at his disposing, Prov. 16. 33. See 1 Sam. 14. 41. Jon. 1. 7.

V. 15. *shall be burnt*] As the accursed thing ought to have been, according to the Law, Deut. 13. 15, 16. namely, after he is first stoned, which was the punishment appointed for blasphemers and presumptuous offenders by the law, Lev. 24. 13. Num. 15. 30, 35.

folly in Israel] A base, foolish and sinfull deed. So Gen. 34. 7. Judg. 20. 6. 2 Sam. 13. 13.

he and all that he hath] Not onely the accursed things, but his sons, daughters, oxen, asses, *&c.* This was a most severe punishment, but yet just, because God appointed it, whose judgements are always righteous, Gen. 18. 25. Jer. 12. 1. though often unsearchable, and above our reason: which may appear, whether we respect God, who appointed this punishment; for first, he is supreme L O R D of all, and may do with his what he will; and his will is the rule of justice, yea justice it self. Secondly, we owe our lives to God, and deserve death by the first sin, and all that followed it; and God may justly require his debt, when and in what manner he pleaseth. Thirdly, he had infected all he had with the contagion of his sin, and so made them liable to his punishment. Secondly, just in respect of Joshua and the people, who executed it: First, because God commanded it. Secondly, because he had endangered the whole camp to destruction, who were not directly guilty of his fact. Thirdly, because he had exposed six and thirty men to the slaughter, who were innocent of his sin, though by their own sins, known to God, they might deserve their death; and therefore all his were executed with him justly by the same reason, though they were not knowingly guilty of his fact, that they might be examples unto others, to deter them from the like transgressions and sinnes.

V. 17. *family of Judah*] That is, every family of the tribe of Judah.

man by man] Hebr. *by the men i.e.* according to the housholds of their fathers, and not every one by the poll, as appeareth, v. 18.

V. 19. *give glory*] *i e* Seeing God is both thy accuser and judge, whose knowledge thou canst not avoid, nor decline his judgement, confesse the truth in an humble and penitent manner, that hereby God may be glorified.

V. 21. *under it*] *i.e.* Under the Babylonish garment.

V. 23. *before the Lord*] Before the tabernacle, in which the ark was the sacred signe of Gods presence.

V. 24. *the son*] *i e.* The nephew of Zerah. See v. 1.

Achor] *i.e.* Of trouble, so called, by reason of this accident, ver. 26.

V. 25. *stoned him*] together with all his family.

V. 26. *a heap of stones*] As they used to do over them that died ignominiously, Josh. 8. 29. 2 Sam. 18. 17.

Achor] Of trouble, because all Israel was troubled here with Achans sacriledge, and himself and all his, by this dreadfull punishment inflicted on them, Hos. 2. 15. Isai. 65. 10.

CHAP. VIII.

Vers. 2. *AN ambush*] For in a just war it is as lawfull to get victory by policies and stratagems, as by open fight; the which God, the author of justice, hath confirmed by many examples.

behinde it] *i.e* On the west side, as v. 9.

V. 4. *lie in wait*] God would not destroy Ai by miracle, as Jericho; to the end that the nations might fear the power and policy of his people.

V. 7. *Then*] That is, when the signe is given: of which ver. 8.

V. 8. *I have commanded*] That is, fear not to execute the designe, seeing you have my command for your warrant. So 2 Sam. 13. 28.

V. 9. *among the people*] *i.e.* With the rest of the army.

V. 10. *numbred*] *i.e.* Mustered and set in order the people.

V. 12. *five thousand*] To wit, besides the other thirty thousand, v. 3. to lie in ambush in another place, to make the execution surer and easier.

V. 13. *set the people*] That is, marshalled them in order.

went that night] *i.e.* Drew neerer unto the city with the body of his army.

into the midst of the valley] Which was between the city and his army, v. 11.

V. 14. *when the king of Ai saw it*] Namely, that the Israelites had placed their army in a place of disadvantage, to wit, in a low valley, he made haste to lay hold on this opportunity.

all his people] That is, the greatest part, fit for this service, for that some remained in the city appeareth v. 16.

plain] Which was on the east part of the city.

V. 15. *wilderness*] To wit, between Ai and Jericho, as fleeing to Jericho, from whence they came, to secure them from imminent danger.

V. 17. *not a man*] *i.* fit for war. See v. 24.

V. 18. *out the spear*] Which was the signall to be given to those that lay in ambush, that they should enter and surprise the city; and to those that fled, that they should turn face against the enemy

V. 19. *set the city on fire*] Not the whole city, for then they could not have had the spoil which was given them, v. 1. but so much of it as might be a signall to the army, by the smoke ascending, when they should return from their counterfeit flight, and set upon the enemy.

V. 20. *this way*] Being enclosed between them that had lyen in ambush, and the main battell.

V. 24. *smote it*] All that remained in the city, as old and impotent men, women and children.

V. 26. *drew not his hand back*] Which was the signe when they should make their retreat, and cease wasting the city.

V. 28. *for ever*] *i.e.* for a long time, as this phrase sometimes signifieth; for Ai was afterwards rebuilt, and inhabited by the Benjamites, Nehem. 11. 31.

V. 29. *his carcase down*] According to the Law, Deut. 21. 22, 23. So Josh. 10. 26.

a great heap] See Chap. 7. 26.

V. 30. *mount Ebal*] Which lay by Sichem; as it is Judg. 9. 6.

V. 31. *over which no man*] Namely, to smooth and polish it with tools of the artificer, Ex. 27. 25. Deut. 27. 5.

V. 32. *the stones*] *i.e.* Other stones then those mentioned, v. 31.

a copy of the law] *i.* The sum of the law, or the decalogue;

Josh. 10. 12. Quod ergo non dubitanter in hanc vocem erumpit, ut Sol et Luna desistant a perpetua naturæ lege — Hic autem effulget singularis Dei favor erga ecclesiam, quod sicuti in gratiam humani generis quotidiano Solis cursu diem a nocte dividit, ita nunc illam ingentem infatigabili pernicitate assidue versat — ita ad breve tempus consistere voluit —

In summa, retrahitur Sol ab occasu, ad quam jam inflexus erat. Nec de numero horarum anxie laboro: quia mihi satis est, diem fuisse tota nocte prorogatum. Calvin.

Josh. 10. 12. It is a vanity of ye greatest magnitude in some of ye Jewes, and others who deny any fixation of ye Sun & Moon. Lest Joshuah should be thought to have wrought a greater miracle than moses. But as ye Prophet Habakkuk is express to ye contrary C. 3. 11. and yr own Sirachides C. 45. 56. So it is no small prevarication in some Christians to give countenance unto such a putid fiction. See Grot. in locum. Owen H. S. P. 115.

or, as some conceive, the blessings and the curses.

V. 33. *Gerizim*] Both these hils, Gerizim and Ebal, lay in the tribe of Ephraim, neer Sichem. See Deut. 11. 29,30. and 27.12,13. Judg.9.7.

blesse the people] *i.e.* pronounce the blessings and cursings opposite unto them, Deut.27.12,13.

V. 35. *which Joshua read not*] *i.e.* Caused to be read by one of the Levites, as Moses had commanded, Dent.27.14.

strangers] *i.e.* The profelytes which had received and professed the Israelites religion. See v.33.

CHAP. IX.

Vers. 1. ON *this side*] *i.e.* in respect of Moab, to wit, the land of Canaan, where the Israelites now were.

great sea] That is, the Mediterranean, or in all the coasts adjoyning to that sea.

Lebanon] Which lieth in the north part of Canaan.

Gibeon] A city of the Hivites, Josh.11.19. which fell to the tribe of Benjamin, and was given to the priests, Josh.21.17. with them no peace was to be made, as being a part of the seven cursed nations, without speciall warrant from God, Exod.23. 32. Deut.7.2.

V.4. *wilily*] As the other Canaanites sought to save themselves by force of arms, so these by subtilty and policy.

bound up] To wit, where they had leaked.

V. 6. *to the men of Israel*] To wit, the princes and chiefest men. See v.7.14.

V. 7. *Hivites*] *i.* Gibeonites.

and how shall] Seeing God hath given us your land, and hath expresly forbidden us to make any covenant with you,Ex.23.32. Deut.7.2.

V. 8. *thy servants*] Not thy enemies, as the Canaanites are, and are ready to submit to thy commands, and to accept of such conditions of peace as thou shalt please to offer, though it were to become your servants.

V.9. *because of the name*] Of the glory and power of the LORD (which we have heard much of) shewed in his great works and miracles.

V. 14. *And the men*] That is, the chief rulers and princes, took their victuals into their hands, that they might handle them, and see if they were such as they reported, and so believed and approved their words, being deceived with the sight of their provisions.

asked not counsell] Namely, by the high priest, enquiring of the LORD by Urim and Thummim, as he commanded,Num. 27.21. Exod.28.30. 1 Sam.30.7,8.

of the Lord] Who had promised to answer those that thus enquired of him,Exod.25.22.

V.15. *made peace with them*] Not expressing any condition of persons, lands, liberty or goods (as it was lawfull to have done with other nations which were not Canaanites) but onely the saving of their lives. And this peace seemeth lawfull, namely, if they would sue for this peace, abjure their idolatry, embrace the true religion of the Jews, and submit themselves, their lands, goods, and all they had to their Dominion: So Rahab, Judg.2.12.14. See Deut.2.26. Josh.11.20. 2 Sam.21.v.1. 2,9,14. Deut.20.10. By all which places it appeareth, that they onely of the Canaanites were devoted to utter destruction, who would not seek for peace on the former conditions.

V. 19. *we may not touch them*] To wit, because we are bound to save their lives, by a lawfull oath; for if it had been unlawfull,it might have been lawfully broken: but they sued for peace before we besieged their city, and upon our own conditions.

V. 20. *This will we do*] Namely, what is said v.21.

lest wrath be upon us] As it would be, if we should violate a lawfull oath.

V.21. *unto them*] *i.e.* To the murmuring people.

hewers of wood] In the meanest condition among the people, Deut 29.11.

V. 23. *cursed*] *i.e.* In respect of your temporall condition, seeing you and your children shall like bond-men subject your selves to the basest offices. Some think that afterwards these were those Nethinims mentioned 1 Chr.9.2. Ezra 8.20.

house of my God] *i.e.* The tabernacle now, and temple afterwards; yea, for the publike service of all the congregation, in things appertaining to God, v.27.

V.25. *in thy hand*] *i.e.* In thy power, to do with us and lay upon us such service as thou pleasest.

V. 27. *choose*] *i.e.* Either tabernacle or temple.

CHAP. X.

Vers. 1. A*Doni-zedek*] Which name signifieth, king of righteousnesse.

among them] For so it seemeth, by Chap.9. ver.17.

V. 2. *That they feared*] To wit, Adoni-zedek, and the other kings of the conntrey.

V. 3. *Adoni-zedek*] Who it seemeth was chief of those kings, and had in such cases (as some think) some superiority over the rest.

Hebron, &c.] Which cities were afterwards in the tribe of Judah.

V. 6. *Slack not*] Withdraw not thine aid from us, that now by covenant are become thy servants, and therefore under thy protection.

mountains] For all those five cities were situate in the mountains, and not like Jericho in a valley.

V.10. *discomfited them*] Both by the Israelites sword, and also with the hail-stones, as it is v. 11.

at Gibeon] That is, in the confines about it. So Chap.5.13.

V. 12. *spake Joshua*] To wit, by a faithfull and effectuall prayer in the presence of the people, that God would be pleased to do this great miracle; and then believing that he was heard, he commanded the sun, and it obeyed.

Ajalon] Afterwards in the tribe of Zebulon, Judg.12.12. towards the north of Canaan. There is another of that name in the tribe of Dan, Josh.19.42.

V. 13. *book of Jasher*] A book of civill annalls, which is lost, as many other of like nature, Num.21.14.

V.14. *no day like that*] *i.e.* Of so great length; for in Hezekiah's dayes the sun did not stand still, but went back onely ten degrees.

V. 15. *Joshua returned*] To wit, when he had performed all related from this verse to the end of the Chapter, as appeareth in the last verse; for the writer of this book sets forth the whole warre succinctly to this verse, and then more largely and particularly to the end of the Chapter.

fled] Namely, whilest Joshua pursued the victory.

V. 21. *all the people*] To wit, which by Joshua's command had pursued the enemy, v.19.

to the camp] *i.e.* The military camp of the army; for the standing camp of the whole people remained still in Gilgal, whither they returned after the victory, v.43.

in peace] Hebr. that is, *sound and safe*.

moved his tongue] None opposed them, not so much as by muttering against them. See Ex. 11.7.

V. 24. *put your feet*] To disgrace them for their wickednesse, and to encourage his captains in the assurance of like victories for the time to come. So v.25.

V.26. *hanged them*] *i.e.* Caused them to be slain and hanged by his command.

V.27. *took them down*] See Josh.8.29.

laid great stones] *i.e.* In perpetuall memory of the thing done. See Josh.7.26.

V. 28. *Makkedah*] A city which afterwards was in the utmost confines of the tribe of Judah towards the west, Josh. 15.41.

all the souls] *i.e.* All humane persons; for the beasts were to be their prey. So v.40. and Chap.11. v.11.

V. 29. *all Israel*] To wit, which had been in this expedition at Gibeon.

Libnah] A city situate in the tribe of Judah. Josh. 15.42. and given to the priests, Josh.21.13.

V.31. *Lachish*] A strong city in the confines of the tribe of Judah westward. Josh.15.39.

V. 32. *second day*] To wit, after they laid siege to it.

V. 33. *Gezer*] A city situate in the tribe of Ephraim, Josh. 16.3.10.

V. 34. *Eglon.*] In the tribe of Judah, Josh. 15.39. situate five leagues from Jerusalem southward, and three from Emaus.

V.35. *On that day*] To wit, the same day that they encamped against it.

V. 36. *Hebron*] An ancient city in Canaan, built seven yeers before Zoan in Egypt, Num.13.22. situate in the tribe of Judah, Josh.15.13. called before Kirjath-arba. This history is enlarged Chap.14.15.

V. 37. *the king thereof*] to wit, the new king, who succeeded him that was slain, v.3.26.

V. 38. *Joshua returned*] *i.e.* Leaving the Southern parts,bended his course toward Gilgal.

Debir] A city in the confines of Judah, butting on the tribe of Simeon, before called Kirjath-sepher, Judg. 1.12. Another of this name was in the tribe of Gad, beyond Jordan, Josh. 13.26.

V. 40. *smote all*] *i.e.* Conquered and subdued.

all that breathed] See v.28.

commanded] And therefore this great and generall slaughter of these nations proceeded not from any cruelty in Joshua, but was done in obedience to Gods commandment.

V. 41. *Kadesh-barnea*] In the tribe of Judah, in the utmost confines southward.

Goshen] Not that of Egypt, but another: of which see Josh. 11.16. 15.51.

V.42. *at one time*] *i.e.* In one expedition, and so he endeth the history of the first seven yeers after their entrance into Canaan, as appeareth by the taking Hebron and Debir. Of which see Chap.14 and 15, and Judg. 1.

CHAP.

CHAP. XI.

Vers. 1. *Hazor*] A city lying in or upon Galilee, called Galilee of the Gentiles, not far from Kades.

Shimron] Which is called Shimron-meron, Josh. 12.20.

Cinneroth] Afterwards called Tiberias by the lake of Genezareth, Luk. 5.1. Also the sea Chinnereth, Num. 34.11. The sea of Tiberias, and the Galilean sea.

V. 2. *Dor*] A city and countrey afterwards in the tribe of Manasseh, Josh. 17.11.

V. 3. *Hermon*] A hill in the north of Palestine.

Mispeh] A city adjoyning to Gilead. See Gen. 31.49. Judg. 10.17.

V. 5. *waters of Merom*] Where the king of Shimron-meron reigned.

V. 6. *hough their horses*] To wit, that you may not use them in war, nor put your trust in these warlike preparations. See Deut. 17.16. Judg. 7.2. 2 Sam. 8.4. Psal. 20.7.

V. 8. *Zidon*] Which had its name from Zidon the first-born of Canaan, Gen. 10.15.

Misrephath-maim] *i.e.* Salt-pits, with which that tract aboundeth: or, as some take it, glasse-ovens, or hot waters, or baths.

V. 10. *smote the king*] *i.e.* Jabin, if he had escaped out of the battell; or if he were slain, their new king succeeding him in this government.

was the head] *i.e.* The metropolis of all the kingdoms in that part of Canaan where Joshua now was.

V. 11. *the souls*] *i.e.* All the people, having the cattell for their prey.

V. 13. *stood still in their strength*] To wit, with their walls and bulwarks not yet rased and dismounted; these they preserved entire for their own use, that they might dwell in them safely and securely.

V. 16. *Goshen*] See Chap. 10.41.

the mountain of Israel] Which fell to the share of Israel, Judah excepted, which had his own mountains peculiar unto himself, as appeareth vers. 21.

V. 17. *mount Halak*] *i.e.* The smooth or bare mount, so called, because neither grasse, herb nor tree grew upon it.

V. 18. *a long time*] That is, somewhat more then six yeers, as appeareth by the age of Caleb, when he desired Hebron of Joshua, Josh. 14.7,8, *&c.* 13.

V. 19. *all other they took*] *i.e.* All the above-named cities, or all that Joshua came before; for we read in the book of Joshua and Samuel, That there were many cities which were not yet taken. See also Josh. 13.1.

Anakims] Anakim was the proper name of a famous giant, which afterwards was given commonly to all giants. See Num. 13.28. 33. Deut. 1.28.

mountains of Judah] Wherein the giants chiefly inhabited. See Chap. 14.12. and v. 16.

of Israel] *i.e.* Other tribes besides Judah.

V. 22. *Gath*] Where dwelt the giant Goliath, 1 Sam. 17.4.

Ashdod] These three were cities of the Philistims, which were not then conquered.

V. 23. *the whole land*] *i.e.* The greatest part of it, or all sorts of land, champion and mountainous, *&c.* or all that land before spoken of.

according to their divisions] *i.e.* Related in the following Chapters.

CHAP. XII.

Vers. 1. *River Arnon*] A river dividing the Moabites from the Amorites, on this side Jordan, Num. 21.13.

V. 3. *Cinneroth*] See Josh. 11.2. Deut. 3.17.

sea of the plain] It is called also the dead sea, in respect of the thick waters, and slow motion; and the lake of Sodom, and of Asphaltites.

Beth-jeshimoth] Situate in the confines of the Moabites, Ezek. 21.9.

V. 5. *Geshurites*] Geshur was a royall city in the land of Bashan, not farre from Damascus. The daughter of Talmai the king of Geshur, Maacah, was Davids wife, and Absaloms mother, 2 Sam. 3.3. whither he fled after he had murthered Amnon, 2 Sam. 13.37,38.

V. 7. *Seir*] The name of a mountain, and city seated on it. It is a very high mountain, situate on the east side of the land of Hus, which had its name from Edan, who was also called Seir, *i.e.* hairy.

their divisions] *i.e.* To every one his share.

V. 14. *Arad*] Of whom, see Num. 21.1.

V. 15. *Adullam*] A city in the land of Judah, 1 Chron. 11. 15. neer unto which was a cave in which David hid himself. 1 Sam. 22.1.

CHAP. XIII.

Vers. 1. *To be possessed*] To wit, after the enemies are overcome.

V. 2. *remaineth*] To wit, unconquered, or not yet subdued.

all Geshuri] See 2 Sam. 3.3. 15.8. and Chap. 12.5.

V. 3. *Sihor*] A river so called because of its blackness; which, (as some think) divideth Palestine from Egypt, See Num. 34.5.

counted] For the Philistims were not just owners of it, but by force had driven the Avims out of it. See Deut. 2.22,23. yet some of them remained unexpelled, which are here spoken of in the end of the verse.

V. 5. *Giblits*] So called of Gebal, a promontory above Zidon: see Psal. 83.7. Ezek. 27.9.

V. 7. *Now therefore*] *i.e.* Seeing thou art stricken in yeers, and canst no longer pursue thy conquest.

V. 8. *even as Moses*] To wit, in like manner, and on the same conditions.

V. 12. *of the giants*] Of the Rephaims, mentioned Gen. 14.5.

V. 13. *expelled not*] Either wanting power, or rather will, as thinking that they had cities and ground sufficient for their use, though they lived with them: But herein disobeying Gods command, they that remained became snares and pricks to hurt them, Num. 33.55. Josh. 23.13. Judg. 2.3.

V. 14. *he gave none*] To wit, Moses: so v. 33.

the sacrifices] That is, all that which remained of the sacrifices: see Num. 18.8. to 23. Deut. 10.9. 18.2.

V. 15. *according to their families*] Assigning to every family its portion.

V. 17. *Heshbon*] This city belonged both to the Reubenites and Gadites: and hence it is said, Chap. 21.39. that the Gadites gave it to the Levites.

Bamoth-baal] *i.e.* The place from whence Balaam blessed Israel, Num. 22.41.

V. 21. *princes of Midian*] Whom Moses likewise defeated, Num. 31.8.

duk's of Sihon] *i.e.* The governours and commanders; which also are called kings, Num. 31.8.

V. 25. *half the land*] To wit, which Sihon had taken from them, as appeareth Num. 21.26. for otherwise God had expresly forbidden the Israelites to take any thing from the Ammonites which was in their present possession, Deut. 2.19. Hence it is, that Jephthah denieth that they had taken any thing from them, but from Sihon, Judg. 11.15.

V. 27. *valley*] That is, the champion or plain.

Jordan Eastward] *i.e.* In the land of Moab.

V. 30. *Mahanaim*] There the angels of God met with Jacob, whence the name was imposed, Gen. 32.1,2.

V. 31. *one half*] For his six sons had received their inheritance on the other side of Jordan with the nine tribes. Josh. 17.2,5.

V. 32. *plains of Moab*] So called, because the Moabites possessed them, till they were expelled by the Amorites.

CHAP. XIIII.

Vers. 1. *And these*] Which are expressed in this and the five following Chapters.

which] Which by hereditary right were given to them to be possessed.

and the heads] *i.e.* The chief fathers of the tribes, as God appointed before, Num. 34.17,18.

V. 2. *by lot*] In which they thus proceeded; the whole countrey was divided into so many parts as there were tribes, and when the lot was drawn by a tribe in such or such a countrey, according as the number of such a tribe was, great or small, so the portion of it was enlarged or lessened. See Num. 26.54, 55, *&c.* 33.54.

hand of Moses] By his ministery.

half tribe] To wit, of Manasseh.

V. 4. *were two tribes*] To wit, by Jacobs appointment, Gen. 48.5. 1 Chron. 5.1. So though Levie lacked, yet were there still twelve tribes by this means.

V. 5. *they divided the land*] *i.e.* Not in present act, but in their intention, according to which they agreed upon an order how the whole land should be divided, both that part which they now possessed, and that also which was not yet subdued. The like phrase we have Gen. 37.21. Ex. 12.48.

V. 6. *of Judah came*] As being of the same tribe with Caleb, they came to assist him in his suit, which in the generall God had formerly promised, Num. 14.24. Deut. 1.36. And that all this was done before the subduing of Hebron, appeareth v. 12. being compared with Chap. 10.36,37.

in Gilgal] It seemeth this distribution was made, the camp being yet in Gilgal; the other distribution was made at Shiloh, whither the camp removed from Gilgal, Josh. 18. 1, 10.

V. 7. *Fourty yeers old was I*] He was, with others, sent to spie the land two yeers after their coming out of Egypt, and after that they wandered in the wilderness eight and thirty yeers, Deut. 2. 14. Whence it appeareth, that this was the seventh yeer after their coming into Canaan; and that they

were

were above six yeers in conquering of it, seeing he was fourty yeers old when he was sent to spie the land, Josh. 14.7.

in my heart] As I was perswaded in my heart to be true, that God would give unto us the land of Canaan.

V.8. *melt*] Made them faint-hearted.

followed the Lord] So v. 9.14. and Num.14.24.

V.9. *sware*] To wit, by Gods motion and direction. See Num.14.21.24.

V.10. *wandered*] By Gods speciall command, for their rebellion and unbelief, Num.14.25. Heb.3.19.

V. 11. *both to go out*] A proverbiall speech, often used, as Deut.31.2. Num.27.17. whereby he signifieth, That he was yet an able commander, and fit to conquer the countrey which he desired, and to subdue the Anakims.

V. 12. *this mountain*] *i.e.* This mountainous countrey of Judah, in which Hebron was seated.

V. 13. *And Joshua blessed him*] Having granted his request, prayed God to blesse him with good successe, and joyfull fruition of his inheritance.

Hebron] That is, the countrey and territory of Hebron, with the towns and villages belonging to it: For Hebron it self was a free city, and belonged to the Levites, Josh. 21. 11, 12. 1 Chron.6.56.

V.14. *Inheritance*] But not on the condition which he propounded; to wit, That he would conquer it by his own proper forces; for Joshua himself, with the whole army, subdued it, and afterwards gave it to Caleb, Josh.10.37.

V. 15. *Arba*] From whom this city had its name, was a great man, both in his authority, strength and stature, yea even among the giant-like Anakims so reputed.

had rest] Not at the time when Caleb made this request, v. 12. for then both Hebron, and a great part of the land, was not conquered; but after that Joshua with his army had subdued it, and given it to Caleb in possession.

CHAP. XV.

Vers. 1. OF *Zin*] Not that (as it seemeth) into which the Israelites first entred, when they came out of Egypt, but another, on the south of the lake Asphaltites; because in the Hebrew they are written with divers letters, the one with *Tsade*, the other with *Samech*.

V. 2. *salt sea*] The lake of Sodom, sulphurous and bituminous.

V. 3. *Maaleh-acrabbim*] So called, from the scorpions and snakes which there abounded, Judg.1.36.

V.4. *the sea*] *i.e.* The Mediterranean sea.

V. 5. *end of Jordan*] Where it falleth into the salt sea.

V.6. *son of Reuben*] The tribe of Reuben had no land on that side of Jordan; therefore it seemeth that place had its name from Bohan a Reubenite, for some memorable act done by him there.

V.7. *Gilgal*] Called also Geliloth, Josh.18.17.

V.8. *valley of the son of Hinnom*] In which they sacrificed their children with inhumane torments to Molech, 2 Kin.23. 10. Jer.19.2,6. 2 Chron.28.3. And in the new testament, by a little change of the letters, it is called Gehenna, and taken for the torments of hell, Matth.18.9. 23.33.

Jebusite] Hierusalem was called Jebus, Judg.19.11. because it was the metropolis of the Jebusites, which they long possessed, 2 Sam.5.6.

V.10. *mount Seir*] Not that in Edom, but another of that name in the land of Judah.

Beth-shemesh] Not that situate in the tribe of Issachar, Josh. 19.22. but a city in the tribe of Judah, 2 Kin.14. 11. yet given to the Levites, Josh.21.16. 1 Sam.6.12.

V.11. *the sea*] *i.e.* the Mediterranean sea.

V.14. *Caleb drove thence*] This, as some think, was done after the death of Joshua, Judg.1.10.20.

V. 15. *he went up thence*] This expedition is attributed to Caleb, because, though Joshua and the army performed it, Josh.10.37,38. together with him, yet it was done chiefly for his sake, to whom Hebron was given, and atchieved chiefly by him, Othniel, and the rest of his allies and friends. Some think, that after it was conquered by Joshua, it was again repossessed by the Canaanites, and then afterwards recovered by Caleb: And others conceive, that Caleb himself properly conquered these cities; but by anticipation it is attributed to Joshua, because Caleb took them by his concession and authority.

V.18. *she came unto him*] *i.e.* To Othniel her husband.

and Caleb said] See this story more fully related, Judg.1.11.

moved him to ask] Obtained leave of him that she might ask of her father.

she lighted] That she might with more reverence speak unto her father. See Gen.24.64. 1 Sam.25.23.

V.19. *a blessing*] *i.e.* A gift or boon, with thy fathers blessing on it, Gen.33.11.

a south land] A dry land, because high, and exposed to the scorching heat of the sun.

springs of water] *i. e.* Other lands, with springs of water in them, that with watering them we may make them fruitfull.

V.32. *all the cities are twenty and nine*] Thirty and six were named; but because some of them did belong to the tribe of Simeon, as appeareth Josh.19.2. and some lay in common to both tribes, therefore he speaks here but of twenty and nine.

V. 36. *Gederah, and Gederothaim*] Both which names signifie one and the same city, as some conceive, and so here are but fourteen cities reckoned.

V.55. *Maon*] From this city the wilderness adjoyning had its name, in which David hid himself from Saul, 1 Sam 23. 25.

V.66. *could not drive out*] To wit, because God, for their idolatry and other sins, would not drive them out before them. See Judg.20.20,21.

unto this day] *i.e.* In which this history was written; for a part of that city was taken by Juda, Judg. 1.8. and by David wholly conquered, 2 Sam.5.6.

CHAP. XVI.

Vers. 1. LUZ] Not that Luz spoken of Gen. 28. 19. but that mentioned Judg.1.26.

V.2. *Archi*] The place from whence Hushai came, Davids counseller, 2 Sam.16.16.

V.4. *Manasseh*] To wit, half that tribe which had not its portion beyond Jordan.

V.7. *to Jericho*] *i.e.* Some territories thereof; for the city of Jericho it self fell to Benjamins lot, Josh.18.21.

V. 10. *they drave not out*] They brought them into subjection, but did not quite expell them, herein sinning against Gods expresse command, Deut.7.2. Judg.1.29.

this day] *i.e.* When the author wrote this history; yea, to the dayes of Solomon, when the king of Egypt subdued it, and gave it to his daughter, Solomons wife, 1 Kin.9.16.

CHAP. XVII.

Vers.1. A *man of war*] He had a double portion, both winning it by his valour, and having a right unto it, as being the first-born, Deut.21.17. 3.14.

Gilead] *i.e.* Our half of mount Gilead, as appeareth, Deut. 3. 12, 13.

V. 2. *rest of the children*] *i.e.* Those who had no portion on the other side of Jordan.

by their families] *i. e.* The heads of their families descending from them, and bearing their name.

V. 5. *ten portions*] Of which six fell to those named, v. 2. of which the fifth belonging to Hepher, was divided amongst Zelophehads five daughters, the grand-children of Hepher.

V. 6. *daughters of Manasseh*] *i. e.* Which descended from Manasseh, but begotten by Zelophehad.

V. 9. *among the cities*] *i.e.* The cities and lands belonging to Ephraim and Manasseh were mingled one with another. See Josh.16.9.

V.10. *the sea*] *i. e.* The Syrian sea.

V.12. *would dwell*] *i. e.* Resolving to dwell still in their own cities, stood upon their own strength and defence.

V. 14. *children of Joseph*] *i. e.* Both Ephraim and Manasseh, as it appeareth v.15, 16,17.

one lot] They had two lots or portions; but their meaning is, That they were so small, by reason the Canaanites held still a great part from them, that all yet alotted to them was scarce sufficient for one tribe to inherite, in regard of their great multitude.

a great people] For in the last number these two tribes were eighty five thousand and two hundred strong, Num. 26. 34, 37.

V.15. *cut*] *i.e.* Cut down the wood, and make the land champion and arable for thy use, and fit for habitation.

V. 16. *the hill*] *i. e.* The hillie part of the countrey which we have hitherto subdued.

have charets of iron] And, having this advantage, can hardly be vanquished and expelled, Judg.1.19. and 4.3.

V.17. *one lot onely*] *i.e.* As there is great reason that thou, being a great and numerous people, shouldest have a portion large enough for thee to inhabit; so, upon the same ground, there is as great reason that thou shouldst employ double strength to get a double portion.

V.18. *for thou shalt drive out*] *i. e.* Doubt not of good successe, if you will be couragious, and relie by faith upon Gods promises, alluring you of victory, Josh.13.6.

CHAP. XVIII.

Vers.1. SHILOH] Which is a city in the tribe of Ephraim, unto which place they removed the tabernacle from Gilgal, that the people might frequent it with more conve-

niency,

niency, because this was toward the heart of the countrey, whereas Gilgal was in the confines.

V. 3. *are you slack*] It seemeth that the distribution of the land was for some time interrupted after it was begun, either because the people misliked the division, as suspecting it to be partiall; or because they feared to enter, because many of the Canaanites were not yet subdued: which negligence Joshua here reproveth.

V. 4. *and describe it*] *i. e.* In respect of the quantity of it, and of the number of the cities and villages, that so we may the better know how we may justly divide it, and give equall shares to every tribe and family, as they are in number, few or many.

V. 5. *coasts on the north*] Not in relation to the whole land, but to the tribe of Judah onely.

V. 6. *the land*] *i. e.* The remainder of the land, which is not yet divided.

cast lots] That by casting lots I may distribute unto every one their inheritance.

before the Lord] *i. e.* The tabernacle of the congregation.

V. 7. *But the Levites*] This reason he giveth why no lot was to be cast for the Levites.

priesthood of the Lord] *i. e.* The things consecrated to God, and due unto the priests and Levites for their service, that is, the offerings, tythes, and first-fruits, &c.

V. 10. *their divisions*] *i. e.* To each tribe and family their portion.

V. 11. *came up*] *i. e.* Out of the urne or vessell into which it had been put: that is, *a double lot*] to wit, out of one urne the name of Benjamin, and out of the other that share of land that was allotted unto him.

V. 13. *Luz*] See Chap. 16. 2.

Beth-el] Which was in the tribe of Ephraim, and called Beth-aven, Josh. 7. 2. Another Beth-el was in the tribe of Benjamin.

V. 14. *sea*] *i. e.* The Mediterranean sea, which was towards the west in the land of Canaan.

V. 17. *Geliloth*] *i. e.* Gilead, as appeareth, Josh. 15. 7. and 22. 13.

V. 28. *Jerusalem*] Which was in two tribes; the north in the tribe of Benjamin, which was the greatest part; and the south, which was in the tribe of Judah.

CHAP. XIX.

Vers. 1. *Lot came forth*] See Josh. 18. 11.

within the inheritance] To wit, according to Jacobs prophecie, That he should be scattered among the other tribes, Gen. 49. 7.

V. 2. *and Sheba*] Some read it, *or Sheba*, and do think that these two names signifie but one city divided into two parts by a wall or river; or otherwise there should be here fourteen cities instead of thirteen, reckoned vers. 6. Besides, in 1 Chron. 4. 28. where this story is repeated, Sheba is left out.

V. 3. *Balah*] Which city is called Bilha, 1 Chron. 4. 29. and such alterations in names are frequent in the scriptures, and other authors, caused by length of time, and other accidents.

V. 9. *children of Simeon*] See the note on Josh. 15. 32.

V. 13. *Gittah-hepher*] Which was the birth-place of Jonah, 2 Kin. 14. 25.

V. 15. *Beth-lehem*] Not in the tribe of Judah, where Christ was born, but another of that name in the tribe of Zebulun, vers. 10.

villages] Some of the chiefest whereof are reckoned here with the cities.

V. 21. *En-gannim*] There was another city of this name in the tribe of Judah; for in divers tribes were cities of the same name, and were onely differenced by the severall tribes in which they were, one from another.

V. 17. *Cabul*] Some think this not to be a city, but a countrey, containing in it twenty cities, which Solomon gave to Hiram, 1 King. 9. 11. and the rather, because he reckoneth here but two and twenty cities; whereas, if this were one, there should be three and twenty. But yet it seemeth that that Cabul was so first called by Hiram, on that occasion, because it was displeasing, or dirty; or therefore displeasing, because dirty. Besides, that Cabul was not a part of the land of promise, but some place adjoyning to it; for otherwise it had been unlawfull for Solomon to alienate it, by giving it to a stranger.

V. 28. *Hebron*] Not that in Judah, but in this tribe of Asher, which in the originall are differenced by divers letters, ע and ח.

great Zidon] Not called so because there was a lesse, but in respect of her fame and excellency.

V. 29. *Tyre*] Hebr. *Tzor*; *i. e.* a rock, as being built on a rock, and environed with rocks and the sea. This belonged to Asher, but the heathens held it in possession, 2 Sam. 5. 11. 1 King. 5. 1, 2.

V. 47. *went out too little*] *i. e.* Was so little and strait, that it was not large enough to contain so great a multitude as they were.

Leshem] Or Laish, as Judg. 18. 7. where the same story is related more fully: and by collation of that with this, it plainly appeareth, that the things here recorded were done after Joshua's death, and that therefore he could not be the author of this whole book, seeing he could not write of things which happened after his death.

V. 47. *Leshem, Dan*] After the name of their patriarch Dan. This city was situate at the bottom of mount Lebanon, in the northern confine of the countrey opposite to Beer-sheba, which is the southern border; and afterwards called Cæsarea Philippi.

V. 50. *Timnath-serah*] Called Timnath-heres, Judg. 2. 9. where Joshua afterwards was buried, Josh. 24. 30.

V. 51. This verse is the conclusion of what hath been said concerning the distribution of the land, from the fourteenth Chapter hitherto.

CHAP. XX.

Vers. 1. *Spake*] *i. e.* Either visibly appearing unto him, as Josh. 5. 15. or by propheticall revelation.

V. 2. *cities if refuge*] *i. e.* In which those that had slain any at unawares might be in safety.

V. 3. *unwittingly*] For no place might secure a wilfull murtherer, no not the temple nor altar, Exod. 21. 14. 1 Kin. 2. 31, 34.

avenger of blood] *i. e.* From the kinred of the party slain, to whom the right of executing just revenge belonged.

V. 4. *gate of the city*] *i. e.* The place of Judicature, which in those dayes used to be at the city gates.

shall declare his cause] *i. e.* The manner of his fact, and what moved him to flee thither.

of the elders] That is, the magistrates and judges in that place.

shall take him] To wit, after he hath cleared himself of wilfull murther. See Num. 35. 22, 23. Deut. 19. 4, 5.

V. 6. *he shall dwell in that city*] To wit, if upon the hearing of his cause he be justified by the judges.

unto the death of the high priest] *i. e.* Who was so when he committed the slaughter. By which figure was signified, That true and full liberty was onely to be obtained by the death of our high priest, Jesus Christ, Joh. 8. 36.

V. 7. *they appointed*] Hebr. *they sanctified*; *i. e.* They consecrated for sanctuaries or places of refuge and safety, the cities which Moses formerly had appointed, Deut. 4. 41, 45.

mountain of Judah] *i. e.* In the mountainous countrey in Judah, Luk. 1. 39, 65.

V. 2. *stranger*] *i. e.* The proselyte converted to the Jews religion.

he stood] *i. e.* Till his cause were heard in a judicious manner before the judges, in the great assembly of the people, and he found and pronounced guiltlesse.

CHAP. XXI.

Vers. 1. *The heads*] *i. e.* The chief among the families of the Levites, to wit, the Kohathites, the Gershonites, and the Merarites. See 1 Chron. 6. 54, 62, 63.

Shiloh] Where the tabernacle and ark were now seated.

V. 2. *spake unto them*] They could not speak before for their inheritance, till all the rest were divided among the other eleven tribes, because theirs was to be appointed out of them all.

hand] *i. e.* The ministery.

V. 3. *gave unto the Levites*] To wit, by lots, as it is, v. 4, 6, 8. namely, for their use and habitation, and not in respect of title and dominion, which still remained to the tribe to which it was by lot first given, as appeareth, v. 11, 12.

V. 4. *came out*] Was first drawn out of the urne.

thirteen cities] Every tribe gave more or fewer cities, according as their inheritance was great or little, Num. 35. 8.

V. 8. *suburbs*] *i. e.* Arable land and pasturage adjoyning unto the cities, which were a thousand cubits from the wall of the city round about, Num. 35. 4.

V. 10. *of Aaron*] For Aaron came of Kohath, and therefore the priests office remained in that family, though none of them were priests, but they onely which descended from Aaron.

V. 11. *Anak*] See Josh. 14. 15. and 15. 13.

V. 12. *But the fields*] *i. e.* Besides or beyond the two thousand cubits allotted to the Levites, Num. 35. 5.

V. 13. *Thus they gave*] The catalogue of these cities is rehearsed, 1 Chron. 6. 55. with some difference in respect of names, which is caused by the altering of names in processe of time, and also because some cities had divers names.

children of Aaron] *i. e.* The priests of the family of the Kohathites, of whom Aaron was the chief.

V. 16. *tribes*] Namely, Judah and Simeon, v. 9.

V. 18.

22.10. — built there — that is, beyond Jordan. See v. 19.

Geneva Notes

V. 18. *Anathoth*] The City in which Jeremy was born.
Almon] Alias Alemeth, both names signifying youth; and 2 Sam. 3. 16. It is called Bahurim, which hath the same signification.

V. 20. *Children of Kohath*] Which were not Priests, as not being discended from Aaron.

V. 21. *Shechem*] This and Hebron were the two Cities of refuge, under the Kohathites.
Gezer] See Judg. 1. 29.

V. 25. *half-tribe*] *i. e.* Which dwelt in Canaan.

V. 27. *other half-tribe*] Besides that half whose lot fell beyond Jordan.
Golan] This and Kedesh were the Cities of refuge under the Gershonites.

V. 34. *the rest of the Levites*] They are called the rest, because they are last numbred, and Merari was the yongest brother, Gen. 46. 11.

V. 36. *Bezer*] Bezer and Ramoth were the Cities of refuge under the Merarites, and beyond Jordan, Josh. 20. 8.

V. 41. *within the possession*] Thus according to Jacobs prophecie, they were scattered throughout the whole land, which God did to this end, That his people might be instructed by them in the true religion.
fourty eight Cities] Unto Levie the half tribe are allotted more Cities then to the greater tribes: And this is, because divers Cities of other tribes are not named as the Levites are; and also, because they needed more then other tribes, in regard that they might live onely in Cities, whereas the other might live in villages and countrey houses.

V. 43. *the Lord gave*] That is, he assigned it unto them, and gave them right unto it, though divers of the tribes through their negligence, did not drive out the Canaanites. For that much of the land at this time remained unsubdued, appeareth, Chap. 13. and 23. and Judg. Chap. 1. But the meaning is, That all Gods promises were performed in that manner and time, as God made them. *i. e.* That they should enjoy all the countrey in fit time, when as they were sufficient to inhabit it, Exod. 23. 29. Deut. 7. 22.
possessed it] *i. e.* So much of it as they subdued, or thought needfull for their present use.

V. 44. *gave them rest*] to wit, From warre. *i. e.* Peace and tranquillity.
not a man] To resist or hurt them, namely, of all those who assailed them, or were assaulted by them, whilest Joshua did lead the army.

V. 45. *any good thing*] And among the rest that is to be reputed one, That the LORD would not presently, and at once, expell their enemies out of the land of promise, Exod. 23. 29.

CHAP. XXII.

Vers. 1. THen] *i. e.* When God had fulfilled all his promises; and having subdued their enemies, had given unto his people, peace and rest.

V. 2. *commanded you*] Which was to go armed before their brethren.

V. 3. *these many dayes*] *i. e.* Above thirteen yeers, as some compute it. Seven yeers almost in their conquest, and neer so much in dividing the land, others reckon neer thirteen yeers, and more yeers to the conquest, then to the division of the land.

V. 7. *to their tents*] That is, to their own dwellings beyond Jordan.
blessed them] *i. e.* Prayed unto God for his blessing upon them.

V. 8. *with your brethren*] to wit, Which remained at home with their wives, children, and stuff, and went not to the war. See Num. 31. 27. and 1 Sam. 30. 24.

V. 9. *Gilead*,] *i. e.* All that countrey in which Schon and Og raigned.

V. 10. *borders*] Heb. *Gelilоth*. See Josh. 18. 17. Which countrey was also called Canaan, because the Amorites dwelling there, were called Canaanites.

V. 12. *to warre*] Such now was their zeal, that they would rather hazard their lives, then suffer Gods true religion to be corrupted. For God had ordained, That there should be but one place for publike service, and sacrifices, and but one altar. Levit. 17. 8, 9. Deut. 12. 5, 7. 13. 27. Exod. 20. 24. Deut. 27. 5.

V. 14. *ten princes*,] *i. e.* Nine for the nine tribes, and one for the half tribe of Manasseth.

V. 17. *not cleansed*] But all lie still under the infamy of so foul a sin; and some then guilty, but not presently punished, do still suffer for it, though many yeers after, Numb. 14. 20, 21.

V. 18. *to morrow*] *i. e.* In time to come, and that very speedily. So v. 24. and 4. 6.

V. 19. *be unclean*] *i. e.* If in your opinion it be unsanctified, as wanting the visible signes of Gods presence, and the means of his publike service, to wit, the tabernacle, altar, and arke.
against the Lord] To use any other service then God hath appointed; is to rebell against him, 1 Sam. 15. 23.
nor rebell against us] In drawing Gods judgements upon us by your sin, as Achan did, or inspiring your selves from us.

V. 20. *some of Zerah*] *i. e.* Of the posteritie of Zerah, Josh. 7. 17, 18.
not alone] But thirty and six of the people, and his wife, and children for his sin.

V. 21. *the thousands*] For the children of Israel were divided into thousands, Exod. 18. 21, Judg. 6. 15.

V. 23. *require it*] Call us to account, and punish us for it.

V. 24. *this thing*] That is, concerning Gods pure worship.
What have you to do] To wit, with our God, or his service, tabernacle, or altar; seeing you are not his people, being separated by Jordan from the holy land.

V. 25. *no part in the Lord*] *i. e.* Ye are none of Gods people, nor have any thing to do in his service, in his sanctuary, or any interest in his blessings. See the like phrases, 2 Sam. 20. 1. 1 King. 12. 16. Ezra 4. 2. Neh. 2. 20.
make our children] *i. e.* Make them lesse zealous in the service of God, or cause them to turn quite from him.

V. 27. *a witnesse*] A significative monument.
before him] In his tabernacle or temple, the place of his presence.

V. 31. *the Lord is among us*] To wit, by his grace and blessing, in keeping you from sinning against him, by setting up a new divised worship.
out of the hand of God] Whose wrath would have been kindled both against you and us all, if you had committed that sin which we suspected.

V. 32. *brought them word*] *i. e.* Related unto them their just apology and excuse.

V. 34. *a witnesse between us*] To wit, That we worship the same God, and imbrace the same true religion, with all the rest of Gods people.

CHAP. XXIII.

Vers. 2. ALL *Israel*] That is to say, for all their elders, and heads, *&c.* as it is expounded in the words following.

V. 4. *that remain*] That is, as yet unconquered, which the people of Israel by Gods command were bound to root out by warre.

V. 7. *come not among*] *i. e.* Have no familiarity with them, nor make marriages with them, as v. 12.
nor cause to swear] *i. e.* Let not the Judges admit an oath, which any shall swear by their idols. Deut. 12. 3.

V. 8. *unto this day*] *i. e.* Since under my conduct, you came into the land of Canaan.

V. 12. *go back*] That is, back-slide from God and his true worship.

V. 13. *scourges*] Alluding to the manner of old times, when the sides of offenders were scourged. Eccles. 30. 12. 42. 5.
in your eyes] *i. e.* A continuall grief and vexation unto you.

V. 14. *I am going*] *i. e.* I am ready to die according to the course of nature, or my death neer approacheth. So 1 King. 2. 2. Heb. 9. 27.
in all your hearts] *i. e.* You know most certainly.

V. 15. *all evill things*] To wit, which he hath threatned if you transgresse his law.

CHAP. XXIIII.

Vers. 1. TO *Shechem*] That is to Shilo, which was in the territories of Shechem, where the tabernacle now was: nor is it unusuall to put the name of the countrey, for some chief city therein scituated. So vers. 32. compared with Gen. 33. 18. So Hebron is said to be given to Caleb, Chap. 14. 14. That is not the city it self, but the territory adjoyning to it, Chap. 21. 13.
before God] *i. e.* The tabernacle, the place of Gods presence.

V. 2. *all the people*] To wit, those specified, v. 1.
of the flood] To wit, Euphrates, *i. e.* In Mesopotamia. So v. 3. 14, 15.

V. 3. *multiplyed*] To wit, by Hagar and Keturah.
gave him Isaac] To wit, as heir by speciall covenant, grace and power.

V. 7. *darknesse*] That is, by a dark cloud he separated the Egyptians from the Israelites.
and your eyes have seen] *i. e.* So many of you as were under twenty yeers when you came out of Egypt, for all the rest died in the wildernesse, saving Caleb and Joshua.

V. 9. *arose, or to war, and warred*] *i. e.* Purposed to make war, though he did not do it in act, Judg. 11. 25. So the intention

is sometime taken for the very act, as John 10. 32, 33.

V. 11. *fought against you*] *i. e.* Prepared to fight, and fortified themselves and cities, in a hostile manner, and the rest of the nations here mentioned, by force of arms fought against you.

V. 12. *the hornet*] Either literally very hornets, as it is understood, Wisd. 12. 8. or metaphorically taken for the terrour of their approach, which like hornets, stung, and deaded their hearts.

I sent the hornet before you] Exod. 23. 28. Deut. 7. 20.

even the two kings] To wit, Sehon and Og.

not with thy sword] *i. e.* Not by any policy or power of thine onely, or chiefly, which would have been vain in themselves, had not God, as principall cause, given victory. Psal. 44. 3.

V. 13. *and cities*] For they destroyed onely Hazor, and left the rest for themselves to dwell in, Josh. 11. 13.

of the vineyards] *i. e.* Of the fruit of the vineyard. So Gen. 3. 1. 12. Revel. 2. 7.

V. 14. *your fathers*] *i. e.* Terah and Nachor, v. 2. yea, *Abraham* himself before he was called by God, as is thought.

V. 15. *And if it seem evill*] He doth not in thus speaking, leave them to their choice, to serve God or no; but comparing that which is best, with that which is worst, the service of God with the service of devils, as it were life and death, hell and heaven; he then leaveth them to choose, that they might choose more freely, and delight in their choice, and be more firm and constant in their covenant: For it is the strongest bond when a man binds himself freely and willingly. So Ruth 1. 8, 15. 1 King. 18. 21.

V. 19. *Ye cannot serve the Lord*] To wit, if ye retain your idols among you, or mingle false worship with the true, as vers. 23. And this he speaketh, not to deterre them; but to make them suspect themselves, as being very prone to idolatry; and to draw them up to make a more firm covenant of serving God with so much the stronger resolution.

an holy God] And therefore abhorres impiety and idolatry.

a jealous God] And therefore cannot endure any corrivals in his worship.

V. 20. *then he will turn and do you hurt*] Chap. 23. 15.

he will not forgive] To wit, if you adde to your idolatry breach of covenant.

V. 21. *Nay*] *i. e.* All this shall not hinder us from entring into covenant with God; for we are fully resolved to serve the LORD onely.

V. 22. *And Joshua said*] That is, concluded and ratified the covenant between God and the people.

V. 23. *put away the strange gods*] *i. e.* The idols which some of you still do (though secretly) retain and worship, and that they so did, appeareth, Amos 5. 25, 26. and Act. 7. 43.

God of Israel] To wit, to serve him alone, and no other.

V. 25. *So Joshua made*] That is, as Gods servant and substitute, renewed and ratified a covenant between God and his people.

V. 26. *in the book of the law*] That is, he wrote or caused the priests to write the words of this covenant in some copy of the law, written by Moses, Deut. 31. 26.

and set it up] To wit, as a sign or monument of this covenant thus ratified, as it was the custome of those dayes. Gen. 28. 18. and 35. 14. Josh. 4. 3.

an oak] Of which, see Judg. 9. 6. and Gen. 35. 4.

by the sanctuary] *i. e.* In Shechem neer the tabernacle, or in the outward court as it was now pitched.

V. 27. *it hath heard*] By a figurative speech, sence is emphatically ascribed to a senseless stone. So Deut. 32. 11. Psal. 19. 1. and Isai. 1. 2. Jerem. 22. 29. As though he should say, this stone, when you see it, shall represent to your mindes and consciences, this covenant which you have made, as if it could both hear and speak.

the words of the Lord] That is, the words of the covenant, which we have contracted with the land.

V. 30. *Timnath-serah*] Chap. 19. 50. Judg. 2. 9.

V. 31. *had known*] See v. 7.

V. 32. *And the bones*] To wit, as he had bound them by oath, Gen. 50. 25. Exod. 13. 19. So they now performed it.

in Shechem] See v. 1.

pieces] Or, *lambs*.

the inheritance] *i. e.* That parcell of ground, and the buriall place in it.

ANNOTATIONS
On the Book of JUDGES.

The ARGUMENT.

THe Judges mentioned in this Book, Were not ordinary Magistrates, but extraordinarily called by God, in times of great extremitie, When all things seemed deplorable and desperate, and endowed with heroick gifts of the Spirit, fitting them for those services, in which he was pleased to imploy them; Which was usually to fight his Battles, and by vanquishing their enemies, to give his people deliverance from their grievous oppressions: As also to restore and rectifie the Government, when through the peoples insolencies and unrulinesse, all things were brought to disorder and confusion. Neither had these Judges supreme and regall power committed unto them; for in all their time, God was their King, and kept the jura regalia, *or Royall Rights, in his own hand, unto whom, as supreme, they were to appeal in cases of greatest difficultie, till in* Samuels *time they rejected him and his Government, and would have a King of their own to raign over them, like other Nations: But they were onely Gods Lievtenants, who were to go out and in before the people, at his command, to execute his designes, and at his appointment (when their work was done) to lay down their Authoritie and Rule, as we see in* Gideons *example. Now these were called Judges, because they were Gods Ministers, appointed by him to execute his righteous judgements, both in subduing, punishing, and destroying the wicked enemies of his Church; also when his people were delivered from their tyranny and oppressions, to administer justice unto them according to his Laws, and preserve unto them Gods true Religion, in puritie and sinceritie, without any tainture of Idolatry and Superstition. And this Scripture is called the Book of Judges, because it containeth the History of the memorable things done under their severall Governments, and the state of the people of* Israel, *both in Church and Common-Wealth, in their times, Which being computed from* Joshua *to* Eli, *amounteth to three hundred yeers saving one, they being twelve in number that bore this office. The main scope of this History is to set forth, and leave to the use of all posteritie, the state and condition of the Church and Common-Wealth of* Israel, *from their first setling in the Land of* Canaan, *to the time of* Eli; *That all succeeding Ages might learn by their example, to imitate such things in them as are worthy imitation, and shun the contrary: For it discovereth their prosperous successe in all their enterprises, whilest they professed and maintained Gods true Religion, and valiantly executed his commands in fighting his Battles, and driving out their enemies; but when out of sloth, and love of ease, or cowardly fear, they neglected Gods charge, and suffered them to live amongst them: The Lord, as he had threatned, caused them to become snares and traps unto them, scourges to their sides, and thorns in their eyes, to vex and grieve them, as plainly appeareth by this History: For by conversing with these cursed Nations,* they learned their works, *as the Psalmist speaketh:* They took their Daughters to be their Wives, and gave their Daughters to their Sons, and worshipped their gods *Baalim* and *Ashteroth*, and served their Idols, which were a snare unto them; yea, they sacrificed their Sons and Daughters unto devils. *By which, their fearfull Apostasie, they shewed their horrible ingratitude unto God, who by such mighty Wonders had delivered them out of the Egyptian bondage, subdued their many and mighty enemies, and performed all his gracious Promises in bringing them into, and giving them possession in that good Land of* Canaan, *which flowed with Milk and Honey: And also their shamefull*

Exo. 18. 15, 19. 1 Sam. 8. 7. Judg. 8. 23. 299. yeers. Exo. 23. 32. Josh. 23. 13. Numb. 33. 55. Psal. 106. 35. Judg. 3. 6. and 2. 13.

full perfidiousneſſe in breaking their ſolemn Covenant with God, into which, Joſhua *a little before his death, had cauſed them to enter. By all which their provocations, they fearfully kindled Gods juſt wrath againſt them, as the ſtory ſheweth; ſo that he made them unſucceſſefull in all their enterpriſes;* delivered them into the hands of ſpoilers, that ſpoiled them, and ſold them into the hands of their enemies round about, ſo that they could no longer ſtand before them; *but being ſubdued, were grievouſly oppreſſed by them. Yet in all this juſt ſeverity, the Lord is mindfull of his Covenant, and doth not utterly reject them as their ſins deſerved; but in his great mercy and goodneſſe, doth thus ſharply correct them to bring them to repentance; which was no ſooner done, but preſently he raiſeth up Judges to deliver them out of the hands of their oppreſſing enemies. And though they often relapſed into their Idolatrous and ſinfull courſes, and were as often ſeverely puniſhed; yet returning unto God, who ſmote them, by ſerious repentance; they ſtill found him alike, gracious, and mercifull in pardoning their ſins, and ſending them deliverance. Laſtly, By that horrible corruption of Religion and manners, which was at this time in the Common-Wealth of* Iſrael, *ſpecially inſtanced in that bloody maſſacre of* Gideons *ſons, and the Sodimitical filthyneſſe of the men of* Gibeah, *countenanced and maintained by the whole Tribe of* Benjamin; *is declared unto all poſteritie; the miſerable condition of ſuch a ſtate and people, who live in an Anarchy, or (that which is almoſt as bad) under the Government of wicked Magiſtrates, who either out of fear, dare not execute Juſtice upon offenders, being over awed with the inſolencies of a ſtiff-necked and rebellious people; or out of favour will not, becauſe they like their courſes, as being ſuitable to their own diſpoſitions; Or through negligence or love of their own eaſe, will not trouble themſelves to examine and take notice of any wickedneſſe, that it may be puniſhed; but as if there were no King in* Iſrael, *ſuffer every one to do that which ſeemeth good in his own eyes.* Judg. ii. 14, 15.

CHAP. I.

Verſ. 1. *Death of Joſhua*] And the funerall mourning ended.

asked the Lord] To wit, by the high prieſt, according to the Law, Numb. 27. 21. Exod. 28. 30. So Judg. 20. 18. 1 Sam. 23. 9.

Who] *i. e.* What tribe ſhall firſt begin to fight againſt the Canaanites, and ſo be a precedent to the reſt.

V. 3. *ſaid unto Simeon*] Becauſe their inheritances were intermingled, therefore they joyned in war. Joſh. 19. 1.

into my lot] *i.e.* To conquer that land which fell to me by lot.

V. 5. *Adoni-bezek*] *i. e.* Bezek the lord or king of that countrey.

Bezek] Which was neer Jeruſalem.

V. 6. *cut off his thumbs*] To wit, by law of retaliation, becauſe he had uſed the like cruelty to others, as himſelf confeſſeth, v. 7. 1 Sam. 15. 33. Iſa. 33. 1.

V. 7. *having their thumbs*] Which cruelty he exerciſed, that they might never after handle arms, nor eſcape by flight, and that others might be deterred from warring with him, by their example.

V. 8. *fought againſt Jeruſalem*] *i. e.* That ſouthern part of it which was faln to their lot, and called Jebus; but not that northern part which was faln to Benjamins ſhare, and called Salem, See Joſh. 15. 8, 63. and 18. 11, 28. and here. v. 21. For this was a double city, beſides the Caſtle (and therefore its name is of the duall number) of which, one was in Judah's lot, the other in Benjamins, together with the Caſtle.

V. 10. *And Judah went*] To wit, under the conduct of Joſhua and Caleb. Joſh. 10. 36. and 15. 13, 14. For theſe things here related to the 17 verſe, were done in Joſhuahs time, but here expreſſed more fully and particularly.

V. 14. *And it came to paſſe*] See this ſtory before related, Joſh. 15. 18, 19. And the annotations on that place.

V. 16. *Kenite*] *i. e.* Jethro, Exod. 18. 1. Num. 24. 21, 22.

palm-trees] *i. e.* Jericho. Deut 34. 3. 2 Chro. 28. 15.

Arad] See Numb. 21. 1.

V. 17. *And Judah*] Here the hiſtory broken off, v. 8. is reſumed and proſecuted.

Zephath] See 2 Chro. 14. 10.

Hormah] *i.e.* Devoted to deſtruction. See Numb. 14. 45. and 21. 1, 3.

V. 18. *Gaza*] Theſe cities were in the land of the Philiſtims, at the Mediterranean ſea ſide, and were afterwards by them again recovered. Judg. 14. 19. 16. 1, 2. 1 Sam. 6. 17.

V. 19. *becauſe they had chariots*] This was no juſt cauſe to deterre them from purſuing their conqueſts; for they had Gods expreſſe promiſe of victory, notwithſtanding theſe iron chariots. Joſh. 17. 18. But it was onely their want of valour, and their ſinfull fear, and want of faith in Gods promiſes that hindered them; and neglect of Gods commands, who enjoyned them to drive them out, Joſh. 13. 6.

V. 20. *Hebron to Caleb*] See the ſtory of it. Joſh. 14. 6, 7, &c.

V. 21. *Jeruſalem*] *i. e.* Their part of the city, and the caſtle or fort, but theſe remained unconquered till Davids time, 2 Sam. 5. 6, 7.

to this day] To wit, when this ſtory was written.

V. 24. *the entrance*] *i.e.* The weakeſt part, where it may moſt eaſily be aſſaulted, and give us entrance into it.

V. 26. *Hittites*] On the north ſide of the mountain of Ephraim.

V. 27. *Beth-ſhean*] Which lay on the weſt-ſide of Jordan. See Joſh. 17. 11.

Taanach] At the hill of Gilboa, Joſh. 17. 11.

Ibleam] Which lay neer the Mediterranean ſea.

would] *i. e.* Either by force or compoſition.

V. 28. *tribute*] They made peace with them on this onely condition, neglecting Gods worſhip, and expreſſe command, Exod. 23. 32. Deut. 7. 2.

V. 29. *Gezer*] Lying on the river Gaas, neer the Mediterranean ſea, and being a citie of the Levites, Joſh. 21. 21.

V. 35. *would dwell*] See v. 27.

houſe of Joſeph] Which came to ſuccour Dan, ſubdued the Amorites, ſo as they became tributaries.

V. 36. *Akrabbim*] Lying ſouthernly on the ſalt ſea, and eaſternly on mount Seir, and on the utmoſt borders of Canaan, towards the ſouth. Joſh. 15. 2, 3.

CHAP. II.

Verſ. 1. *An angel*] Some take it for a meſſenger, or ſome prophet ſent by God, which they think to be Phinehas; but the ſequell, as others think, ſheweth, That he was the angel of the covenant, Jeſus Chriſt, who before appeared to Joſhua, Joſh. 5. 9. ſeeing he attributeth unto himſelf the works of God, verſ. 1, 2, 3. See Judg. 6. 11, 12.

from Gilgal] Where firſt he appeared to Joſhua.

Bochim] So called by anticipation, from the weeping of the people there, verſ. 5.

V. 3. *not drive them*] *i. e.* The Canaanites.

thorns] See Num 33. 55.

ſnares] To intangle you to your perdition in their idolatry, by keeping them company. See Exod. 23. 33. and 34. 12. Joſh. 23. 13.

V. 5. *ſacrificed there*] To wit, in Shiloh, which was neer Bochim.

V. 6. *And when Joſhua*] In this verſe, to the ſeventh of the third Chapter, he ſummarily ſetteth down the cauſes why God inflicted his judgements upon the Iſraelites, and would not drive out the Canaanites from before them, namely, their neglect of Gods commands, idolatry, and back-ſliding. Theſe words to the tenth verſe, are repeated out of the 24th, v. 28. of Joſhua, and here inſerted, to clear the way to the enſuing ſtory.

V. 9. *Timnath-heres*] So called from the idolatry in that place, committed to the ſun. It is called Timnath-Serah by a tranſpoſition of letters, Joſh. 24. 30.

V. 10. *knew not the Lord*] To wit, by his miraculous works, of which, they were not eye-witneſſes, as their fathers were, nor had any holy impreſſion of them in their hearts, by their relation.

V. 11. *did evill*] By committing idolatry, the greateſt evill in Gods ſight.

Baalim] Baal ſignifieth lord, and was a name generally uſed with idolaters, for all their gods and goddeſſes; which being many, they uſed to diſtinguiſh them one from another, by ſome addition; as Baal-berith. Judg. 8. 33. Baal-peor, Num. 25. 3. Baal-zebub, 2 King. 1. 6. The Iſraelites thought their worſhip lawfull, becauſe they worſhipped the true God in theſe idols, Hoſ. 2. 16. So Exod. 32. 4, 5.

V. 13. *Aſhtaroth*] The Heathens called this idoll Aſtartz, which they worſhipped in the female ſex, and the Philiſtims, and Sidonians, under the form of a ſheep. See 1 Sam. 31. 10. 1 King. 11. 5, 33. And under this, ſome think they worſhipped Venus, or Diana, or the Moon.

V. 14. *he ſold them*] *i. e.* Gave them over, as the ſeller the things ſold into the hands of the buyer. So Chapter 4. 2, 9.

Psal.44.12, 13. Isa.50. 1. Or as they use to sell captives taken in war for slaves.

V. 15. *for evill*] *i.e.* To crosse them in all their enterprises, and to bring upon them all mischiefs and miseries threatned, Lev. 26. and Deut. 28.

V. 16. *raised up*] Not in an ordinary way, but by the singular motion of his spirit; not for a setled course of government, but for speciall uses upon extraordinary occasion, whom God fitted for this service, by endning them with Heroicall and extraordinary gifts and vertues. See Chap.3. 9, 10. and 8. 23.

V. 17. *a whoring*] *i.e.* Defiled themselves with spirituall whoredom, to wit, idolatry with false gods.

V. 18. *it repented*] *i.e.* He altered his course, from executing judgement, to shewing mercy, upon their turning from their sins. See Gen.6.6.

V. 19. *then their fathers*] To wit, either in Egypt, or in the wilderneſse.

ceased not] They desisted not from their wicked practices.

stubborn way] *i. e.* In which they stubbornly walked and persisted.

V. 21. *Joshua left*] *i.e.* Unconquered and unexpelled, Josh. 23. 13. besides those which after his death were subdued, as Chap.1.

V. 22. *prove Israel*] And now punish them, being disallowed in the tryall, as was threatned. Josh. 23. 13. See Gen.22. 1. 2 Chro.32. 31.

CHAP. III.

Vers. 1. *The wars*] To wit, in the time of Joshua; and that to this end, That he might still keep the people in the exercise of faith and obedience, seeing they still needed God assistant against these enemies.

V. 2. *might know to teach*] That is, by this continuall exercise of warre, might be able to teach their posterity the use of arms, and so not to grow weak-hearted, and effeminate by their long peace and rest.

V. 3. *five lords*] Three of these are said to be conquered by Judah, Judg. 1. 18. But it seemeth, that for the apostacy and idolatry of the people, these enemies revolted, and got head again, and so long after continued in their strength. Judg. 15. 11. and 1 Sam. 4 and 6. 4. 17.

mount Lebanon] Lying in the north border of Canaan.

Baal-hermon] So called from the idoll there worshipped: it lay on the east end of mount Lebanon, and northward from Basan. 1 Chro.5.23. And the mount Hermon at the west end of Lebanon. Deut.3. 9. and 4. 48.

V. 4. *to know*] *i. e.* To make known. See Deut. 8. 2.

V. 6. *took their daughters*] Contrary to Gods expresse command. Exod. 34. 16. Deut. 7. 3.

V. 7. *and the groves*] Or, the grove-gods which they worshipped in thick, dark-groves, under the goodliest shady trees, which they consecrated to the honour of their idols. Exod. 34. 13. Deut.16. 21.

sold them] See Chap.2. 14.

V. 8. *Mesopotamia*] Or Syria, of the two rivers, because it lyeth between two rivers, Euphrates and Tigris.

V. 10. *spirit of the Lord*] *i. e.* The spirit of wisedom, and fortitude, fitting him for warre and government, and inciting him unto it. So Chap.6.34. and 11. 29.

his hand prevailed] To wit, for the subduing of him, and keeping him in subjection.

V. 11. *land had rest*] To wit, from warre and servitude, true religion being restored, and the land flourishing in peace and plenty.

fourty yeers] Or, *to the fourtieth yeer*, reckoning this time from the death of Joshua to Othniels death, as may be gathered from 1 King.6. 1.

V. 13. *palm-trees*] See Chap.1.16.

V. 14. *eighteen yeers*] They served the king of Mesopotamia eight yeers, and now Eglon eighteen yeers; because their sins increasing, their servitude also was prolonged.

V. 18. *he sent away the people*] Both to avoid suspition, because of their number, and to secure them from danger, if any should happen.

V. 19. *Keep silence*] To wit, till the company about me be departed.

V. 20. *And he arose*] *i. e.* In sign of reverence to Gods message and messenger, though he were an idolater.

V. 24. *covereth his feet*] *i. e.* He doth his easement, which the Hebrews modestly expresse by this phrase. 1 Sam. 24.3. because sitting down, the feet were covered by the upper garment.

V. 26. *Seirath*] A place neer mount Ephraim.

V. 30. *the land had rest*] See v. 11.

fourscore yeers] Which (as some think) are to be reckoned from the death of Othniel.

CHAP. IIII.

Vers. 2. *Sold them*] See Chap.2. v. 14.

Jabin] There was another Jabin slain by Joshua. Josh. 11. 1, 10. whom this succeeded.

of Canaan] Not the whole land of promise, but the north borders of that countrey.

Hazor] See Josh.11. 10, 11. and 19.36. Which Hazor was burnt by Joshua, but now reedified by the Canaanites.

Harosheth of the Gentiles] That is, a woody strong place, whither the reliques of the conquered nations resorted to inhabit there, as being most safe and defensible against the Israelites.

V. 4. *judged Israel*] Not governing onely as a judge, but also as a propheteſse, counselling, and directing them by revealing unto them the will of God, by the spirit of prophecy. So veri. 6.

V. 5. *palm-tree of Deborah*] So called, because she dwelt there.

for judgement] *i. e.* To learn of her, as a propheteſse, the will of God, concerning things which themselves knew not, and also for judgement otherwise.

V. 6. *Kedesh-naphtali*] A City in Naphtali, between the waters of Merom, and the lake Genesareth. Josh. 19. 32, 37. and 20. 7. and 21. 32.

Hath not the Lord] An Hebraism, that is, the LORD hath assuredly commanded. For such questioning doth strongly affirm. So v. 14. and 6. 14. Gen.13.9.

mount Tabor] Neer the west border of the tribe of Zebulon by the river Kishon. See Chap. 5. 21. Psal. 83. 9.

V. 8. *go with me*] To give me assurance that God hath spoken by thee, and as a propheteſse, to direct me by acquainting me with Gods will, as there shall be any occasion.

V. 9. *for thine honour*] *i. e.* Thou shalt not have the chief honour of the day, nor the praise of the victory, which is due to a Generall, because of thy fear and diffidence; but it shall be principally ascribed to women, to wit, Deborah and Jael.

sell Sisera] *i. e.* Shall deliver him into the power of a woman to be slain by her, seeing thou darest not execute the LORDS commands, without having the presence of a woman.

V. 10. *at his feet*] *i. e.* Who marched after him (as it were) treading in their leaders steps: The like Hebraism we have, Exod. 11. 8. 1 King. 20. 10.

V. 11. *Heber*] The husband of Jael. Vers. 17.

from the Kenites] That is, his countrey-men and allies, which dwelled in the tribe of Juda. Chap. 1. 16.

V. 12. *Tabor*] See vers. 6.

V. 13. *Kishon*] Which first riseth out of the hills of Tabor, Hermon, and Giiboa, and afterwards dividing it self into two parts, one of them runneth into the Mediterranean, the other into the lake Genesareth.

V. 14. *is not the Lord*] *i. e.* Most certainly the LORD is gone out before thee, as Generall of the army, to fight for thee, and give thee victory. See vers.6. Chap.5.20. 2 Sam.5.24.

V. 15. *discomfited*] *i. e.* Took away his heart and courage, and so overthrew him, and all his power in an extraordinary manner. So Josh.10. 10. Judg.5. 20. 1 Sam.7.10.

V. 16. *not a man left*] *i. e.* In the field, to make any resistance. See Psal.14. 3. 53. 3. Rom.3. 12.

V. 17. *there was peace*] No open hostility, Heber standing in a neutrality, between Jabin and the Israelites, and so enjoyed peace with both, but not by oath and covenant, for then Jaels act had been faulty.

V. 19. *a bottle of milk*] *i. e.* To make him the more sleepy, that she might have the better opportunity to effect her intended act, and the lesse suspicious upon the experience of her kinde entertainment. See Chap.5. 25.

V. 20. *Sha't say, No*] This he requireth, but she prudently giveth him no promise to do it.

V. 21. *a nail of the tent*] *i. e.* Used to fasten coards of the tent to the ground, to keep it firm against the windes, and therefore long and strong enough for her intended use.

and smote the nail] This act proceeded from a singular zeal to Gods glory, and his peoples weal, inspired in an extraordinary manner and measure, by his spirit; seeing she is so highly commended for it by the holy Ghost. Chap.5. 24.

CHAP. V.

Vers. 1. *Then sang*] Deborah as a propheteſse composed the song, and Barak joyned with her in singing it.

V. 2. *the people*] To wit, chiefly of the two tribes, Zebulon and Naphtali, as it is Chap.4.10. and 5.18. with some others, v. 14, 15.

willingly] *i. e.* As voluntiers at the sound of the trumpet, Barak having no authority to presse them to the service.

V. 4. *wentest out of Seir*] *i. e.* When going before them in a cloudy pillar, thou diddest lead thy people thence into the land of promise, by a long circuit, after they had subdued King Arad. Numb.20. 21. and 21. 4.

the

cap. 5. 2. praise } Heb. Bless.
See Psal. 104. 35.

cap. 5. 21. — ancient river] — antiquitatum. Non est nomen fluminis proprium, sed substantivum. Pagnin. B 412. Buxtorf. —

Antiquorum] Munster.

Ancient] So Tindal, Geneva, French, Spanish Translations.

the earth] That is, the earth it self, or the nations, both Edomites and Amorites, trembled with fear of the Israelites neer approach. See Deut.2.25. Josh.5.1.

the heavens dropped] See Psal. 68.2.

V.5. *mountains melted*] By these hyperbolicall expressions he sheweth how the nations were affrighted and amazed when God shewed visible signes of his power in protecting his people. So Psal.68.15,16,&c.

that Sinai] *i.e.* Even as mount Sinai had done when God proclaimed his law.

V.6. *Shamgar*] See Judg.3.31. A narration of Israels misery, before this victory.

the high-wayes were unoccupied] Because there was no commerce nor intercourse of trading, and because men durst not travell in the high-wayes, for fear of enemies and robbers. See Lev.26.22. 2 Chron.15.5. Esa.33.1. Lam.1.4.

by-wayes] *i.e.* Forsaking the beaten roads, to escape robbers and enemies.

V.7. *of the villages ceased*] *i.e.* Unwalled towns lay waste, because the countrey people durst not dwell in them.

a mother in Israel] *i.e.* As governesse and a prophetesse, teaching them Gods will, and tendring their miseries, have encouraged them to this war, which hath freed them out of all their calamities.

V.8. *They chose new gods*] *i.e.* They worshipped the heathen idols, which was the cause why God plagued them with all these miseries of war, Judg.2.10. and 4.1.

was there a shield] *i.e.* Surely there were none, because the enemies had disarmed them. See 1 Sam. 13. 19, 22. or else they were grown so cowardly, that they durst not use their weapons in their defence, nor so much as let them come in sight.

V.9. *my heart*] *i.e.* From my heart I honour and love the governours and heads of the tribes who offered themselves to be captains and leaders in this war, by their example encouraging the common people.

V.10. *white asses*] *i.e.* Princes and chief governours, who used in those dayes to ride on such asses, as an ensigne of their state and power. See Chap.10.4. and 12.14. do ye blesse the LORD, and speak of his great acts.

walk by the way] That have occasion to travell in the high-wayes, which were lately dangerous, but now secure, by the valour of these worthies.

V.11. *they that are*] *i.e.* They that were formerly put in danger of their lives by the archers and souldiers, whiles they were drawing water, and are now out of this fear; let them blesse the LORD for this, and sing his praises.

righteous acts] To wit, in avenging his people upon their enemies.

villages] Which were in most danger, because least defensible; but now by this victory safe for habitation.

go down to the gates] *i.e.* All sorts, citizens and countrey-men, may now have free ingresse and egresse, both to the courts of justice, and to the market.

V.12. *thy captivity captive*] *i.e.* Lead them captive, that kept thy people in captivity, Psal.68.18.

V.13. *Then he*] *i.e.* The LORD made the remainder of the Israelites, rescued by this victory out of the tyranny of the Canaanites, to have now dominion over their nobles.

made me] *i.e.* Me Deborah, by my counsell and encouragement, to subdue great princes and captains.

V.14. *Out of Ephraim*] Here Deborah beginneth to relate how the severall tribes acquitted themselves in this expedition, praising or blaming them according to their merit or demerit.

a root] Some take this root to be Deborah, dwelling upon mount Ephraim, Chap.4.5. the root or first mover of this expedition against the Canaanites, here called Amalek, in respect of their hatred and tyranny. Others take it to be Joshua an Ephraimite, who subdued Amalek, Exod.17.13. Others read it thus, *whose root is by Amalek*, and understand Judah and Simeon, whose coast did extend unto Amalek; as appeareth by comparing Judg.1.16. with 1 Sam.15.6.

after thee] That is, after thee, O LORD, Benjamin followed also with the rest of thy people. Some refer it as spoken to Ephraim, followed by Benjamin.

Machir] *i.e.* The Manassites descending from Machir the first-born of Manasseh, Josh.17.1.

governours] Captains and leaders, or judges and law-givers.

handle the pen] *q.d.* Not onely captains and rulers, but even scribes, addicted to their studies, took arms to help their brethren.

V.15. *were with Deborah*] *i.e.* Agreed with her to give their assistance when they were required.

even Issachar] *i.e.* Not onely the princes, but the whole tribe.

also Barak] Being called with his tribe of Naphtali, came, and did what was commanded; Judg.4.6,10.

on foot] So Judg.4.10,14.

into the valley] To wit, of mount Tabor, Judg.4.14.

for the divisions of Reuben] Reuben, dwelling on the other side Jordan, kept himself separate from his brethren, giving them no assistance in this war; but stood as neutrall to both sides, regarding more their own private, then the publike interest.

great thoughts of heart] *i.e.* Wrought in mens mindes many strange impressions, and distracted them with severall opinions, and divers constructions, causing men to wonder much at this cold neutrality. Some think that these strange thoughts which made them so slack and remisse, were in the Reubenites themselves, who were distracted with severall opinions; some thinking it best to ayd their brethren: and others, the greater and more prevailing party, that they were better to abstain, that they might enjoy their ease, and avoid danger: others, because out of pride of heart they would not follow the conduct of a woman.

V.16. *abodest thou*] *i.e.* Thou, O Reuben.

among the sheepfolds] For this tribe was rich in cattell, Num. 32.1.

to hear the bleatings] *i.e.* Taking more care to tend thy cattell, then to assist thy brethren.

great searchings] See v.15.

V.17. *Gilead*] *i.e.* Half the tribe of Manasseh beyond Jordan, or else the two tribes and an half that dwelled together in Gilead. See Num. 32.5. 29, 33.

in ships] The inheritance of Dan and Asher lay for the most part on the sea side, Josh.19. 24,26, 40, 46.

breaches] Made into the land by sea-floods.

V.18. *high places*] *i.e.* Mount Tabor, from whence they went down with Barak into the battell. See Chap.4.10,14.

V.19. *the kings*] *i.e.* Jabin and his confederates.

in Taanach] Which belonged to the one half of the tribe of Manasseh, and was neer Tabor. See Chap.1.27.

money] Though they hoped for much spoil, yet they got nothing, yea, lost all and themselves too.

V.20. *they fought from heaven*] *i.e.* The treasures from above, as the rain, windes, hail; and the stars with their influences conspired to work their ruine. See Chap.4.15.

V.21. *swept them away*] To wit, being swelled with rain and storms from above, did drown many of them in their flight.

strength] *i.e.* All the power of the enemies, or the strong and mighty enemy.

V.22. *hoofs broken*] And so made unserviceable.

V.23. *Curse ye*] *i.e.* Acknowledge and pronounce them accursed, by the authority and command of the angel speaking by me.

Meroz] Which was (as some think) a city neer the river Kishon, where the battell was fought, on the south border of Issachar. Others say that it is the name of a place now unknown, as being not elsewhere mentioned.

said the angel] That is, the angel of covenant, the LORD Christ. See Chap.6.11. and 2.1.

help of the Lord] *i.e.* To the help of the LORDS people, unto whose salvation Gods glory is annexed.

the mighty] *i.e.* Sisera and his mighty army. Some read it thus, *among*, or, *with the mighty*: *i.e.* Barak, and his valiant worthies.

V.25. *a lordly dish*] *i.e.* A dish befitting a lord; or so large as he might drink his fill out of it.

V.26. *she smote Sisera*] *i.e.* She smote the nail of the tent thorow his temples with the hammer.

V.28. *The mother of Sisera*] A lively and ironicall representation of pride and carnall confidence, presuming of successe in enterprises upon sensuall grounds, without respect to Gods power and providence.

V.30. *Have they not sped?*] *i.e.* They have surely sped, and got the victory, and therefore cannot come so soon, because they must have some time allowed them to divide the spoil.

on both sides] *i.e.* Both sides alike, and of equall beauty.

V.31. *as the sun*] *i.e.* From morning to high noon, still encreasing in glory and brightnesse, Prov.4.18. Psal.37.6.

Fourty yeers] To wit, being reckoned from that eighty yeers mentioned, Chap.3.30.

CHAP. VI.

Vers. 1. OF *Midian*] *i.e.* The Midianites, who came of Midian the son of Abraham, by Keturah, Gen.25.2.

V.2. *made them the dens*] Namely, to hide themselves in from the Midianites. See 1 Sam.13.6.

V.3. *And so it was*] *i.e.* It was their usuall practice thus to do every yeer, as they did now.

Amalekites] Who were of Esau's posterity, Gen.36.12.

of the east] *i.e.* The Arabians chiefly. See Chap.8.10,11. Job 1.3.

V.4. *unto Gaza*] Lying west at the Mediterranean, so that they wasted the whole land, from east to west.

V.5. *as Grashoppers*] An hyperbolicall expression of their multitude,

multitude, their army consisting of a hundred and thirty five thousand able fighting men, besides the rascallity which followed the camp, as appeareth, Chap. 8. 10.

without number] Heb. *i. e.* So many, that they were hardly to be numbred. So Chap. 7. 12. whereas a small company is expressed by the contrary phrase, That they are men of number. See Gen. 34. 30.

V. 11. *an angel*] That is, Christ the eternall Son of God; for he is called JEHOVAH, v. 14. and the LORD, v. 16. See Chap. 2. 1. Gen. 18. 17. 48. 16.

Ophrah] There were two Ophrah's, one in the tribe of Benjamin, Josh. 18. 23. and this in the tribe of Manasseh.

Abi-ezrite] Of the tribe of Manasseh, Josh. 17. 2. So below, v. 34. 35.

wine-presse] In an unusuall and secret place, that he might not be discovered.

V. 14, *in this they might*] *i. e.* Which I now give thee, with my promise to assist thee.

have not I] *i. e.* Surely I have sent thee. See Chap. 4. 6.

V. 15. *wherewith shall I save Israel?*] These are not words proceeding from diffidence, but of one seeking direction what means he was to use for the effecting of the thing promised, and the strengthning of his faith, Heb. 11. 32. Luk. 1. 34.

V. 16. *as one man*] *i. e.* As easily as if thou hadst to do but with one man, and not with a great army.

V. 17. *shew me a signe*] To wit, that thou art sent of God thus to speak unto me, that I may undertake this dangerous expedition with good conscience and courage.

V. 18. *my present*] Thinking him to be onely a man or prophet, he desireth to give him entertainment, by setting meat before him, as Abraham did, Gen. 18. 5. and Manoah, Judg. 13. 15.

V. 19. *the broth*] To wit, upon the flesh and cakes, 1 King. 18. 34.

V. 21. *fire out of the rock*] With which, after the manner of a whole burnt offering, all upon it were consumed. So 1 Kin. 18. 38. and 2 Chron. 7. 1.

V. 22. *Alas, O Lord*] Being affrighted because he had seen the LORD, he thus cryeth out through the weaknesse of the flesh, as though he should presently die. So Gen. 32. 30. Deut. 5. 24, 26.

V. 24. *Jehovah-shalom*] This altar was by Gideon built, and dedicated to Christ himself that appeared to him, which he calleth Jehovah-shalom, because he is our peace, and the Prince of peace, Isai. 9. 6. and the author and giver of all our peace, Isai. 53. 1. Luk. 2. 14. Heb. 7. 2. Joh. 14. 27. and 16. 33. Act. 10. 36. And secondly, because he had promised to Gideon deliverance and peace to him and his people, by their victory over the Midianites.

V. 24. *in Ophrah*] See v. 11.

V. 25. *second bullock*] *i. e.* Which useth to stand second in the stall.

seven yeers old] Bred the same yeer when the Midianites began their tyranny.

cut down the grove] Dedicated to idolatry, beginning thy calling with the rooting out of idolatry, and restoring of Gods true worship, Judg. 3. 7.

V. 26. *top of this rock*] Out of which came the fire that had consumed the cakes, meat and broth.

ordered place] *i. e.* Fitted for the sacrifice in an orderly manner, by laying wood upon it.

offer a burnt sacrifice] This office was proper to the priests, yet in a case extraordinary, Gideon, who was no priest, did lawfully offer it, having Gods speciall command for it.

of the grove] To wit, which grew about Baals altar, and was now cut down.

V. 31. *he that will plead*] *i. e.* He that will still dare to speak in this idolls behalf.

yet morning] That is, presently, without further delay.

V. 32. *he called him*] *i. e.* Joash called his son Gideon by the name of Jerubbaal, in remembrance of this act of their contending for Baal.

V. 33. *went over*] *i. e.* Jordan. See Chap. 7. 24.

valley of Jezreel] There were two of this name; one in Judah, Josh. 15. 56. this in Issachar, on the other side of mount Gilboa, between Manasseh and Issachar, Josh. 19. 18. ending at the city of Jezreel westward.

V. 34. *the spirit*] To wit, of wisedom, zeal and courage. So 1 Chron. 12. 18. and 2 Chron. 24. 20.

Abiezer] *i. e.* The family of Abiezer, of which he was.

V. 35. *all Manasseh*] The one half dwelling on this side Jordan, the other beyond it.

unto Asher, Zebulun, Naphtali] Which three tribes lay neer together.

to meet them] *i. e.* Gideon, with the Manassites, and Abiezrites.

V. 36. *If thou wilt*] He desireth this signe, not out of infidelity to tempt God; but in all humility, that his faith might be further confirmed in his vocation.

CHAP. VII.

Vers. 1. *The well of Harod*] That is, the well of terrour or trembling; so called, either from the fear which seised on the two and twenty thousand Israelites, vers. 3. or on the Midianites routed and slain by Gideon, which encamped there on the other side, Chap. 6. 33. This well lay upon the borders of Manasseh.

Moreh] *i. e.* One of the hills of Gilboa, so called from the seasonable rains which used to fall there, 2 Sam. 1. 23.

the valley] To wit, of Jezreel. See Chap. 6. 33.

against me] By robbing me of the glory of the victory, and ascribing it to themselves.

own hand] *i. e.* My own power. See Ex. 8. 9.

V. 3. *depart early*] *i. e.* Betimes, and withall speed, as the word signifieth.

from mount Gilead] Or towards mount Gilead, beyond Jordan (as the word may signifie) whence the half tribe of Manasseh came, Chap. 6. 35. and which did lie over against Gideons camp.

V. 4. *I will try them*] *i. e.* I will give thee a signe whereby thou mayest trie them, separating those who must depart, from those that must go with thee, as it were drosse from gold.

V. 5. *that lappeth*] To wit, the water taken up out of the hollow of his hand, as it is v. 6.

V. 7. *other people*] To wit, which kneeled, and bowed themselves down to drink.

V. 8. *So the people*] *i. e.* The three hundred chosen men.

and their trumpets] *i. e.* Three hundred trumpets of their own, and theirs who departed from the camp.

he sent] *i. e.* Gideon.

in the valley] To wit, of Jezreel, on the other side of the hill.

V. 9. *unto the host*] To wit, of the Midianites.

V. 10. *fear to go*] To wit, alone, or to go yet down with thine army to fight with so great a number.

V. 11. *thy hands be strengthened*] *i. e.* Thou shalt be further encouraged to fight against them.

outside] *i. e.* To the first sentinells of the host.

V. 12. *like grasshoppers*] See Chap. 6. 5.

as the sand] An hyperbolicall expression of a great multitude, usuall with the Hebrews. So Isai. 48. 19. Gen. 22. 17.

V. 13. *a cake of barley-bread*] To signifie the weaknesse and contemptibleness of the means, which God intended to use, for the saving of his people, and confusion of their enemies.

V. 15. *he worshipped*] *i. e.* Praised God for confirming him thus in his calling, and prayed unto him for good successe, according to this omen, or good signe.

V. 18. *The sword of the Lord*] *i. e.* This battle is fought by the sword of the LORD, as principall agent, and by Gideon, as his instrument.

V. 19. *middle watch*] *i. e.* About midnight, when the watches use to be changed.

V. 21. *stood*] To shew, that the LORD onely fought the battell, and got the victory. See Exod. 14. 13. 2 Chro. 20. 17.

V. 22. *every mans sword*] *i. e.* The LORD struck them with such sudden terrour and amazement, that they knew not their friends from their enemies; but mistaking one for the other, they slew their friends instead of their foes. So 1 Sam. 14. 15, 20. 2 Chro. 20. 23.

Beth-shittah] Out of the plain towards Jordan, where all these places here named lay.

V. 23. *And the men*] *i. e.* Hearing of this defeat, and routing of the Midianitish army.

V. 24. *and take before them*] To wit, that being incloſed and hemmed in on both sides, they might have no way to escape.

the waters] That is, the foords, and passages by which they should passe and escape.

Beth-barah] Lying neer Jordan, which some think to be that Beth-barah, spoken of Joh. 1. 28.

V. 25. *the rock Oreb*] So called in after times upon this occasion, and lying at the east end of mount Ephraim, neer Jordan: So Zeeb likewise.

the other side Jordan] Where he now was pursuing Zeba and Zalmunna, with their fifteen thousand men that had in the time of the fight escaped over Jordan.

CHAP. VIII.

Vers. 2. *Is not the gleaning?*] *q. d.* Is not your rich gleaning better to be esteemed then our poor vintage? In which allegory he compareth the fight to a vintage; Ephraim's pursuit of the victory, and taking of the two princes, to the gleaning, which he preferreth before all that had been done by the Abi-ezrites.

V. 5. *Succoth*] Which lay at the river Jabbok beyond Jordan. See Gen. 33. 17. Psal. 60. 6. Another Succoth there was, Ex. 12. 37. and Num. 33. 5.

V. 6.

6. 14. Looked upon him] we may conceive chidingly, and reprovingly, tho' efficaciously. Camp. 206, 29. 5. p. 458.

V. 6. *Are the hands*] *q. d.* Are they already in thy power as thy prisoners, before thou hast got the victory? that we should respect thee as victour, and not rather fear their revenge for relieving their feeble enemies? And thus they incense Gideon, by rejecting his request with a contemptuous scorn.

V. 7. *I will tear your flesh*] I will thus punish you with extreme severity, because you well deserve it, seeing you refuse to relieve my faint and wearied followers; fighting in a common cause against Gods enemies; herein grievously sinning against God, the common-wealth, my self, and all my followers your brethren, and that in favour of their tyrannous enemies.

tear] Heb. *thresh*.

of the wilderness] *i. e.* Lying between Succoth and Penuel, at the brook Jabbok, Gen. 32. 2. 22. 30. called also the wilderness of Mahanaim, as lying neer unto it, 2 Sam. 17. 27, 29.

V. 8. *Penuel*] A city in the tribe of Gad, in the border by the Amorites, neer the brook Jabbok; so called by Jacob, because there he saw God, and wrestled with him, Gen. 32. 30. 1 Kin. 12. 25.

V. 9. *in peace*] *i. e.* Safe and victorious, having subdued my enemies.

this tower] In the strength whereof you being confident, have given my suit such a scornfull repulse.

V. 10. *in Karkor*] A city beyond Jordan towards the east.

an hundred and twenty thousand men] To wit, those which were slain before.

that drew the sword] *i. e.* Able men for service in war. So Chap. 20. 15, 17, 25, 46. 2 Sam. 24. 9. 2 Kin. 3. 26.

V. 11. *that dwelt in tents*] *i. e.* The Arabians, who were called by the Grecians *Scenitæ* from hence, that is, tent-dwellers.

Nobah] A city in the tribe of Manasseh, Num. 32. 42.

Jogbehah] A city in the tribe of Gad, Num. 32. 35. both these cities beyond Jordan eastward.

V. 12. *discomfited*] Heb. *terrified*.

V. 14. *he described*] *i. e.* He gave to Gideon their names in writing, who were guilty of the offence committed.

V. 16. *he taught*] *i. e.* By making the Princes in this severe punishment an example to all the rest, he taught them more wit for the time to come, then to commit again the like sinnes.

V. 17. *men of the city*] *i. e.* The Princes and elders, who were chiefly guilty of the fault, as he did in Succoth.

V. 18. *whom you slew*] When this was done, is not expressed; but it seemeth it was very lately, in this expedition, seeing though Gideon knew that his brethren were slain, yet he understood not the manner and circumstances of their death.

at Tabor] See Chap. 4. 6.

as thou art] *q. d.* They were like thee, and both like children of a king, *i. e.* goodly and majesticall: and this they speak to humour him, and get favour.

V. 19. *I would not slay you*] *i. e.* I would save your lives, if when they fell into your hands, you had saved them.

V. 20. *and slay them*] This he did to hearten him against Gods enemies. So Josh. 10. 24. and to make him to share with himself in the glory of the victory.

V. 21. *rise thou*] This they desire, that they might die nobly, by the hand of one like themselves, and not by a boy, in an ignominious manner: and also for more quick dispatch, which could not be done by the weak hand of a boy, who would have hackled them with many blows, and so put them to more torment; whereas a man of strength striking them, would quickly rid them out of their pain.

ornaments] Or, ornaments like the moon.

V. 23. *I will not rule*] I will not take unto me the place and power of a king over Gods people, and intail it to my posterity, but the regall rights shall remain still in the hand of God: Whereby it appeareth, That the judges in this book were not lords and kings over the people; but raised extraordinarily for the defence and deliverance of Israel; their laws and liberties remaining still entire. See Chap. 2. 16. and 1 Sam. 8. 7. and 12. 12.

V. 24. *ear-rings*] *i. e.* The golden ornaments of his prey, whether worn in the ear or fore-head; for the Hebrew word is used for both. See Gen. 24. 22, 47. 35. 4. neither doth he desire all, but that every man should give one of those which he had gotten for his prey, as the Hebrew text hath it.

they were Ishmaelites] See Gen. 37. 25. 25. 13.

V. 26. *shekels of gold*] See Gen. 24. 22. and Num. 7. 14.

V. 27. *an Ephod*] Which was an habit onely to be used in divine worship, being a vestment that covered the shoulders, and compassed the brest, like a short strait coat without sleeves, put upmost upon the garments, to keep them close. See Ex. 28. 4. 1 Sam. 2. 18. and 2 Sam. 6. 14. Judg. 17. 6.

and put it in his city] *i. e.* Set it up in some eminent place, as a monument of the late victory, to stirre up himself and the people to thankfulnesse: wherein, though his intent were seemingly good; yet because it was not as God had commanded, but an humane invention, it became a snare to Gideon and his house.

a whoring after it] After the death of Gideon abused it to idolatry, and the worship of Baal, v. 33. See Lev. 17. 7 and 20. 5.

became a snare] This sin of Gideon, in giving unto the people this occasion of idolatry, already too too prone unto it, brought ruine to his posterity, as appeareth in the following Chapter.

V. 28. *lifted up their heads*] *i. e.* Got no more any prevailing strength against Israel.

fourty yeers] *i. e.* Being computed from the end of those fourty yeers mentioned, Chap. 5. 31.

V. 29. *in his own house*] *i. e.* He reigned not as a king, v. 23. but led a private life; though as a judge he maintained Gods true worship, defended the laws and liberties of the people, and did all good service to the common-wealth, v. 28. and 33. See v. 23. and Chap. 2. 16.

V. 30. *of his body begotten*] Heb. going out of his thigh. See Gen. 46. 26.

V. 31. *Shechem*] Situate upon a hill in Ephraim neer Samaria. See Gen. 12. 6. and 33. 18. Josh. 20. 7.

Abimelech] Whom the Sichemites made their king.

V. 33. *Baal-berith*] *i. e.* The lord of the covenant, which was the idoll of the Sichemites.

CHAP. IX.

Vers. 1. *Shechem*] See Chap. 8. 31.

unto his mothers brethren] *i. e.* Her kinred and allies, namely, to practise with them for the attaining of the kingdom. So v. 3. 18.

V. 2. *of all the men*] *i. e.* All the lords and chief citizens, as the word Baal or Behalim here used signifieth.

your bone] *i. e.* Of your blood and kinred by my mothers side. See Gen. 2. 23. and 29. 14. and if you will rather have one ruler then many, then chuse me before another; because I am your kinsman.

V. 3. *hearts inclined to follow*] *i. e.* To chuse him, before any other, to be their king and captain; because he was their kinsman.

V. 4. *pieces of silver*] See Gen. 20. 16.

out of the house] *i. e.* The idolatrous temple of this idoll, which stood upon an high hill neer Shechem.

vain and light] *i. e.* A desperate and rascally crew, sons of Belial, that had no fear of God. So 2 Chron. 13. 7.

V. 5. *seventy persons*] He nameth the whole number designed to the slaughter, though one of them, to wit, Jotham, escaped. And this is usuall in the scripture. So Gen. 42. 13. Num. 14. 32, 33. 1 Cor. 15. 5.

V. 6. *house of Millo*] Some understand hereby a city neer Shechem: others, the strong hold spoken of, v. 20. 46, 49. used for the town-house, where the full councell met together, guarded with a garrison.

by the plain] *i. e.* In that field neer Shechem, where Joshua erected the great stone under an oak, Josh. 24. 26, 27.

V. 7. *Gerizim*] Which was neer Shechem, and over against it mount Ebal, Deut. 11. 29, 30. Josh. 8. 33.

said] *i. e.* By divine inspiration, or spirit of prophecie, as the event shewed, v. 24, 57.

Hearken unto me] *i. e.* Hear me in my distresse, as you would have God hear you in yours.

V. 8. *the trees*] In this parable he setteth forth the modesty of his father, himself and brethren, and the ambition of Abimelech, with the evil fruits of it. See the like, 2 King. 14. 9.

V. 9. *my fatnesse*] *i. e.* My usefull oil.

God and man] For the oil thereof was used in sacrifices, and the lamps of the sanctuary, in the anointing of kings, priests and prophets, 1 King. 19. 16. for food and feature, Psal. 104. 15.

V. 13. *cheareth God and man*] Because wine also was used in sacrifices and oblations, and also cheareth the heart of man, Psal. 104. 14.

V. 15. *my shadow*] Which seeming to promise shelter and safety, doth indeed prick, scratch and tear all that come under it, as tyrants use to do, Dan. 4. 12.

the cedars] *i. e.* The princes, elders and chief men amongst them.

of Lebanon] This mount was famous for tall and goodly cedars growing there in aboundance.

V. 16. *Now therefore*] In these words he unfoldeth and applyeth the parable.

dealt well] If you have gratefully requited him for all the benefits received from him.

V. 17. *adventured*] Hebr. *cast away*: *i. e.* neglected and despised his life for the common good. So Chap. 12. 3. and 5. 18.

Vers. 21. *ran away, fled and went*] This variety of words, expressing the same thing, implyeth his great haste in fleeing.

to Beer] Some think it to be that Baalath-beer, in the tribe of Simeon, mentioned Josh. 19. 8.

V. 23.

V. 23. *an evill spirit*] *i.e.* Either Satan himself the author of discord, as 1 Sam. 10. 9. 19. 9. or the evill affection of division and dissention.

V. 24. *cruelty*] *i.e.* The just revenge of that cruelty.

their blood] *i.e.* The guilt and punishment of their blood unjustly shed. So 2 Sam. 1. 16. 1 King. 2. 32, *&c.*

V. 25. *for him*] *i.e.* For Abimelech to surprize him, if he passed by weakly attended.

robbed all] But those chiefly of Abimelech his party.

V. 26. *confidence in him*] Having chosen him for their captain.

V. 27. *into the fields*] Namely, to shew how much out of their confidence in Gaal, they sleighted Abimelech, whom before they feared, and durst not for him, go out of the citie.

made merry] Or, *sung*, as they used to do in the time of vintage. Isa. 16. 9, 10. Jere. 25. 30.

their god] Namely, to praise him for delivering them from the yoak of Abimelech.

V. 28. *Who is Abimelech*] *i.e.* How base is he, and unworthy his place of government?

and who is Shechem] *i.e.* How unfit to be governed by him, being a city so ancient and famous?

the son of Jerub-baal] *i.e.* Who was but a mean private man, that got his name by that act of destroying the altar of our god Baal.

his officer] Left in Shechem as his lievtenant.

of Hamor] That is, some of his progeny, pointing as some think, at himself, who was descended of him. Others thus: If ye will needs serve, then such as do not rule tyrannically, like Abimelech, but in a fatherly manner; as Hamor did of old.

V. 29. *under my hand*] *i.e.* Under my goverment.

remove Abimelech] To wit, from being any longer king.

said to Abimelech] To wit, being absent, in a Thrasonicall bragging manner.

Increase thine army] Make thy self as strong as thou canst, whereby my victory will be more glorious, and then if thou darest, come out to battle.

V. 33. *when he*] *i.e.* Gaal.

V. 38. *thy mouth*] That is, thy glorying and boasting.

V. 41. *Arumah*] A city neer Shechem southerly.

V. 45. *sowed it with salt*] In token that it should for ever remain unfruitfull, desolate, and uninhabited. So Deut. 29. 23. yet afterwards it was reedified, 1 King. 12. 1, 25.

V. 46. *god Berith*] Called before Baal-berith, vers. 4. whither they went, trusting both in the strength and religion of the place.

V. 48. *mount Zalmon*] Which lay west-ward from Shechem, towards Jordan; on it were thick trees, and snow that seldom melted. Psal. 68. 14.

V. 49. *died also*] *i.e.* Were all destroyed, as well they in the tower, as the other.

V. 50. *Thebez*] A city lying on the north of Shechem, between the mounts of Samaria and Gilboa.

V. 51. *shut it*] *i.e.* Shut the gates of it.

V. 52. *fought against it*] *i.e.* Assaulted it.

V. 54. *that men say not*] He thought by this means to smother it, but this made it the more to be spoken of. 2 Sam. 11. 21.

V. 55. *men of Israel*] To wit, which had followed Abimelech.

V. 56. *God rendered*] *i.e.* Inflicted upon him justly, deserved punishment for his cruell murthers.

V. 57. *men of Shechem*] Who had assisted him in his tyrannies.

CHAP. X.

Vers. 1. *There arose*] *i.e.* Being called by God extraordinarily, as the rest of the Judges. So v. 3.

to defend] *i.e.* To preserve them in their peace, liberties, and the purity of Gods worship, against all that did oppose them.

in Shamir] *i.e.* A town of Issachar bordering on Ephraim. There was another of that name in Judah. Josh. 15. 48.

V. 3. *a Gileadite*] Dwelling in Gilead of the tribe of Manasseh beyond Jordan, Josh. 17. 1, 5. Numb. 32. 39. Gen. 31. 48.

V. 4. *asse-colts*] In token of dignity and authority. See Chap. 5. 10.

Havoth-jair] So called either from this Jair, or from that Jair, Numb. 32. 41. Deut. 3. 14. It may be this mans progenitor.

V. 5. *in Camon*] A city belonging to Manasseh, in the land of Bashan, lying north from mount Gilead.

V. 6. *Baalim and Ashtaroth*] See Chap. 2. 13.

of Zidon] *i.e.* Astarte. See Chap. 2. 13.

of Moab] *i.e.* Chemosh. 1 King. 11. 33.

of Ammon] *i.e.* Milcom. 1 King. 11. 5. 33. and Chemosh. Chap. 11. 24.

of the Philistims] *i.e.* Dagon. 1 Sam. 5. 2. and Ashtaroth. See Chap. 2. 13.

V. 7. *sold them*] See Chap. 2. 14.

V. 8. *And that yeer*] That is, (as some think) wherein they fell from the true worship of God, to this grosse idolatry, they vexed them, and so from that time, to the end of eighteen yeers. Others reckon these eighteen yeers from the death of Jair. Others read it thus, They vexed them that yeer, that is, the eighteenth, or the last yeer of the eighteen.

in Gilead] See vers. 3.

V. 9. *over Jordan*] They did not onely afflict those beyond Jordan, but they also entred into Canaan on this side Jordan, and vexed Judah, Benjamin, and Ephraim.

V. 11. *the Lord said*] That is, either the Lord Christ appearing in humain shape, as before Chap. 2. 1. and 6. 23. or by his oracle related unto them by the high priest; or some prophet sent with this message.

V. 12. *Maonites*] *i.e.* (as some read it) *the inhabitants of the land*; to wit, Canaan. Others understand hereby the inhabitants of a city called Maon, upon the south of Judah, Josh. 15. 55. To which the wilderness of Maon adjoyned, 1 Sam. 23. 25.

V. 13. *deliver you no more*] This threatning was not absolute, as the sequell sheweth; but conditionall, namely, if they did not repent, that is, Forsake their idolatry, and imbrace Gods pure worship, unto which, he provoketh and quickneth them, by this threatning. Jere. 18. 7, 8.

V. 14. *Go and cry*] This is no reall command, but an ironicall upbraiding of them for their sin of idolatry, which now they found so fruitlesse in their greatest need. So 1 King. 18. 27.

V. 15. *do thou unto us*] *i.e.* Punish us hereafter as thou pleasest, if we persist not in thy true and pure worship.

V. 16. *his soul was grieved*] Heb. *shortned*, or *straitned*, which is spoken of God after the manner of men, that we the better may conceive of it.

V. 17. *Mizpeh*] There were many other places of this name. But this did lie upon mount Gilead. See Chap. 11. 29. Gen. 31. 49.

V. 18. *will begin to fight*] *i.e.* Who will undertake to be our leader in this expedition against Ammon; he shall ever after be our captain and governour. Chap. 11. 8, 9.

CHAP. XI.

Vers. 1. *Gileadite*] See Chap. 10. 3.

Gilead] *i.e.* One of the posterity of Gilead, the son of Machir, mentioned. Josh. 17. 1, 3. and of his name.

V. 2. *thrust out*] Not by private violence, but by publike authority, as he implyeth, vers. 7.

V. 3. *land of Tob*] A part of a countrey, lying along mount Gilead, not far from the Ammonites in the entrance of Arabia the desart. 2 Sam. 10. 6, 8.

vain men] Idle fellows, that had no calling, nor means of maintenance.

went out with him] *i.e.* In military expeditions to fetch in booty to live upon, wanting other means; and as it is likely from the Ammonites, and with such good successe, that hereby the Gileadites were moved to think him the fittest man to be their generall.

V. 5. *the elders of Gilead went*] To wit, either by Gods speciall command, or some extraordinary instinct; for otherwise a bastard might not bear any publike office. Deuter. 23. 2.

V. 7. *and expell me*] *i.e.* Gave sentence against me at the suit of my brethren, that I should be expelled.

V. 8. *Therefore we turn*] As if they had said, Let these old things be forgotten; for now we are therefore come to make thee large amends, by chusing thee for our generall.

and be our head] *i.e.* Not onely in this expedition, but ever after.

V. 9. *shall I be your head*] *i.e.* Shall I indeed still continue to be your head, as you now promise?

V. 10. *The Lord be witnesse*] *i.e.* We call God as a witnesse and judge, to punish us if we do not keep this our covenant with thee.

if we do not] If we do not make thee our head in time to come, as well as now.

V. 11. *all his words*] *i.e.* Which had passed between him and the elders of Gilead.

before the Lord] *i.e.* In a solemn and religious manner, as in Gods presence, before the whole assembly of the people, encamped in Mizpeh. Chap. 10. 17.

V. 12. *What hast thou to do*] *i.e.* What just cause of warre hast thou against me? speaking this in the name of all the people, as being their generall. See the like expressions. 2 Sam. 16. 10. Joh. 2. 4.

V. 13. *took away my land*] This was a false challenge, for he had

Jud. 11. 39. Jephtha's rash Vow, and (as is supposed) more rash accomplishment of it, enrolls him among Sinners. Owen Heb. 11. 32. p. 146.

I am inforced to hold with them that hold he sacrificed his daughter indeed; tho' I have been once of another mind. And it seems that this was a part of the corruption of those times; and was, mutato nomine a Sacrifice to Moloch the god of ye Ammonites, against whom he was now to go to fight, when he makes this Vow. Light foot. p. 105.

See Jepthah commended for what he did Heb. 11. 3

had no right to that land he claimeth, seeing it belonged first to the Moabites, then won from them by the Amorites, and from them by the Israelites. Numb. 21. 24, 25, 29, &c. Deut. 2. 19, 37.

unto Jordan] Eastward from mount Gilead unto Jordan westward.

V. 14. *And Jephthah sent*] That is, further to clear his cause for the quieting of his own conscience, the incouraging of his armies, and convincing of his enemies.

V. 15. *Israel took not*] Being forbidden expresly by God. Deut. 2. 9. 19.

V. 17. *Then Israel sent messengers unto the king of Edom*] Num. 20. 14.

Kadesh] Which was also called Zim, to difference it from Kadesh-barnea. Numb. 13. 26. and 20. 14. and 33. 36.

V. 18. *but came not within the border of Moab*] Numb. 21. 13. and 22. 36.

V. 19. *Israel sent messengers unto Sihon*] Deut. 2. 26.

unto my place] That is, the land of Canaan which God hath given me.

V. 21. *Israel possessed*] To wit, by right of conquest in a lawfull war.

all the land] That is, all that region which the Ammonites do now unjustly challenge as theirs, v. 13.

V. 22. *all the coasts of the Amorites*] Deut. 2. 36. All the countrey within these coasts, as Arnon in the south, Jabbok north, the wilderness, that is, the desert of Arabia east, and Jordan west.

V. 24. *which Chemosh thy God*] That is, according to thy opinion, though not in truth, giveth thee: This was an idoll both of the Ammonites, and of the Moabites, Num. 21. 29. 1 King. 11. 7. Jere. 48. 7. 13.

So whomsoever] That is, if thou thinkest thou mayest justly possesse, all that thy idoll Chemosh giveth thee; how much more may we lawfully possesse all which Jehovah the onely true God giveth us.

V. 25. *better then Balak the son of Zippor*] Num. 22. 2. Deut. 23. 4. Josh. 24. 9. That is, hast thou better right, or more power and policy to maintain it, then Balak, who yet never made any such claim, or challenge?

ever strive] Namely, to recover this countrey of the Amorites, after the Israelites had conquered it; notwithstanding, that in former times it did belong to the Moabites. Numb. 21. 24, 26.

V. 26. *did yee not recover*] That is, if you had then such right unto these towns and countrey, as ye now pretend, why did you so long time suffer them to injoy them, making no claim to them?

V. 27. *be judge*] To preserve the innocent, and punish the offenders.

V. 29. *the spirit of the Lord*] That is, the spirit of wisedom and fortitude.

he passed] To wit, with all his army.

and Manasseh] That is, Bashan, in which, half the tribe of Manasseh inhabited.

V. 31. *whatsoever cometh forth*] Heb. *that which cometh forth, which shall come forth.*

in peace] That is, victorious.

be the Lords] Or, *to the Lord*, that is, shall be consecrated to him.

and I will offer] Others read it, *or I will offer*, for so the conjunction is sometime dis-junctive, Gen. 26. 11. Exod. 1. 10. and 21. 15. That is, if it be such a thing as may lawfully be offered, then I will offer it for a burnt offering; but if not, it shall howsoever be consecrated unto God. But by the law, not onely humane sacrifices, but of things unclean, were forbidden, Levit. 27. 11, 12, 13. Isai. 66. 3. Deut. 12. 31.

V. 33. *Aroer*] Lying by the brook Arnon. Deut. 3. 12.

to Minnith] Beyond Arnon eastward, and is a town in the borders of Ammon neer Rabba.

the plain of the vineyards] Or, *Abel.*

V. 34. *with timbrels*] As the custome was for women and maides, after great victories, to sing songs of triumph, Exod. 15. 20. Judg. 5. 1. 1 Sam. 18. 6.

beside her, he had neither son nor daughter] Or, *he had not of his own either son or daughter*; Heb. *of himself.*

V. 35. *brought me very low*] That is, I am not so much exalted by my great victory, as humbled and depressed with this sad and unexpected accident, whereby I am utterly hopelesse of having posterity.

I have opened my mouth] Hebr. that is, *I have made a vow*, as this phrase signifieth in the scriptures.

I cannot go back] That is, I dare not break my vow, not knowing in those dayes of ignorance and superstition, that the law of God gave him libertie in this case, to have redeemed her with thirty shekels of silver, Levit. 27. 4.

V. 36. *do to me*] Namely, according to thy vow: and seeing thou hast consecrated me, as holy to the LORD, to live a virgin, and as a Nazarite all my dayes; I willingly agree unto it, and ratifie thy vow, devoting my self wholly unto God. So Anna, Luk. 2. 36. See 1 Cor. 7. 34, 36, 37. Neither can we probably think, that Jephthah commended for his faith, Heb. 11. 32. should offer his daughter for a burnt-offering, seeing it is odious to God, Isai. 66. 3. and forbidden as abominable, Deut. 12. 31. And God requireth in the law, That the first-born, which were his, Exod. 13. 22. 22, 29. should not be offered, but redeemed, Numb. 18. 15. Exod. 13. 13.

V. 37. *go up and down*] Heb. *go and go down.*

bewail my virginity] Whereby I shall be deprived of posterity, which in those dayes was accounted some dishonour, even as fruitfulnesse was much esteemed. See Gen. 30. 23. 1 Sam. 1. 6. Luk. 1. 25. And here note, that she speaketh not of bewailing her approaching death, or being sacrificed; but her virginity onely, upon the former reason.

V. 39. *who did with her*] That is, did not redeem her according to the law, but did consecrate her to the LORD, as a virgin, to lead a single life, 1 Cor. 7. 32.

and she knew no man] That is, she lived a virgin, as her father had vowed, and she assented.

custome] Or, *ordinance.*

V. 40. *yearly*] Heb. *from yeer to yeer.*

to lament] Or as the word may signifie, *to talk with her*, that is, They did yearly go to visite her, that they might commune and discourse with her, comfort, and chear her in this her solitary condition. See Chap. 5. 11. where the same Hebrew word is used to signifie, *speaking* or *relating.*

CHAP. XII.

Vers. 1. GAthered themselves] Hebr. *were called*, Being moved with vain-glory, and envying Jephthahs, and the Gileadites victory, and good successe, as they did formerly Gideons, Chap. 8. 1.

North-ward] That is, over Jordan into Gilead, which was on the north of Ephraim, where Jephthah lived.

not call us] They backed their insolencie and ungratitude with a lye; for Jephthah, vers. 2. telleth them, That he had called them to the war, but they would not come.

V. 2. *I and my people*] That is, the quarrell was between the Ammonite and us, and not between them and you; and yet I called you to our ayd, as being brethren and allies; but you helped us not.

V. 3. *I put my life*] Hebr. That is, *I exposed my life to the danger of death*, like a precious jewell carried in the open hand, which is easily snatched away, or a glasse which is apt to fall and be broken. So 1 Sam. 19. 5. 28. 21. Job 19. 14. Psal. 119. 109.

Lord delivered] That is, confirmed my calling by crowning my attempts with victory; and why then do you quarrell against my proceedings, seeing God approveth them?

V. 4. *Then Jephthah*] That is, when he saw them so obstinate that no words or reasons would satisfie them.

Ye Gileadites are fugitives] That is, the refuse of two tribes, Ephraim and Manasseh, and so a mungrell generation out of the mixture of both, as dwelling upon the passages of Jordan, just between those two tribes; and therefore ye ought not to have undertaken a matter of such importance, as this war, without our knowledge, and allowance, you being so base, and we so noble: And by this scornfull reproach and contempt, they incensed the Gileadites, to their own ruine.

V. 5. *took the passages*] To wit, to this end, That none might escape by flight, as the Ephramites had formerly done in the war against the Midianites, Chap. 7. 24.

V. 6. *said they unto him*] That is, to every man that came to seek for passage over Jordan, that they might discern the Ephramites from those that dwelled beyond Jordan, and might happen at the same time to come and seek for passage.

Sibboleth] That is, a stream, foord, or water-course, a word fit for the present occasion, when they were to passe over, Psal. 69. 2. Isa. 27. 12.

and he said Shibboleth] Speaking upon the sudden, according to the dialect of their own countrey, unto which they were accustomed, not suspecting what they intended.

V. 8. *Bethlehem*] There were two cities of this name, one in Judah called Bethlehem Judah, the other in Zebulun upon its north borders, Josh. 19. 15. which it seemeth is meant here.

V. 9. *sent abroad*] That is, married away unto husbands.

V. 12. *in the countrey of Zebulun*] Added to distinguish it from other cities called by this name, Ch. 1. 35. 1 Chr. 6. 69. 8. 13.

V. 13. *a Pirathonite*] Pirathon was a citie westward from Samaria, and Shechem, where Benajah Davids worthy was born, 2 Sam. 23. 30.

V. 14. *nephews*] Heb. *sons sons.*

asse-colts] See Chap. 5. 10.

V. 15. *of the Amalekites*] Their own land lay without the limits of Canaan south-east, by the desert Havilah, Exod. 17. 8. 1 Sam. 15. 7. But some of them it seemeth, dwelled in some part of the tribe of Ephraim, till they were destroyed by Saul, 1 Sam. 15. or at least had dwelled there before the conquest of Canaan, and so the mount still retained their name.

CHAP. XIII.

Vers. 1. *Did evill again in the sight of the Lord*] Heb. *added to commit, &c.* Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

V. 2. *Zorah*] A citie lying on the west-side of that hill, which parteth Judah and Dan, Josh. 15. 33. and 14. 41. In whose fields or countrey adjoyning, it seemeth, Manoah dwelled, and not in the citie it self, v. 25. and Chap. 16. 31.

V. 3. *the angel of the Lord*] That is, Christ the eternall word of his father; who is therefore called Jehovah, ver. 16. and 22. See Chap. 6. 11.

V. 4. *unclean thing*] That is, not onely unclean meats, forbidden to all by the law, Levit. 11. But even wine and strong drink, forbidden to Nazarites, Numb. 6. 3.

V. 5. *no rasour*] So Numb. 6. 5. 1 Sam. 1. 11.

a Nazarite] That is, separated to God as a figure of Christ, perfectly sanctified from the womb, See Num. 16. 2. Luk. 1. 35.

begin to deliver] For he did onely begin this deliverance, which was afterwards perfected by David, or as others, begin to save, that is save.

V. 6. *A man of God*] Thus the Scriptures usually honour Gods prophets and messengers with this title, Josh. 14. 6. 1 Sam. 2. 27. 1 King. 13. 1, *&c.* 1 Tim. 6. 11.

very terrible] That is, glorious, majesticall and fearfull unto frail mankinde.

V. 12. *Now let thy words*] This is a prayer of faith, laying hold on the former promise.

How shall we order] Heb. *What shall be the manner of the*, &c. That is, what must we observe in his education.

how shall we do unto him] Or, what *shall he do?* Heb. what shall be *his work?*

V. 13. *Of all that I said*] These directions given to the mother, did chiefly respect her son, who was to be a Nazarite. See Numb. 6. 3, 4.

V. 15. *for thee*] Heb. *before thee.*

V. 16. *not eat of thy bread*] That is, of thy meat or provisions; but if thou wilt offer it for a burnt offering, thou must offer it unto me as being Jehovah, and not a created angel, v. 22.

V. 17. *do thee honour*] That is, in giving unto thee some present to testifie our thankfulnesse. So 1 Sam. 9. 7, 8. 1 Kin. 14. 3.

V. 18. *secret*] Or, *wonderfull*, Admirable and incomprehensible, Isa. 9. 5. Neither will I reveal my self unto thee by my name, but by my wonderfull actions, which I will do presently.

V. 19. *offered it*] See Chap. 6. 26.

unto the Lord] To wit, as the LORD had directed him, v. 16.

V. 21. *an angel*] That is, the eternall word, and angel of the covenant, which he calls Elohim, or God; and his wife, Jehovah, vers. 22, 23.

V. 22. *We shall surely die*] See Exod. 33. 20. Chap. 6. 22. Deut. 5. 26.

V. 23. *such things*] For all these are signes of Gods favour, and gracious acceptance; and not of his displeasure.

V. 24. *blessed him*] That is, indued him with an heroick spirit, and wonderfull strength.

V. 25. *began to move him*] That is, to inspire into him magnanimous thoughts, and to indue him with miraculous strength; inciting him to attempt, and do wonderfull, and more then humane acts, fit for him that was called to be a deliverer of his people.

camp of Dan] Neer unto Hebron; which place had its name from that expedition of the Danites, Chap. 18. 11, 12. the meaning is, That the spirit moved him whilest he lived in his fathers house, which was in the fields of Dan, Chap. 16. 31.

Zorah] See v. 2.

Eshtaol] Which lay westward, towards the sea. See Ch. 16. 4.

CHAP. XIIII.

Vers. 1. *Timnath*] A town upon the confines of Judah, Dan, and Ephraim, lying west-ward from Zorah, towards the Mediterranean sea. See Gen. 28. 12. Joh. 15. 10, 57. 2 Chro. 28. 18.

V. 2. *get her for me*] That is, because I ought not to take a wife without your consent and liking, being my parents. See Gen. 21. 21. and 24. 3. 26. 34, 35.

V. 3. *of thy brethren*] That is, of thy kinred, tribe or nation.

uncircumcised] For by Gods expresse commandment, they were forbidden to marry with such, unlesse they became proselytes to their religion, and entred into the same covenant, Exod. 23. 22. 34. 12, 16. Deut. 7. 2, 3.

for she pleaseth me] Hebr. *she is right in mine eyes*, This he speaketh, not carried with lust of youth; but by a secret motion of the spirit, which he concealeth, chusing rather to manifest it by his ensuing actions, then by his words.

V. 4. *that it was of the Lord*] Who hath power to dispence with his own laws, Gen. 22. 1, 2. and Exo. 3. 22. And in his wise providence would have him take this occasion against the Philistines, to fall at enmity with them upon a just cause; that out of these private quarrels, he might proceed to publike and hostile actions, suitable to his calling.

V. 5. *father and mother*] Having changed their mindes, and yeelded to his desire.

lion roared against him] Heb. *in meeting him*, His parents being absent, and he having (it seemeth) gone from them out of the common way, upon some occasion, as is implyed, v. 8.

V. 6. *came mightily*] That is, inspired him with courage and strength, that by this essay he might confirm him in his calling (as it befell David in like case, 1 Sam. 17. 34.) and to incourage him to take up enmity against the Philistines; trusting upon Gods power, assisting him; and that he might have matter supplyed for his riddle, which proved the occasion and cause of their quarrell.

V. 7. *he went down*] That is, being accompanied by his parents.

V. 8. *to take her*] To wit, in marriage.

turned aside] Namely, out of the common way, into the place where he had slain the lion.

V. 9. *he told them not*] Neither, where he had the honey, nor of his killing the lion; that keeping it secret, it might be the subject of his riddle, v. 16.

V. 10. *his father*] To wit, as chief of his company, but with him his mother, and rest of his friends.

a feast] That is, a wedding feast, lasting seven dayes, as young men used to do when they married wives.

V. 11. *saw him*] That is, some thing remarkable in him for strength, stature and demeanure.

they brought thirty companions] Which they did to honour him in shew, but indeed to have an eye over him, and to provide for their own safety, whatsoever should happen.

V. 12. *a riddle unto you*] That is, a dark speech, in which, something lyeth hidden, under the litterall sense, that is to be found out by the wit of the hearers, which is a pleasant and innocent exercise of the wit, fit for feasts, to keep the guests from worse imployments. See Ezek. 17. 2.

seven dayes] The usuall time appointed for marriage-feasts, Gen. 29. 27.

then I will give you] To wit, as a prize, or reward of your wit and industry.

thirty sheets] Or, *shirts*; that is, Fine linen cloaths, which in those east countries they used for sundry purposes, by day or night. Of this we read, Matth. 27. 59. Mark. 14. 51. So here the same is used in the Greek.

V. 13. *Put forth thy riddle*] *q. d.* We accept of the wager, therefore propound thy riddle.

V. 14. *Out of the eater*] That is, which lives by prey, devoures all, and is food for none.

the strong] That is, the strongest of beasts that live by prey, came forth that which is most sweet.

three dayes] That is, they tyred their wits in vain, to finde out the meaning; and from thence forward they begun to work with Samsons wife, to the seventh day, by inticements; but not prevailing with her, or rather she with her husband; they provoke the utmost of her endeavours by terrours and threats.

V. 15. *declare unto us*] That is, that making it known to thee, thou maist declare the meaning of it to us.

to take that we have] Heb. *to possesse us*, or, *to impoverish us.*

V. 16. *children of my people*] That is, the thirty Philistines, which are thy companions.

V. 17. *seven dayes*] Or, the rest of the seven dayes from the third.

the riddle] That is, the meaning of the riddle.

V. 18. *If ye had not plowed*] That is, if my wife had not unfaithfully discovered my secret, perswaded hereunto by your subtilty; you had never by your own wit found out the meaning. An allegory taken from husbandmen, who in plowing, by the labour of their beasts, finde things hidden under the earth, when the plow turns it up; wherein he taxeth both his wives perfidiousnesse, and their fraud, and want of wit.

V. 19. *the spirit*] See v. 6.

Ashkelon] A citie lying on the borders of Dan, belonging to Judah and Simeon, Chap. 1. 18. But now possessed by the Philistines, whose inhabitants Samson slew.

spoil] Or, *apparell.*

anger was kindled] To wit, against his thirty companions, and his wife; and therefore he went from her, to his fathers house.

V. 20. *was given*] That is, in marriage.

his companion] To wit, one of the thirty Philistines, whom in the marriage feast he had chosen for his friend, according to the custome in those countries, Joh. 3. 29.

CHAP. XV.

Vers. 1. *Visited*] That is, went to visit her, carrying a kid with him as a testimony of his love.

V. 2. *hated her*] Because thou wentest away from her in displeasure, Chap. 14. 19.

I gave

14.18.- before the Sun went down]
See 1 Sam. 14. 28.

Jud. 16. 30, 31. Let me dye] As Paul said, he was ready to be bound, and to dye for the Lord Jesus; so Samson said, Let me lose my life with the Philistins. He runneth not rashly to death, but followeth his vocation, and if death come there with unto him, he yeelds to it willingly —

Rogers on Judges, p. 785, 786.

— It is so far off from Equity, to condemn that last act of Samson, in losing his life with the Philistins; that it was far to be preferred before his other annoyings of them; and even his greatest avengings of them. For he slew many more of them now at his death, than he did in his life. And was therein a lively figure of our Saviour Christ — ibid.

Both the Samsons complaind of Thirst: Hall's Contemplat. Lib. 10. p. 935. — So didst thou, O blessed Saviour, our better Samson, conquer in dying —

pag. 939.

I gave her] To wit, in marriage.
is not] That is, certainly she is.
take her] Heb. *let her be thine.*
V. 3. *concerning them*] That is, the Philistines.
Now] That is, seeing by this wrong they have given me just cause to take revenge. So vers. 11. See Chap. 14. 4.
Now shall I be more blameless then the Philistines, though I do them a displeasure] Or, *Now shall I be blameless from the Philistines, though*, &c.
V. 4. *three hundred foxes*] With which the land of Canaan abounded, Psal. 63. 11. Cant. 2. 15. Lam. 5. 18. The Lord also causing them to fall into his snares.
fire-brands] Or, *torches.*
V. 7. *yet will I*] *q. d.* I will not for all this desist, till I be fully revenged on you.
V. 8. *hip and thigh*] A proverbiall expression, signifying the totall ruine of all their strength and abilities. Such phrases souldiers now have; pel mel, and cap a pee. See Deut. 28. 35. Isai. 9. 14.
he went down] To wit, from his fathers house.
Etam] A city on the south-end of mount Judah, situate on an high and strong rock, neer the brook Etam, which belonged to the tribe of Simeon, whose inheritance was intermingled with Judahs, Josh. 19. 1.
V. 9. *in Lehi*] That is, a jaw-bone, a place so named by Sampson, vers. 17. upon this accident here recorded.
V. 11. *went to*] Heb. *went down*, To wit, that they might cleer themselves to the Philistines, whom they feared; by laying the whole blame upon Samson.
V. 12. *not fall upon me*] That is, not kill me, as they expound it in the next verse., *q. d.* I am content that you should binde me, so that you swear that you will not kill me.
V. 13. *up from the rock*] That is, to Lehi where the Philistines encamped, vers. 9.
V. 14. *shouted*] To wit, for joy, because their chief enemy was fallen into their hands.
and the spirit] See Chap. 14. 6.
became as flax] That is, were as easily broken by him, as burnt flax.
loosed] Heb. *were melted.*
V. 15. *new*] Heb. *moist.*
V. 16. *heaps upon heaps*] Heb. *an heap, two heaps.*
V. 17. *Ramath-lehi*] That is, *the lifting up of the jaw-bone*, or, *casting away of the jaw-bone.*
V. 18. *now shall I die*] *q. d.* Surely I shall not: for this was not a speech of diffidence, but of faith, relying upon Gods covenant, Heb. 11. 32. 1 Sam. 17. 26, 36. and 2 Sam. 1. 20.
V. 19. *an hollow place*] *i. e.* In figure like a morter. See the same words used, Prov. 27 22.
in the jaw] Or *Lehi*, That is, not in the jaw-bone it self, but in the place called Lehi, or jaw-bone on this occasion, wherein this spring did arise.
revived] That is, became strong and lively.
the name thereof] *i. e.* Of that well, in memoriall of his victory, reviving his thankfulnesse to God for both.
En-hakkore] That is, *the well of him that called*, or *cryed.*
V. 20. *judged Israel*] That is, He revenged their wrongs upon the Philistines, but did not quite free them from their tyranny.

CHAP. XVI.

Vers. 1. *Gaza*] One of the most famous and greatest cities of the Philistines, lying in that part of the countrey allotted to Simeon and Judah, Judg. 1. 18. towards the Mediterranean sea.
an harlot] Heb. *a woman an harlot.*
and went in unto her] Some think, onely to lodge in her house, being an inne-keeper, because here is no speech of his loving her: but the phrase is otherwise used in the Scripture. See Gen. 6. 4. 16. 2. 2 Sam. 3. 7.
quiet] Heb. *silent.*
V. 3. *barre*] Heb. *with the barre.*
top of an hill] Which lay eastward from Gaza, from whence one might see Hebron, seated upon an other high hill.
V. 4. *in the valley*] Or, *by the brook.*
Sorek] Which is called, The grape-valley, from the abundance of the best grapes growing there. Some read it, by the brook Sorek, which runneth along by the valley of Eshcol, where these grapes grew, Deut. 1. 24. And some think that these are both one. See Num. 13. 23. 24.
V. 5. *afflict*] Or, *humble.*
eleven hundred pieces of silver] See Gen. 20. 16.
V. 7. *green withs*] Or, *new cords*, Heb. *moist.*
another] Heb. *one.*
V. 9. *be upon thee*] *i. e.* Are here, ready to surprise thee.
toucheth] Heb. *singleth.*
his strength was not known] That is, To the Philistines, neither whence it came, nor how it was retained and preserved.
that never were occupied] Heb. *wherewith work hath not been done.*
V. 13. *If thou weave the seven locks*] *i. e.* If thou divide all the hair of my head into seven parts or locks. So v. 19. 22.
with the web] Namely, woond about a weavers beam.
V. 14. *And she*] That is, she did as he had said with his locks, and withall did fasten the beam with a pin, that Samson might not pluck it out of its place.
went away] That is, he carried away with him both pin, beam, and web, into which his hair was woven.
V. 16. *vexed*] Heb. *shortned.*
V. 17. *That he told her*] Though he had thrice experience that she intended to betray him unto death, yet his doting affection so blinded him, that he could not beware.
my strength] Not because his strength lay in his hair, but because being a Nazarite, he was by Gods expresse command injoyned, not to cut his hair, Chap. 13. 5. Num. 6. 5. the which he transgressing, and breaking his vow; God withdrew from him his spirit of strength and courage, and left him to his own humane frailty.
V. 19. *to afflict him*] To wit, by rouzing him out of his sleep, and calling upon him as before.
V. 20. *and shake my self*] Namely, to put off drousinesse, that he might go about his imployments.
that the Lord was departed] That is, had withdrawn from him his spirit of strength, which he had continued unto him, so long as he continued in obedience, and kept his vow.
V. 21. *put out his eyes*] Heb. *bored out*, To wit, that hereby he might be disabled from doing them any more hurt; and yet suffered him still to live, to insult over him, and for the greater glory of their idoll Dagon, v. 23, 24.
V. 22. *began to grow*] And with it, his strength, of which it was a signe; Samson in the mean time, reconciling himself unto God, by serious repentance, and recovering his former state of a Nazarite, from which he had faln.
was shaven] Or, *as when he was shaven*, That is, to that length it was of before he was shaven.
V. 23. *Dagon their god*] That is, Triton, the idoll of the heathens, which lived on the sea coasts, as did the Philistines. He had his name from the Hebrew word *Dag*, signifying a *Fish*, because he was portrayed like a fish from his middle downward, 1 Sam. 5. 4.
V. 24. *which slew many of us*] Heb. *and who multiplyed our slain.*
V. 25. *make us sport*] That jeering him, he may become a fit subject of scorn and laughter.
and he made them sport] Hebrew, *before them*, That is, he became the subject of their sport, as before; or gave them occasion of laughter, either by unwillingly committing some errours and mistakes, being blinde, or else willingly to blinde them by these shews, that they might not discover his main intention.
V. 26. *the house*] That is, the temple of Dagon where these idolaters kept their feasts, as the manner was. See Chapter 9. 27.
may lean] Pretending wearinesse, either by his labour in grinding, or his speedy and sudden coming to that place.
V. 27. *upon the roof*] As being flat, after the manner of those countreys.
V. 28. *called unto the Lord*] This being a prayer of faith, Heb. 11. 32. God heareth him, and giveth him strength.
at once avenged] To wit, according to my vocation, which is, to execute vengeance upon Gods, and the Churches enemies.
for my two eyes] Not onely, because they have done me wrong in putting them out; but have also thereby disabled me to fight in Gods quarrell, for the deliverance of his people.
V. 29. *on which it was borne up*] Or, *he leaned on them.*
V. 30. *Let me dye*] Heb. *my soul*, This was not a despairing speech, of one impatient to live any longer; but of a faithfull man, humbling himself to the very death, that he might do God and his people service; and that not in an ordinary way, but by an extraordinary motion of Gods spirit inspiring him, and suggesting unto him this prayer: Neither doth he primarily and simply desire death, but respectively, as it was a means to destroy the enemies of God, and his people, wherein he executed the office of a judge and deliverer, as appeareth, vers. 31.
slew at his death] Wherein he was a type of our Lord Christ, who by his death and sufferings principally conquered all his and the Churches enemies.
V. 31. *Zorah and Eshtaol*] See Chap. 13. 2. and 25.
he judged Israel] See Chap. 15. 20.

CHAP. XVII.

Vers. 1. *And there was*] It is not certainly known and agreed upon, when the things related in this, and the following Chapters were done: But learned expositors

upon evident grounds, do agree, That they hapned not after the death of Samson, but long before; and soon after the death of Joshua, and the elders that lived with him, when religion was most corrupted, and idolatry set up, Chap. 2. 11. And that these stories were annexed to the end of this book, that the history of the Judges might be continued without interruption: For Jonathan the Danites priest, was the son of Manasseh, Moses his grand-childe, who dyed long before Samsons times, Chap. 18. 30. And the following story of the Levites wife, and the warre with the Benjamites (which hapned after this here related, as appeareth, Chap. 19. 1.) sheweth, that these things were all done, when Phinehas the grand-son of Aaron was high priest, Chap. 20. 28. Which place he executed in the first times of the Judges.

V. 2. *The eleven hundred shekels*] See Gen. 20. 16.

thou cursedst] To wit, the theif that stole it from thee.

in mine ears] That is, in my hearing, wherewith being affrighted, I now come to acknowledge my fault, that I may be freed from the curse.

Blessed be thou] *q. d.* I do not onely free thee from the curse, but turn it now into a blessing.

V. 3. *unto the Lord*] So they cloaked their grosse idolatry under shew of Gods service, though he had so often forbidden, and condemned it in his law.

from my hand] That is, to be bestowed by me upon my son, and his son for religious uses, vers. 5.

I will restore it] That is, seeing it was devoted for thy use, there is no need that thou shouldest bring it to me, but keep it still thy self.

V. 4. *Yet he restored*] That is, though his mother pressed him to keep it, yet he would needs restore it, to be the more free from the curse.

made] To wit, of the silver that remained of the eleven hundred shekels, which were wholly consecrated, v. 3.

V. 5. *an ephod*] That is, vestments for a priest. See Chap. 8. 27. and Exod. 28. 4.

teraphim] That is, images or houshold Gods. See Gen. 31. 19. Hos. 3. 4.

consecrated] Heb. *filled the hand.*

priest] Though not of Aarons linage, which he did, and all the rest as a grosse idolater expressly contrary to Gods law.

V. 6. *In those dayes there was no king in Israel*] Chap. 18. 1. and 21. 25.

no king] That is, no Judge or supreme magistrate to keep the people in aw and order. So (King) is taken, Gen. 36. 31. Deut. 33. 5.

own eyes] Not that which was right in Gods eyes, but what himself fancied to be right.

V. 7. *family of Judah*] That is, who was of the tribe of Levi, but born and brought up at Beth-lehem Judah.

V. 8. *to sojourn*] For in those times, religion being wholly corrupted, the Levites were neglected, and wanted maintenance.

as he journeyed] Heb. *in making his way.*

V. 10. *a father*] Though he were yonger then Micah, yet for honours sake, he saith he should be a father unto him in respect of his calling.

a suit of apparell] Or, *a double suit*, &c. Heb. *an order of garments.*

went in] That is, agreeing to his conditions, he went into Micha's house to dwell with him.

V. 11. *as one of his sons*] That is, he loved and cherished him, as if he had been one of his own sons.

V. 12. *Micah consecrated*] He had no right to consecrate him, nor the Levite to be a priest, as not being descended from Aaron; but from Moses, Chap. 18. 30.

V. 13. *Now know I*] Thus he blesseth himself in his blinde devotion and superstition, though it wholly tended to grosse idolatry, and exposed him to Gods wrath and vengeance.

CHAP. XVIII.

Vers. 1. IN *those dayes*] That is, soon after the death of Joshua, before God raised up Judges extraordinarily to deliver and govern the people.

no king] See Chap. 17. 6. and 21. 25. And this is prefixed as a reason, why the Danites were put to provide an inheritance for themselves, whereas whilest the whole people were under any government, the tribes assisted one another. Chap. 2. 3. Josh. 22. 2, 3. Numb. 32. 21.

had not fain] That is, they had not an inheritance large enough for their numerous tribe, as appeareth, Josh. 19. 47. And the Amorites also did drive them out of part of that which fell to their lot, Judg. 1. 34.

V. 2. *men*] Heb. *sons.*

Zorah] See Chap. 13. 2.

Eshtaol] See Chap. 13. 25.

lodged there.] In that place where Micah had a house.

V. 3. *knew the voice*] By his pronunciation they perceived that he was not an Ephramite, but of Judah.

V. 6. *priest said*] To wit, after that he had enquired of his idoll, by whom it is like the devill gave this answer, or else himself feigned it, to humour them in their course

before the Lord] That is, the eyes of the LORD watch over you, to favour, direct, and prosper you in your journeyes; and thus he abuseth the LORDS holy Name, to countenance his idolatrous courses.

V. 7. *Laish called also Leshem*] See Josh. 19. 47.

carelesse] That is, quiet and secure (in their opinion) from all danger of surprise. See v. 28.

manner of the Zidonians] That is, using their customes and laws, who were alike secure, trusting to their strength, and the situation of their countrey.

no magistrate] Heb. *possessour*, or, *heir of restraint*, That is, either none at all; or none hereditary and perpetuall; but during their pleasure, from yeer to yeer, who did let them live as they list, for fear of displeasing them; and so all things became lawfull, and nothing that pleased them, accounted dishoneſt.

put them to shame] That is, were so far from punishing them according to their demerits, that they would not so much as disgrace or discountenance their vices and faults.

from the Zidonians] Who did lie farre west from them, and therefore could not on a sudden send them any ayds.

no businesse.] No league or commerce, but lived of themselves pleasantly and securely.

V. 8. *to their brethren*] That is, to the Danites, who were of their tribe.

V. 9. *and are ye still?*] That is, not replying to our relation any thing, and losing time and opportunity in not presently setting upon the conquest. So Exod. 14. 14.

V. 11. *appointed*] Heb. *girded.*

V. 12. *Kirjath-jearim*] Or, *Kirjath-Baal*, Josh. 15. 60. situate upon a hill on the borders of Juda and Dan, northward.

Mahaneh-dan] That is, the camp or leaguer of Dan. See Chap. 13. 25.

it is behinde] That is, on the west-side; for as the east part is called the fore part, so the west, the hind part. So Josh. 1. 4. and 13. 5.

V. 14. *Then answered*] That is, they began to speak; so this phrase is usually taken in the Scriptures, as 1 Sam. 14. 28. Ezra 10. 2. Matth. 11. 25. Act. 5. 8.

Do ye know] That is, we would have you to know.

in these houses] That is, in one of these houses.

consider] That is, Whether it be not expedient, that we take all these along with us, or no; to make the like use of them, that we have done before.

V. 15. *And they turned*] To wit, after they had resolved to do as they advised.

saluted him] Heb. *asked him of peace.*

V. 19. *lay thine hand*] That is, refrain from speaking any thing against our proceedings. So Josh. 21. 5. and 40. 4. Exod. 30. 32.

V. 20. *went in the midst*] To wit, that they who pursued them, might not recover the things stoln.

V. 23. *that thou comest with such a company*] Heb. *that thou art gathered together.*

V. 24. *what have I more?*] That is, What have I worth the having, in comparison of my idolls and priest, which you have taken away?

V. 25. *angry fellows*] Heb. *bitter of soul*, That is, imbittered and incensed with thy clamours. So 2 Sam. 17. 8.

V. 28. *far from Zidon*] *i. e.* Laish lay far from Zidon eastward, hard by mount Lebanon, and therefore they could have no help from thence in this sudden surprise; though there (as it seemeth) was their chiefest hope.

it was] To wit, the city Laish.

Beth-rehob] A part of Syria Trachonitis: of which, see 2 Sam. 10. 6, 8.

V. 29. *Dan*] Josh. 19. 47.

their father] Their great grandfather, or the father of their tribe, Gen. 30. 6.

unto Israel] *i. e.* Unto Jacob. See Gen. 32. 28.

V. 30. *and Jonathan*] See Chap. 17. v. 7.

of the captivity] Which followed (as most of the learned think) upon that great defeat of the Israelites, when the ark of God was taken, as the next verse seemeth to imply. See 1 Sam. 4. 10, 11. and Psal. 78. 60, 61.

V. 31. *all the time*] For afterwards, when Samuel came to govern, and the ark was carryed to Kirjath-jearim, 1 Sam. 7. 1. he destroyed all the idolls of the land, and this, no doubt, among the rest, 1 Sam. 7. 3.

CHAP. XIX.

Vers. 1. WHen *there was no king*] *i. e.* No supreme magistrate to punish sin: which is rendred as a reason of this concubines continuing in whoredom, because she was not punished for it, neither in Judah nor Ephraim; and of

of that outragious wickednesse of the men of Gibeah, which followed upon it. See Chap.17.6. and 18.1. and 21.25.

a concubine] Hebr. *a woman a concubine*, or, *a wife a concubine*; so called, to distinguish her from a common harlot; and also from the lawfull wife, who was mother of the family, and the onely true wife, by Gods first institution, Gen.2.18,24. Mal.2.15. Matth.19.4,5. and by his law, Lev.18.18. 1 Cor.7.2.

Beth-lehem-judah] See Chap.12.7.

V. 2. *against him*] *i.e.* Against her faith and promise made unto him, she committed whoredom with others; for though concubines were no wayes equall to the lawfull wife, yet were they contracted, though not so solemnly; and therefore bound to keep their faith to them to whom they were contracted. See Gen.22.24. 1 Kin.11.1.

went away] *i.e.* Out of dislike or fear.

four whole moneths] Or, *a yeer and four moneths*. Hebr. *dayes four moneths*.

V. 3. *to speak friendly*] Hebr. *to her heart*: *i.e.* By loving perswasions to reclaim and bring her back with him, Gen.34.3.

V.4. *eat and drink*] *i.e.* They feasted and made merry one with another, as the phrase is usually taken, Exod.32.6.

V. 5. *they arose*] *i.e.* They of the family.

he rose] *i.e.* The Levite also.

comfort thine heart] *i.e.* Refresh and strengthen thy self for thy journey. So Gen.18.5. 1 Kin.13.7,8.

Comfort] Hebr. *strengthen*.

morsell of bread] *i.e.* With a little food.

V.8. *untill after noon*] Hebr. *till the day declined*.

V.9. *draweth*] Hebr. *is weak*.

the day groweth to an end] Hebr. it is *the pitching* time *of the day*.

V.9. *groweth to an end*] *i.e.* And therefore it is a time more fit to take up ones lodging, then to begin a journey.

home] Hebr. *to thy tent*.

V. 10. *over against*] Hebr. *to over against*.

V. 10. *Jerusalem*] *i.e.* So called afterwards, but now a city of the Jebusites, Josh.15.63. So that this story was of things done before the taking of Jerusalem, and expelling of the Jebusites, spoken of, Chap. 1.8. if at least the people of Judah were not for their sins again beaten out by the Jebusites, after they first took it.

V. 11. *Jebusites*] Who were of the posterity of Canaan. See Gen.10.16.

V. 12. *city of a stranger*] *i.e.* A cursed nation, estranged from God and his people.

V. 13. *in Gibeah, or in Ramah*] These two cities were neer Jebus northward, situate on hils in the way to mount Ephraim, whither the Levite travelled, v.18. Some think that there were two cities of this name in the tribe of Benjamin; one situate on a mountain, the other in a plain; unto which this Levite came. See Chap.20.31.

V. 18. *house of the Lord*] Which then was in Shiloh, not far from mount Ephraim, Josh.18.1. 1 Sam.1.3.

receiveth] Hebr. *gathereth*.

V. 19. *there is*] To wit, with us, for our own provision in our journey.

of any thing] To wit, saving a place to lodge in.

V.20. *peace be with thee*] *i.e.* Be of good chear, quiet and comfort thy self.

let all thy wants] Heb. *i.e.* I will undertake to supply all thy wants, and therefore take care for nothing.

V.21. *they washed their feet*] Which was one of the rites of hospitality towards travellers, in those hot countreys. See Gen.18.4. 19.2.

V. 22. *sons of Belial*] *i.e.* Most wicked men, or desperately wicked, who had quite shaken off all law, and the yoke of government, Deut.13.13.

beset the house round about] Gen.19.4. Hos.9.9. and 10.9.

may know them] A modest expression of their filthy lust, according to the scripture phrase. See Gen.19.5. Gen.4.1.

V.23. *into my house*] To wit, that ye may be safe under my protection from suffering any wrong. See Gen.19.8.

folly] See Gen.34.7. 2 Sam.13.12,13. Prov.7.7.

V.24. *humble ye them*] See Gen.19.8. It was commendable in him that he highly prizeth the laws of hospitality; but the means to be condemned, as sinfull: and we may not do evil that good may come of it.

what seemeth good] *i.e.* use them at your pleasure.

so vile a thing] *i.e.* Such a notorious villany.

V. 25. *so the man*] To wit, the Levite.

took his concubine] *i.e.* So reverencing the laws of hospitality, that he thought it unreasonable to expose his hosts daughter to be abused for his sake.

knew her] See v.22.

V. 26. *fell down*] *i.e.* Dead, or ready to die.

her lord] *i.e.* Her husband; so called for honours sake, which the Apostle commendeth in Sarah, 1 Pet.3.6.

V. 27. *go his way*] *i.e.* To go on his journey.

and her hands] As if she had lien asleep.

V. 28. *none answered*] She being stark dead.

V.29. *sent her*] To wit, piece-meal, that by such a horrid spectacle he might incense their wrath, to take the more sharp revenge: the which his fact was inhumane, Deut.21.22.

into all the coasts] Because there was at that time no supreme to punish this foul fact, he addresseth himself and his complaint to the whole body of the people.

V. 30. *take advice*] To wit, what course is to be taken in such a wofull case.

CHAP. XX.

Vers.1. *ALL the children*] That is, the tribe of Benjamin onely excepted.

as one man] That is, with unanimous consent. So v. 8,11. 1 Sam.11.7. Ezr.3.1.

from Dan] Called before Laish, Chap.18.7. and Leshem, Josh.19.47. which was the utmost border of Canaan upon the north, 1 Kin.4.25.

Beer-sheba] Which was the utmost border upon the south, in the tribe of Judah, towards the Philistines, Gen.21.33,34.

of Gilead] In the east beyond Jordan, the countrey where the two tribes and an half lived.

unto the Lord] That is, to worship, pray and ask counsell of the LORD at Shiloh, which was neer Mizpeh on the east.

in Mizpeh] A place in the borders of Benjamin, Josh.18.28. and therefore fit for their present occasion; which was also often used for such generall assemblies, as lying in the heart of the land, and so commodious for such meetings, 1 Sam.7.5. and 10.17. Some think that there was here some synagogue, or place of publike worship.

V. 2. *And the chief*] That is, gathered out of all corners of the land, as the Hebrew hath it, which calleth the chief princes, corners (as some think) because they are like corner-stones or pillars, the main strength of the fabrick of the common-wealth.

that drew sword] See Chap.8.10.

V. 3. *Then said*] That is, unto the Levite.

V.4. *the Levite*] Hebr. *the man the Levite*.

the husband] See Chap.19.2.

V. 5. *slain me*] That is, either by abusing me, as they did my concubine; or if I would not yeeld to prostitute my body to their abominable lusts; before which, I should have much preferred death it self.

forced] Hebr. *Humbled*.

V. 6. *lewdnesse*] That is, horrible wickednesse, which ought not to go unpunished.

folly] See Chap.19.23.

V.7. *ye are all children*] Whom this horrible fact concerns as well as me, being the people of God, who are bound by Gods command to punish such outragious wickednesse, and so to put away evil from Israel, v.13.

V. 8. *We will not*] That is, before we have seen this abominable fact severely punished.

V.9. *by lot*] Which shall determine who shall perform this service; that is, who shall make provision for the camp, and who shall go to fight.

V. 10. *and a thousand*] That is, in the whole, fourty thousand out of four hundred thousand.

for the people] That is, to victuall the camp.

V. 11. *knit together*] Hebr. *fellows*; To wit, both heart and hand.

V. 12. *sent men*] To wit, as ambassadours of peace, if they would punish the offenders; or heraulds to proclaim war, if they refused.

V. 13. *the children of Belial*] See Chap.19.22.

would not hearken] And so made themselves accessaries, abetters, and guilty of that horrible fact.

V. 16. *left-handed*] Chap.3.15.

at an hair breadth] An hyperbolicall expression, whereby is signified, That they were so skilfull in slinging stones, that they would commonly hit a small mark.

V. 18. *house of God*] At Shiloh, neer Mizpeh, and not farre from Gibeah, Chap.21.12. and 19.18.

and asked counsell] See Chap.1.1.

go up first] Being full of confidence, in respect of the justnesse of their cause, and also their great number and strength, they strive for precedency, and who should have the honour of the day, and so seek to God onely for the determining of this difference between them.

V. 21. *twenty and two thousand men*] To punish their self-confidence, and their idolatry, and other sins for which they were not duely humbled in their seeking unto God.

V. 22. *encouraged themselves*] Still trusting more in their own strength, then in Gods assistance.

V.23. *went up and wept*] As bewailing their great defeat and losse; but not thorowly humbling themselves in the sight and sense of their sins, by fasting and prayer, as vers. 26.

Benjamin my brother?] Doubting (as it seemeth) of their successe, because they raised war against their brother, that is, a tribe of their own people.

go up] But doth not promise victory, as v. 28.

V. 25. *drew sword*] That is, were valiant men, and able to manage their weapons.

V. 26. *sate there*] That is, according to the posture of mourners, Lam. 1. 1. Psal. 137. 1. or, as others, *abode there*, 2 Sam. 7. 18. Psal. 23. 6.

and fasted] That is, they did perform the duty of humiliation and repentance, not overly, slightly and formally, as they had done before, but in a serious manner.

burnt-offerings] To wit, for the expiation of their sins.

and peace-offerings] To wit, to testifie their faith and assurance of victory, having sought God in a right manner.

V. 27. *enquired*] To wit, by the high priest, after the judgement of Urim, Num 27. 21.

V. 28. *Phinehas*] See Chap. 17. 1.

stood before it] To wit, to perform the office of an high priest in the tabernacle. So Deut. 10. 8. and 18. 5.

V. 29. *liers in wait*] Josh. 8. 4.

V. 31. *the people*] To wit, of Israel.

high-ways] Or crosse ways leading to divers places.

Gibeah in the field] So called (as it seemeth) to distinguish it from the other Gibeah on the hill. See Chap. 10. 13. and Josh. 18. 24, 28. both which cities lay neer together in the tribe of Benjamin.

V. 33. *Baal-tamar*] lying on the west of Gibeah.

V. 34. *against Gibeah*] To wit, to put themselves between the city and the army, that there might be no place of retreat.

ten thousand chosen men] To wit, who had lien in ambush.

V. 35. *twenty five thousand and an hundred*] This was the whole number of all that were slain, which afterwards are more particularly specified.

V. 36. *for the men*] In these and words following he describeth the manner of the Benjamites defeat, and the Israelites victory.

gave place] That is, feignedly fled.

V. 37. *drew themselves along*] Or, *made a long* sound with the trumpets; to wit, out of the places where they had lien in ambush.

all the city] That is, all that they found in the city.

signe] Or, *time*; to wit, when the Israelites which did seemingly flee, should stay, and return upon the Benjamites.

and] Hebr. *with*.

flame] Hebr. *elevation*.

V. 39. *to smite* and *kill*] Hebr. *to smite the wounded*.

V. 40. *the flame*] Hebr. *the whole consumption*.

V. 41. *that evil was come*] That is, that they were utterly lost, without any hope of escaping.

upon them] Hebr. *touched them*.

V. 42. *in the midst of them*] That is, having enclosed them on all sides, they slew them.

V. 43. *with ease*] Or, from *Menuchah, &c.*

over against] Hebr. *unto over against*.

V. 44. *And there fell*] To wit, in the battell.

V. 45 *the rock of Rimmon*] A city lying upon a rock, between Bethel and Gibeah, on the south-west of Benjamin.

they gleaned] That is, they slew here and there as they could meet with them, cutting them clean off, as the ears of corn are gleaned after the harvest, or the grapes after the vintage.

V. 46. *were twenty and five thousand*] He expresseth here onely the round or grand number, leaving out the hundred mentioned v. 25. as it is usuall in the scripture; and also the remainder of the twenty six thousand and seven hundred mentioned v. 15. which it seemeth were all slain in the two other battels, these six hundred excepted.

V. 47. *rock Rimmon*] Chap. 21. 13.

V. 48. *children of Benjamin*] To wit, those that remained in the cities, both men and women.

that came to hand] Hebr. *was found*; Namely, in the heat and fury of the war.

they came to] Hebr. *were found*.

CHAP. XXI.

Vers. 1. IN *Mizpeh*] See Chap. 20. 1.

there shall not any] Out of their great detestation of that horrible wickednesse committed amongst them, which they all defended, they binde themselves by this rash oath; of which, upon more serious deliberation, they now repent, v. 6.

V. 2. *house of God*] That is, at Shiloh, where the tabernacle was, and in it the ark, the visible signe of Gods presence.

V. 3. *why is this*] With this expostulation (it is like) they joyned a prayer, That God would be pleased to direct them unto some means whereby they might both preserve the tribe in Israel, and also keep their oath.

V. 4. *built there an altar*] God appointed, that in ordinary use there should be but one altar for sacrifice, as there was to be but one tabernacle, and one temple, as types of our onely Saviour Christ, Heb. 13. 10, 11. and therefore the two tribes and half were thought to have sinned, when they built another for this ordinary use, Josh. 22. 11. But upon extraordinary and necessary occasions, God allowed his people to build more then this one in number, though they were all one in kinde, both in respect of matter and form, especially when it was done by holy men, and without danger of idolatry: yet with this difference, That the one was to be fixed and permanent; the other to stand onely so long as the necessary occasion continued. And thus we read of divers altars erected; as by Samuel, 1 Sam. 7. 9, 17. 11. 15. and 16. 2, 5. by David, 2 Sam. 24. 25. by Elijah, 1 Kin. 18. 32. by Solomon, 1 King. 8. 64.

V. 5. *unto the Lord*] See Chap. 20. 1.

V. 6. *for Benjamin their brother*] All the Israelites were brethren, because they were in covenant with God their father, and because they were all descended from Israel, who was their common father, and were all called after his name.

there is] That is, it is in danger to be cut off, if some course be not taken to preserve it. Others read it thus, *Should we this day cut off a tribe of Israel?*

V. 7. *that remain*] To wit, that so the tribe may be preserved from perishing.

V. 8. *Jabesh-gilead*] Lying beyond Jordan towards the east, neer the lake of Genesareth, in the tribe of Manasseh.

V. 11. *ye shall utterly destroy every male*] Num. 31. 17.

lien by man] Hebr. *knoweth the lying* with *man*, reserving onely virgins for the Benjamites.

V. 12. *young virgins*] Hebr. *young women virgins*; which were marriagable.

brought them] That is, having killed all the other women that had lien by man.

land of Canaan] Beyond Jordan, westward from Gilead.

V. 13. *to speak*] Hebr. *and spake and called*.

rock Rimmon] Chap. 20. 47.

call peaceably] Or, *proclaim peace*.

V. 14. *sufficed them not*] Hebr. *found they nothing for them*. That is, they were not enow to fit the number of the Benjamites to have every man his wife, and so to satisfie their desire. The like phrase is used, Num. 11. 23. Josh 17. 16.

V. 15. *repented them*] That is, both because they had in the heat and fury of war slain their brethren with so great a slaughter; and also more especially, because they had killed so many of their virgins, as there were not enow left for the men that remained, and they knew not now how to help it.

the Lord] To wit, by their hands, as executioners of his justice.

V. 16. *that remain*] That is, the two hundred Benjamites which have no wives provided for them.

V. 17. *an inheritance*] That is, Benjamin must be reserved to have the twelfth portion in the inheritance of Jacob, in the time of Joshua allotted unto them, seeing it is unlawfull to alienate any part of it to another tribe: And therefore it being so large, and they so few in number to inhabite it, there is the more need that all of them should have wives to multiply their tribe, that they may enjoy their inheritance.

V. 18. *have sworn*] It was a rash oath, which did not binde unto that which was evil, oncly it was a bond to a superstitious conscience; for they must either give them wives, or they must marry strangers, which was expresly contrary to Gods law, unlesse they became proselytes.

that giveth] To wit, at this time, or to these Benjamites that are guilty of this wicked fact; neither did this oath binde them for ever after.

V. 19. *of the Lord*] And therefore one of those three solemn and religious feasts which he had commanded, some think the feast of tabernacles.

yeerly] Hebr. *from yeer to yeer*.

on the east side] Or, *towards the sun-rising*.

of the high-way] Or, *on*.

V. 21. *to dance in dances*] Their dances were not light and wanton; but suitable to their feast, which was religious, and instituted to Gods praise; like Miriam's, Exod. 15. 20. and Jephthah's daughters, Chap. 11. 34. and theirs, 1 Sam. 18. 6. and Davids, 2 Sam. 6. 14.

and catch you] This advice was given either by speciall dispensation from God, in respect of the present necessity; or if otherwise, their counsell was no lesse unlawfull to take wives by such fraud and force, then to have given their daughters, notwithstanding their rash oath.

V. 21. *Be favourable unto them*] Or, *gratifie us in them*.

for our sakes] Who have brought this necessity upon them, and so are no lesse faulty then they.

not give] To wit, your daughters unto them voluntarily, but they by force have taken them away; and therefore you are free from the breach of your oath.

V. 24. *to his tribe*] That is, they went in troops to the tribe of which they were; and coming thither, they parted company, and went severally to their families from which they were descended, and then particularly every man to his own house.

no king] See Chap. 17. 6.

V. 25. *In those dayes there was no king in Israel*] Chap. 17. 6. and 18. 1. and 19. 1.

ANNO-

ANNOTATIONS
On the Book of RUTH.

The ARGUMENT.

THis Scripture is intituled, The Book of Ruth, *becauſe ſhe is the chief ſubject of this Story, and her Perſon and Part principally acted in it. The main ſcope at which it aimeth, is to continue and declare the Genealogie of our Saviour Chriſt; and that he deſcended of* Boaz *a Jew, and of* Ruth *a Moabitiſh Gentile, to ſhew that he ſhould bring Salvation to all of every Nation, and that there ſhould be no difference or* reſpect of perſons between one and another; but in every Nation, he that feareth God and worketh righteouſneſſe, ſhould be accepted in him. Act.10. 34,35. *For the bringing of this to paſſe, there are many paſſages of Gods providence worthy obſervation, which are the ſum and ſubſtance of this Whole Hiſtory: Firſt, a Famine is ſent by God upon the whole Land of* Iſrael, *as it is likely, in the time of that grievous oppreſſion under the Tyranny of the* Midianites; *who ſpoiling and waſting all the Countrey for many yeers together, brought this Famine, Which enforced* Naomi *and her two ſons,* Mahlon *and* Chilion, *to flee for ſuſtenance into the Land of* Moab; *where ſojourning a long time, they took unto them Wives of the daughters of* Moab, *becauſe (as it is probable) they could get none of their own Countrey and Tribe: There both of the men die, and* Naomi *deprived of the comfort of her ſons, hearing that God had viſited his people with plenty, reſolveth to return: and when* Ruth *could not be perſwaded to leave her, as dearly loving her Perſon and Religion, ſhe accompanieth her into her countrey. There they live in a poor condition; and, to relieve their Wants,* Ruth *is fain to glean after the Reapers: and not knowing what field to make choice of, ſhe is by Gods providence directed to follow* Boaz *his ſervants; upon which occaſion he taking notice of her, her ſingular vertue, and pious love towards her mother-in-law, groweth by degrees into further acquaintance; till at laſt, concluding the match, they were married together, and bleſſed with a ſon called* Obed, *Who was one of the Progenitors of* JESUS CHRIST. Judg.6. *And thus, through Gods wiſe providence,* Ruth's *poverty is made a ſtep and paſſage to her higheſt preferment, not onely to her marriage with rich* Boaz; *but alſo to be a great Grand-mother to the Saviour of the World; even as formerly* Joſeph, *by his impriſonment, became Governour of* Ægypt, *and a preſerver of his Father and all his family.* Mat.1.5.

CHAP. I.

Verſ. 1. *When the Judges ruled*] Hebr. *judged.* Some of the learned, by comparing the end of this book with Matth. 1. 5. do probably gheſſe, That the things related in this ſtory, were done in the dayes of Deborah: others refer them to the times of other of the Judges; ſo that there is no certainty hereof, in reſpect of the great variety of opinions, and no ſure ground for any of them.

famine in the land] That is, of Canaan, See Judg.6.4,6.

Beth-lehem-judah] See Judg.12.8.

of Moab] Lying eaſtward from Canaan beyond Jordan, being much champian, and full of plains, Deut.34.1,8.

V. 2. *Ephrathites*] In former times Beth-lehem-judah was called Ephrath, Gen. 35. 19. and alſo the countrey adjoyning to it, Mic.5.2. Mat.2.6.

continued] Hebr. *were.*

V.4. *was Orpah*] Chilions wife.

Ruth] The wife of Mahlon. See Chap.4. 10. Some think theſe Iſraelites ſinned in marrying wives of an idolatrous nation, Ezr. 6.1. Neh. 13. 23. But it was lawfull to marry ſuch, if they were converted to the true religion, as it is probable theſe were, at leaſt Ruth, v.26. and Chap.2. 12. and it came to paſſe by Gods ſpeciall providence, who would have Ruth, as alſo Rahab, types of the calling of the Gentiles, ſeeing he would have Chriſt to deſcend of them, who was to be the Saviour both of Jews and Gentiles.

V.6. *had viſited*] That is, by ſending them plenty again. This phraſe is uſed to ſignifie Gods fulfilling his word, either in his promiſes of good, or threatnings of evil. See Gen.21.1. Luk.1. 68. Job 35.15. Jer.14.10.

bread] That is, all neceſſary food, and had ceaſed the famine.

V.7. *to return*] To wit, Naomi, accompanied with her daughters in law. See v.10. and Chap.2.6.

V. 8. *with the dead*] That is, my two ſonnes your husbands.

V. 9. *finde reſt*] A ſetled abode with all comfort and content, in the houſes of thoſe who are to be your husbands, Chap.3.1.

V. 10. *we will return*] That is, in thy returning to thy people we will accompany thee.

V. 11. *your husbands*] According to the law, Deut.25.5. So Gen.38.11,14.

V. 12. *If I ſhould have an husband*] Or; *if I were with an husband.*

V. 13. *tarry*] Hebr. *hope.*

it grieveth me much] Hebr. *I have much bitterneſſe.*

for your ſakes] That is, that I have this heavie, yet neceſſary cauſe of parting with you, whom I ſo love, and who ſo love me.

hand of the Lord] That is, that God hath inflicted on me this ſharp correction, to whoſe good pleaſure, nevertheleſſe, I muſt ſubmit, as you alſo ought to do.

V. 14. *kiſſed her mother*] And ſo departed and returned.

clave unto her] That is, would by no means leave her.

V.15. *her gods*] That is, the Moabitiſh idolls whom ſhe ſerved. See Judg.11.24.

return thou] This ſhe ſpeaks not to perſwade her, but to trie her faith and love both to the true religion, and alſo to her ſelf. So Joſh.24.19.

V. 16. *Intreat me not to leave thee*] Or, *be not againſt me.*

thy God my God] Here ſhe ſheweth her true converſion from idolatry, to the worſhip of the true God, and from her ſociety with idolaters, to the communion of Gods people.

V.17. *the Lord do ſo to me*] A form of imprecation uſed among the ancients, wherein the evil wiſhed is ſuppreſſed, as though ſhe ſhould have ſaid, The LORD thus and thus puniſh me, yea, multiply his plagues and judgements according to my demerits, and as himſelf pleaſeth, if I do intend otherwiſe then I ſay and profeſſe. See 1 King. 19. 2. 1 Sam. 25. 22. 1 King.2.23.

V. 18. *was ſtedfaſtly minded*] Hebr. *ſtrengthned her ſelf.*

V. 19. *and they ſaid*] That is, the people of Bethelem, who had formerly known her in a better eſtate.

20. *Naomi*] That is, *pleaſant.*

Mara] That is, *bitter.*

bitterly with me] To wit, in depriving me of my husband, and my two ſons.

V. 21. *out full*] To wit, having a husband, two ſons, and ſufficient means of maintenance.

empty] That is, deprived of all theſe comforts.

teſtified againſt me] That is, declared his juſt diſpleaſure, and convinced me of my ſins, by inflicting theſe ſharp afflictions. So Job 10. 17. 13. 26. 16. 8. Mal. 3. 5.

V. 22. *which returned*] See v. 7.30. 1 Sam 25.26.

barley harveſt] Which in Canaan uſed to be in the moneth Niſan, and with us anſwereth to part of March and part of April, Levit.23. 10.

CHAP. II.

Verſ. 1. *Kinſman*] Some think his nephew, being the ſon of Salmon Elimelech his brother.

V. 2. *glean ears*] Which by the law were to be left by the reapers, for the relief of the poor and ſtranger. Levit. 19. 9. 23. 22. Deut. 24. 19, &c.

V.3. *Her*

V. 3. *an hap hap*] Heb. *hap hapned*: It was hap in respect of Ruth, who knew not Boaz his part of the field from another mans, but so ordered by Gods providence to make way for her marriage to him, Luk. 10. 31.

Boaz] Called, Matth. 1. 5. *Booz*.

V. 4. *The Lord be with you*] That is, blesse and prosper you, and your labours.

The Lord blesse thee] That is, we answer thee again with the like holy salutation.

V. 5. *his servant*] See Gen. 24. 5.

V. 6. *came back*] That is, accompanied Naomi in her coming back. See Chap. 1. 7, 10.

V. 7. *a little in the house*] That is, she hath been here all the day, saving a little while that she staid in the tent, either for shade, rest or repose.

V. 8. *Hearest thou not?*] A forme of affirming usuall with the Hebrews. See Gen. 13. 9.

V. 9. *have I not charged*] That is, I have certainly and earnestly charged them. See Judg. 4. 6.

not touch thee] That is, that they do thee no wrong, in deed, or word, Psal. 105. 15.

go unto the vessels] This was a great kindnesse in those countries, where the weather was hot, water scant, and they very thirsty with heat and labour, Gen. 26. 18, 19, &c.

V. 10. *fell on her face*] Such adorations from inferiours to superiours, are often mentioned in the scripture, Gen. 18. 2. 33. 3. 42. 6. 1 Sam. 25. 23.

take knowledge] That is, respect and favour me, as if I were one of thy friends, or kinred.

V. 12. *a full reward*] Let God bountifully like himself, reward thy faith, by which thou hast been moved to leave all thy friends, and to trust in him, of which all my kindnesse is but a small taste.

whose wings] That is, in whose protection thou putteſt thy confidence, as the little chicken under the wings of her dame. See Psal. 17. 8. 36. 6. 57. 1. Matth. 23. 37.

V. 13. *Let me finde favour*] Or, *I finde favour*.

friendly] Heb. *to the heart*.

though I be not like] That is, more mean, and lesse to be respected. So 1 Sam. 25. 41.

V. 14. *the bread*] Her vertues observed increase his love, and his love, her allowance; before v. 9. he giveth her leave to drink out of his vessels, and now also to eat of his food.

in the vineger] Or the sauce made with vineger, wherewith, those that are afflicted with heat, are much refreshed. *Plinius* l. 23. ch. 1.

parched corn] A kinde of food usuall in those countries. See 2 Sam. 17. 28.

and left] Which she reserved for the relief of her mother, vers. 18.

V. 15. *reproach her not*] Heb. *shame her not*; that is, do not forbid, or rebuke her, which would make her ashamed, being a modest woman.

V. 17. *an ephah*] See Exod. 16. 36.

V. 18. *brought forth*] To wit, out of her scrip or bag.

V. 19. *take knowledge*] See v. 14.

V. 20. *the living*] That is, me and thee.

the dead] That is, my husband and sons deceased, who were of his neer kinred.

one of our next kinsmen] Or, *one that hath right to redeem*, To wit, who hath according to the law, right to redeem lands alienated; and also ought to marry the widdow of him that is dead, having no issue, as it is thy case, Levit. 25. 25. Deut. 25. 5, 6, 7. Mark. 12. 19.

V. 22. *that they meet thee not*] Or, *fall upon thee*; That is, that other reapers, ill-minded to thee, being a stranger, do offer thee no abuse, or least Boaz his maids should meet her in some other field, he having willed her to keep to his.

CHAP. III.

Vers. 1 *Shall I not*] That is, I will assuredly seek. See Judg. 4. 6.

rest for thee] That is, a setled estate, free from the turmoyl of thy present condition, to wit, poverty, labours, grief, widow-hood, want of children, which disquiet thy minde; by procuring for thee a good husband. See Chap. 1. 9.

V. 2. *is not Boaz*] That is, know assuredly, that he is our neer kinsman, to whom the right of redemption belongeth. See Chap. 2. 20.

V. 3. *anoint thee*] To wit, with fragant oyl, as was the manner of those countries, 2 Sam. 14. 2. Psal. 104. 15. Matth. 6. 17.

thy raiment] That is, thy best clothes.

to the man] That is, to Boaz.

V. 4. *and thou shalt go in*] Her intention was good, though the means seemingly, and under severe censure immodest. But Naomi, being confident of the honesty and innocency, both of Boaz and Ruth, having respect also to Boaz his age, adviseth to this course, as thinking it most effectuall to draw on the match, avoiding withall, as much as might be, giving scandall to others, by the secrecy, which the time of night and place afforded.

uncover his feet] Or, *lift up the clothes that are on his feet*.

V. 5. *And she said*] That is, Ruth answered her mother.

V. 7. *had eaten and drunk*] That is, liberally, according to their manner in time of harvest and vintage, Psal. 4. 7.

was merry] That is, frolick and cheerfull.

V. 8. *turned himself*] Or, *took hold on*.

V. 9. *spread therefore thy skirt*] A proverbiall speech; that is, retain me into thy protection, by taking me to be thy wife. See Chap. 2. 12. and Gen. 20. 16. Ezek. 16. 8. Deuter. 22. 30.

a neer kinsman] Or, *one that hath right to redeem*. See Chap. 2. 20.

V. 10. *in the latter end*] That is, in this thy present act of chaste love, preferring me an old man, before young men, more vigorous and personable.

then at the beginning] That is, to thy former husband, and to thy mother in law, Chap. 1. 8. and 2. 11.

young men] That is, men of like age to thy self, neither here nor in thy own countrey; but hast left them, and come into Canaan, and hast not chosen a man of thine own age, but such an one as may be fit to preserve thy husbands name in his own family.

V. 11. *all that thou requirest*] That is, procure for thee an husband and redeemer, according to the law. See Chap. 2. v. 20.

citie] Heb. *gate*.

V. 13. *part of a kinsman*] In taking thee to wife, and raising seed to him that is deceased, to preserve his name and race. See Chap. 2. 20.

V. 14. *not be known*] To avoid scandall, that he might keep hereby a good conscience before God, and a good name before men, Act. 24. 16. Rom. 12. 17. 2 Cor. 8. 21.

V. 15. *vail*] Or, *sheet*, or, *apron*.

V. 16. *Who art thou*] Though she might discern her by her feature and burthen, to be a young woman, and so calls her daughter; yet being dark, she could not cleerly and certainly see, and know that she was Ruth.

V. 18. *Sit still*] That is, abide with me in the house, that thou mayest be ready to attend upon all occasions.

CHAP. IIII.

Vers. 1. *To the gate*] The place used among the ancients for their assemblies, judicature and contracts.

and sate him down] To wit, expecting when the neerer kinsman to Ruth should come thither, or passe by.

Ho, such a one] The Hebrews here use two words, which have no proper signification, but seem to note a certain person whose name they knew not, or had forgotten, as we use to say, ho, such an one, or, do you hear, sir. So 2 King. 6. 8. 1 Sam. 21. 2.

V. 2. *took ten elders*] To wit, that they might be judges or witnesses of their proceedings.

V. 3. *selleth a parcell of land*] To wit, which was Mahlons, and is divolved upon Ruth his widow, and is now upon sale, for her own, and her mothers maintenance, being in poverty; by which ambiguous speech he soundeth his minde, before he would speak of his marrying with Ruth, Levit. 25. 25.

our brother] That is, our neer kinsman in blood.

V. 4. *I thought to advertise thee*] Heb. *I said I will reveal in thine ear*.

before the inhabitants] That is, in a legall manner.

may know] That is, what I have to do, and how to proceed.

V. 5. *of Ruth*] Who had right unto it for her maintenance, till her husbands kinsman marrying her, had restored and preferred his name by raising seed unto him, who was to injoy it afterwards, Deut. 25. 5.

V. 6. *lest I marre mine own inheritance*] For if he were a single man, then if he should marry Ruth, and have issue, onely one childe, then this bearing his kinsmans name deceased, and inheriting his land, he should want an heir (to bear his own name) begotten by himself, which was Onans case, Gen. 38. 8. and now Mahlons; or if he were a widower (as it is more probable) and had already divers children, and should have likewise divers more by Ruth, then he should impair his inheritance for his former children, by having it divided among so many. Parcus.

my right] That is, the right which I have as next kinsman, I renounce and resigne it unto thee.

V. 7. *the manner*] *Deut.* 25. 7, 9. That is, the ceremony that was used legally to ratifie it.

concerning changing] That is, publikely performed in a legall way.

a man] That is, he who did alienate any thing from himself.

plucked off his shoe] In token that he was willing to depart from, and alienate his right and title.

and gave it to his neighbour] To wit, the redeemer, to whom it was alienated and yeelded over.

a testimony] That is, was entred upon record, that the redeemer should ever hold his right to the thing redeemed; and he that had yeelded it over, should never again challenge it.

V. 8. *drew off his shoe*] The ceremony of reproach, to wit, spitting, appointed by the law, Deut. 25. 9. was here omitted or remitted, either now being out of use, or because Ruth was not present, having referred the managing of the whole businesse to Boaz.

V. 10. *the gate of his place*] From the citizens of his city, who meet in the gate.

V. 11. *like Rachel and Leah*] That is, who leaving their own countrey, and following Jacob, as now Ruth hath done, have by bearing of children, multiplyed Jacobs posterity.

do thou worthily] Or, *get thee riches*, or, *power*; or, make thee grow mighty and full of riches, which in this marriage with Ruth, thou hast wholly neglected.

in Ephratah] Which is all one with Bethelem. See Chap. 1. 2.

be famous] Heb. *proclaim thy name*: By having a numerous posterity to continue thy name, and make thee famous and renowned.

V. 12. *whom Tamar bare unto Judah*] Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3. And who was the progenitour of Boaz, and he of Christ by lineall descent; which is here purposely inserted by the holy Ghost, to shew Christs genealogy according to the flesh, and that according to the promise, he came out of the tribe of Judah, Gen. 49. 10.

V. 13. *went in unto her*] A modest phrase, signifying his companying with her as his wife. See Gen. 6. 4.

V. 14. *left thee*] Heb. *caused to cease unto thee.*

kinsman] Or, *redeemer.*

that his name] That is, the name of this pious redeemer, who hath raised up seed to his kinsman deceased; or the name of thy son, though he died childlesse, in this son now born unto him.

V. 15. *a restorer of thy life*] That is, he shall comfort and revive thee, restoring to thee (as it were) a new life. See Psal. 19. 8. 23. 3. Lam. 1. 11.

a nourisher] Heb. *to nourish.*

thine old age] Heb. *thy gray hairs.*

then seven sons] That is, then many sons. See Gen. 4. 15. 1 Sam. 2. 5.

V. 16. *laid it in her bosome*] That is, did tenderly love and cherish it, as its dry nurse.

V. 17. *neighbours gave it*] That is, perswaded Naomi, or the childes parents, to give it this name.

Obed] That is, serving, in respect of that service, which he should afterwards perform to old Naomi, of which they spoke, vers. 15.

V. 18. *the generations*] That is, the posterity which descended of Pharez.

Pharez begat Hezron] 1 Chron. 2. 4. Matth. 1. 3.

V. 20. *Salmon*] Or, *Salmah.*

ANNOTATIONS
On the first Book of SAMUEL,
Otherwise called,
The first Book of the KINGS.

The ARGUMENT.

THis Book was intituled with the name of Samuel, *not that he was the Author of it, but because the first eight Chapters chiefly respect him, and the things done under his government; and was (as the Hebrews think) written by one of his Disciples, a son of the Prophets; Who in honour of his Master, calleth it by his name: and it is intituled also* The first Book of Kings, *because it containeth a relation of such things as hapned under the first Kings Government. In the Book it self, we have the History of the two last Judges,* Eli *and* Samuel, *and* Saul *the first King of* Israel, *With the State of the Church, and Common-Wealth under their Government.* Eli *was the son of* Ithamar, *the second son of* Aaron, *and high Priest; but how he came to this Office, rather then* Eleazars *posterity, who was the first born, the Scripture mentioneth not: Onely we may probably ghesse, That being one of the Judges, he was in an extraordinary manner called immediately by God to this place and Government. Concerning him we finde, That though himself were a godly man, yet (grace not going by inheritance) his two sons* Hophni *and* Phinehas *were Wicked, even in their Office, and about the holy things; in which God chiefly will be honoured; with which being highly displeased, he punisheth them with untimely death, and their Father with them, as accessary to their sin; because, being both a Father and a Judge, he rested onely in a milde reproof, and did not severely punish them according to their demerits. After his death,* Samuel *judged* Israel, *Who before he was born, was designed of God to this Office, and devoted by his Mother to this service, being the son of her desires, prayers and praises. He being an holy Prophet, purgeth the Church from Idolatry, restoreth Religion to its puritie, prospereth in all his undertakings, and by some victories, doth in part deliver Gods people out of the hands of their enemies. But his sons not walking in his wayes, cause discontent, and occasion the people to reject his Government, and to desire a King; wherewith the Lord being displeased, because in* Samuel *his deputy, they rejected himself their supreme Soveraign, and would not* Deut. 17. *stay the time; when, according to his promise, he would set a King over them, he gave them (as the Prophet speaketh)* Hos. 13. *a King in Wrath, even* Saul, *Who at first, and at the best, was a notable Hypocrite; yet for the first times of his* 11. *raign, used by God, for the good of his Church, as an instrument of deliverance unto it, by obtaining some famous victories over its enemies: But when, for his disobedience, he was by God rejected and deposed, and* David *designed to his place, then he sheweth himself a Wicked rebell, and bloody tyrant; Who obstinately resisteth Gods revealed will, holdeth still the Scepter by violence, and strong hand, rageth against* David *with all subtilty and fury, and oftentimes attempteth his death; notwithstanding, That he was in his own conscience convinced of his innocency. And seeing his malice could not reach to God himself, he extendeth it as far as he could, laying his bloody hands upon his Priests; and because the high Priest alone in his innocency and simplicity had relieved* David, *he causeth him and all the rest of the Priests, even eighty and five persons, to be cruelly murthered, yea, with them their wives, children, sucklings, and even their Oxen, Asses and Sheep, with more then barbarous and beastly cruelty.*

Finally; In this Book are related Davids *grievous persecutions, not onely by* Saul, *but also by his courtly Sycophants, Flatterers, Slanderers, false Friends, and professed Enemies. God first humbling him hereby, before he would advance him to the supremest dignity, and laying (as it were) a deep foundation, where he intended to raise the statelieft building. In all which his sufferings,* David *assisted with Gods grace and spirit, sheweth such faith,*

patience, piety, affiance in God, humility, constancy, and many other graces; that he is made exemplary herein to all succeeding ages and persons.

Lastly, In this story is recorded, the execution of Gods righteous Judgements, upon Saul *and his wicked courtiers and servants, With many other of this sinfull Nation, by the sword of the Philistines, Whereby he maketh way for the accomplishing of his promise to* David, *in causing him to reign over his people* Israel.

CHAP. I.

Vers. 1. OF *Ramathaim*] That is, of that Ramah which was divided into two cities, or the same city into two parts, as the Hebrew name implyeth, which is of the duall or plurall number.

Zophim] That is, of the Zophites inhabiting the land of Zuph; of which, see Chap. 9. 5.

of mount Ephraim] Which is added to distinguish it from Ramah in Benjamin, and another in Naphtali, and other places of the same name.

Elkanah] 1 Chro. 6.27.

Ephrathite] That is, born in Ephraim, but of the tribe of Levi, which was scattered amongst the other tribes, 1 Chro. 6. 27, 35.

V. 2. *Hannah*] Who was his first and chief wife, and mother of the family; and Peninnah a secundary wife or concubine. See Judg. 19. 1, 2.

V. 3. *yeerly*] Heb. *from yeer to yeer*, Deut. 16. 6. That is, thrice in the yeer, the feast of the passeover, of weeks or pentecost, and of tabernacles, according to the law, Deut. 16. 16. Exod. 23. 15, 16, 17.

Shiloh] Where the tabernacle had continued from Joshuahs time, till now, Josh. 18. 5.

the priests] To wit, under their father Eli the high-priest.

V. 4. *Elkanah offered*] To wit, thanks-offerings and peace-offerings, of which a good part by the law, after the oblation performed, belonged to him that offered it, to be eaten by himself and his family, Levit. 3. 4, 5. 7. 15, 31, 32. Deuter. 12. 12.

portions] To wit, of the offerings, Deut. 16. 11.

V. 5. *a worthy portion*] Or, *a double portion*; That is, a choice and principall portion, by this expression of love, to comfort her in her grief, for being barren, Genesis 43. 34. 1 Samuel 9. 23.

loved Hannah] That is, in a singular manner, and above Peninnah. So Gen. 29. 30.

shut up her womb] That is, had made her barren. See Gen. 16. 2 and 20. 18.

V. 6. *her adversary*] To wit, Peninnah, who maligned her as her corrivall, Levit. 18. 18.

provoked her] Heb. *angred her*; To wit, with clamarous and bitter words, upbraiding her with her barrenesse.

make her fret] To vex and grieve her.

V. 7. *he did so*] That is, thus expresse his love to Hannah.

when she went up to the house of the Lord] Or, *from the time that she*, &c. Heb. *from her going up*] That is, more then than at other times, Peninnah vexed her, knowing that then she sought God in a speciall manner, that she might become fruitfull. In which suit, because she had failed divers yeers, she upbraided her with her fruitlesse and bootlesse devotion.

V. 9. *temple*] That is, tabernacle, the house where the ark was, or the court of the tabernacle, where he sate, that the people might have free accesse unto him upon all their occasions.

V. 10. *in bitternesse of soul*] Heb. *bitter of soul.*

V. 11. *she vowed a vow*] Either upon the condition of her husbands approbation, or having already obtained it, vers. 21. and Numb. 30. 8.

a man-childe] Heb. *seed of men.*

give him unto the Lord] That is, to consecrate and appropriate him to the Lords service, as a Nazarite, Numb. 6. 5.

all the dayes] An ordinary Levite was to do service onely twenty five yeers of his life, that is, from twenty five, to fifty, Numb. 4. 3. and 8. 25. But Hannah by her vow devoteth her son for his whole life, v. 24.

there shall no rasour come upon his head] Numbers 6. 5. Judg. 13. 5.

V. 12. *continued praying*] Heb. *multiplyed to pray.*

V. 14. *put away thine wine*] That is, get thee out of this holy place, till having slept, thou shalt be more sober.

V. 15. *of a sorrowfull spirit*] Heb. *hard of spirit.*

poured out my soul] That is, the earnest desires of my sorrowfull heart, Psal. 62. 8.

V. 16. *of Belial*] One desperately wicked, who hath shaken off the yoke of the law. See Judges 19. 22. Deuter. 13. 13.

complaint] Or, *meditation.*

V. 17. *Go in peace*] Quietly rest upon God, who will grant thy suit, and be no more troubled.

V. 18. *finde grace*] Namely, to further my suit with thy prayers.

no more sad] Being comforted with the prayer of the high priest, and resting upon God by faith, for the obtaining of her suit, Eccles. 9. 7.

V. 19. *remembred her*] That is, her prayer, to grant it, by making her fruitfull, See Gen. 21. 1.

V. 20. *when the time was come about*] Heb. *in revolution of dayes*; That is, of womens going with childe, from conception to the birth.

Samuel] That is, *asked of God.*

V. 21. *and his vow*] That is, which Hannah had made, and himself had ratified, concerning the devoting of Samuel to Gods service: or to offer some sacrifice of thanksgiving, vowed for the birth of their son.

V. 22. *Hannah went not up*] Because women were not bound by the law to go up, but the men onely; though they often accompanied them, Exod. 23. 17.

weaned] Or educated so long, till he be fit to minister, as some think.

abide for ever] That is, as long as he liveth. See Gen. 17. 8. Exod. 21. 6. So vers. 11. and 28.

V. 23. *his word*] That is, that which he hath promised concerning our son, and hath already in part performed.

until she weaned him] Which was (as it is probable in respect of the custome of those times) after he was three yeers old, 2 Maccab. 7. 27.

V. 24. *took him up with her*] Namely, to Shiloh, there to present him to the LORD.

one ephah] See Exod. 16. 36. Levit. 5. 11.

V. 25. *slew a bullock*] Giving the other two to Eli, or leaving them to his disposing.

V. 26. *as thy soul liveth*] That is, as sure as thou art alive.

V. 28. *lent him to the Lord*] Or, *returned him, whom I have obtained by petition, to the Lord*; That is, dedicated him to his service.

he shall be lent] Or, *he whom I have obtained by petition, shall be returned.*

CHAP. II.

Vers. 1. HAnnah *prayed*] That is, rendred praises and thanksgivings.

My heart rejoyceth in the Lord] Luke 1. 46. To wit, for his great mercy in giving me this son.

mine horn] That is, my strength, a speech borrowed from horned beasts, whose strength and comelinesse is in their horns, Psal. 92. 10. 148. 14.

is exalted] That is, increased and advanced above my adversaries.

my mouth is enlarged] That is, I dare now boldly open my mouth.

over my enemies] That is, Peninnah and all like her, that upbraided me with barrenesse; seeing now the LORD hath made me fruitfull.

in thy salvation [That is, in this benefit, whereby the LORD hath saved me from the reproach of my adversaries.

V. 2. *none beside thee*] That is, none essentially holy, but onely thou who art infinitely holy.

any rock] That is, not any sure strength, upon which we may safely rely, Deut. 32. 4, 15. Psal. 18. 2, 31.

like our God] Psal. 86. 8.

V. 3. *Talk no more*] That is, let not Peninnah, or any other adversary insult over me with their proud speeches, as being barren.

let not arrogancy] Heb. *hard*; That is, glorious and arrogant speeches, ascribing much to your selves above others.

a God of knowledge] And therefore seeth the vanity of your proud brags, and insolent carriages.

actions are weighed] That is, enterprises are established, that is, he ordereth and disposeth of mens actions and proceedings according to his own will.

V. 4. *The bowes*] That is, he weakneth the mighty that trust in their own power, and strengthneth the weak, that through feeblenesse are ready to stumble and fall.

V. 5. *were full, have hired*] Luk. 1. 53. That is, the rich are brought to such extreme poverty, that they are fain to become servants to get victualls, Lam. 5. 6.

ceased

Cap. 2. 3. — by him actions are weigh-
ed] Conatus ejus perficiuntur
Quidam hic legunt ים pro ם ejus. Alii
pro Non: ut sit sensus, Non perficiuntur
conatus filiorum hominum, si Deus re-
muerit. Munsterus.

cap. 2. 25. Si homo in hominem peccet, superfunt adhuc sacrificia, quibus peccata dicuntur expiari: at dum sacra ipsa corrupta & vitiata fuerint, quæ præterea superest Expiatio?
Peter Martyr, f. 17. b.

Vide etiam Sanctium.

ceased] Namely, to be hungry, and injoy plenty, Luke 1.53.

born seven] That is, many children, and are become fruitfull, Ruth.4.11.

waxed feeble] Namely, to conceive and bear children.

V. 6. *The Lord killeth and maketh alive*] Deut.32.39. Ezek. 32.11,12. or Tob.13.2. Wisd.16.13. That is, he is LORD of life and death, and hath both at his command.

to the grave] That is, into the depth of misery, Psal. 130.1. and raiseth them out of their afflictions.

V. 8. *He raiseth up the poor out of the dust*] Psal. 113.7. Job 36.11. Luk.1.52. That is, out of the greatest misery and affliction.

the begger] That is, the most poor from their basest condition.

for the pillars of the earth are the Lords] Psal. 102.25. and 104.5. That is, God is the LORD of the whole earth from the one pole to the other, and he hath made it the center or foundation of the world.

V. 9. *keep the feet*] That is, he will direct and protect them in all their wayes.

silent in darknesse] That is, counfounded in their miseries, not daring to mutter, nor to boast and glory as now they do.

V. 10. *thunder upon them*] See Chap.7.10.

strength unto his king] That is, his Son Christ, who shall have all power in heaven and earth committed unto him, Mat.28.18. and obtain victory over all his enemies, Luk.1.69. Psal.148.14.

his anointed] That is, the Messias, JESUS CHRIST, of whom she prophesieth. So Psal.2.2.

V. 11. *did minister*] That is, did service in the tabernacle, when he was come to some maturity and ability.

before Eli] That is, by his command and direction.

V. 12. *were sons of Belial*] See Deut. 13.13. and Judg. 19. 22. and Chap. 1.16. See 1 King.21.10.

knew not the Lord] That is, with saving knowledge, to fear and serve him, Rom.1.28. Tit.1.16. Jere. 9.3.

V. 13. *priests custome*] That is, a wicked innovation introduced by these priests, and sons of Belial.

offered sacrifice] That is, brought to be offered by the priest.

V. 14. *flesh-hook brought up*] The priests portion in peace-offerings, was onely the shoulder and brest, and the rest belonged to them that brought the oblation, Lev.7.31,32. but they by violence took any other part that came first to hand; neither did they wave it before the LORD, according to the law, Lev.7.34

V. 15. *burnt the fat*] According to the law, Levit.3.3,4.

V. 16. *presently*] Heb. *as on the day.*

and then take] Not regarding their own profit, but onely desiring that God might be served aright.

V. 17. *of the young men*] To wit, the sons of Eli.

abhorred the offering] That is, because they so shameleffely abused their oblations to their own luxury, their hearts were estranged from Gods worship.

V. 18. *with a linen ephod*] The ephod was an habite appropriated to Gods service, which was of two kindes in respect of the materialls. The one of rich and costly stuff for the high priest onely, of which, see Exod. 28.4,6. The other of linen, for inferiour priests and Levites, which others also might use in Gods service, 2 Sam 6.14.

V. 19. *yearly sacrifice*] To wit, at the feast of the passeover.

V. 20. *Eli blessed Elkanah*] That is, in Gods name, as being high priest.

for the loan which is lent] Or, *petition which she asked*, &c. That is, instead of the son dedicated to God, who was obtained by prayer.

V. 21. *visited Hannah*] That is, according to Eli his blessing made her fruitfull.

grew before the Lord] To wit, in stature and wisedom, Luk. 1.80. and 2.57.

V. 22. *assembled at the door of the tabernacle*] Heb. *assembled by troops*, as they used to do, Exod. 38 8. Especially, when after their childe-bearing, they came to be purified, according to the law, Levit.12.6.

V. 23. *I hear of your evill dealings*] Or, *I hear evill words of you.*

V. 24. *Nay, my sons*] That is, do not such wickednesse.

to transgresse] Or, *to cry out*; That is, either by drawing them to the like filthinesse by your ill example; or by causing them to abhorre and neglect Gods service, seeing your prophaneneſſe.

V. 25. *shall judge him*] Before whom, by some means or mediation, the matter may be taken up and compounded.

a man sin] That is, presumptuously, and with an high hand, who dare presume to mediate for him before this supreme Majesty, seeing the sin is committed against the judge himself? But especially, what means of reconciliation can be expected, when as you the Lords priests, who mediate for the sins of others, are your selves the offenders? See Chap.3.14.

because the Lord] That is, because the LORD was resolved to slay them for their abominable wickednesse; therefore he did not blesse unto them this means, of bringing them to repentance. 2 Chro.25.16.

V. 26. *grew on*] Luke 2.52.

V. 27. *a man of God*] That is, a prophet, 2 Pet.1.21. 1 Tim. 6.11. 2 Tim.3.17.

of thy father] That is, Aaron, from whose son Ithamar, Eli was descended.

V. 28. *all the offerings*] That is, all the parts of the oblations which were not to be consumed by fire upon the altar, Levit. 7. 24. and 10.14. Numb.18.18.

V. 29. *Wherefore kick ye*] Deut.32.15. Both thou and thy sons contemning my sacrifices, and as it were, treading them under your feet, and making them also contemptible to the people.

my habitation] That is, my tabernacle.

honourest thy sons] By chusing to displease me, rather then them, not punishing them for their sins, nor turning them out of their priests office, which they have so shamefully abused, thou having power so to do.

V. 30. *I said indeed*] To wit, when I setled thy father and his sons, in the priests office, Exod.28.43. and 29.9. Yet not absolutely, but upon condition of your obedience.

walk before] To wit, in the execution of the priests office, according to my statutes.

Be it far from me] That is, because you have so basely abused it, and your selves; *be it far from me*, to establish the priesthood in your house.

V. 31. *cut off thine arm*] That is, thy chiefest strength, both by slaying thy two eldest sons, and depriving thy house of the priests office; by which they have all their power and authority.

V. 32. *And thou shalt see*] That is, thy posterity to their great grief shall behold.

an enemy in my habitation] Or, *the affliction of the tabernacle for all the wealth which God would have given Israel*; That is, an other high priest and priesthood, substituted in my temple, in thine and their room; which thy posterity shall envy, and hate as enemies, because as rivalls they shall enjoy your honour and power; the which was done by Solomon, who thrust out Abiathar, and put Zadoc in his room, 1 King.1.26,27.

in all the wealth] That is, in all the riches and prosperity which God shall give Israel in the dayes of Solomon. Others by this enemy, understand the Philistines, the defeat of the Israelites, and the captivity of the ark; of which, the tabernacle was deprived seven moneths.

V. 33. *And the man*] That is, of thy posterity which shall remain in the office of the priesthood, and not be cut off in the battell against the Philistines, Chap.4.

shall be] Or, *should be*; Namely, if thou shouldest live so long to see it, such a miserable object and cause of grief, as would make thee weep out thine eyes, to behold it; which was fulfilled in the horrible murther of the priests by Saul, 1 Sam. 22.18. and the deposing of Abiathar by Solomon, 1 King. 2.26.

in the flower of their age] Heb *men*

V. 34. *a signe unto thee*] That is, that I am a true prophet sent of God, and that all these threatnings shall in their due time come to passe, that all these calamities shall shortly begin with the death of thy two sons, Chap.4.11.

V. 35. *a faithfull priest*] To wit, Zadoc who was descended from Eleazar, 1 Chro. 29.22. and was faithfull both to God, and also to his Kings, David, and Solomon.

a sure house] That is, by multiplying his issue, and continuing both him and his posterity in the office of the high priest, according to the promise made to Phinehas Zadoc's progenitor, Numb. 25.13. See 1 King,2.24. Isai.22.23.

and he shall] That is, he and his posterity shall walk; to wit, in the execution of the high priests office.

before mine anointed] That is, David and Solomon as types, and the Lord Christ typified by them.

for ever] That is, all the dayes of his life.

V. 36. *shall come and crouch*] That is, to Zadoc and his posterity, as it was fulfilled, 1 King. 2.26. Ezek. 44.14, &c. Neither could Abiathars small means maintain himself and family, after he was deposed, without having some help and relief from the provisions of the tabernacle and temple.

Put me] Heb. *Joyn.*

one of the priests offices] Or, *somewhat about the priesthood.*

CHAP. III.

Vers.1. *Before Eli*] See Chap. 2.11. *the word*; that is, of extraordinary prophecy was precious; that is, there were but few prophets to reveal it, and by reason hereof, it was very rare, Psal.74.9.

no open vision] That is, publikely known, though some had private visions, as Gedion and Manoah.

V. 2. *at that time*] To wit, when it was so rare and precious.

in his place.] That is, in some part of the court next to the tabernacle, where the priests chambers were.

and his eyes began to wax dim] 1 Sam. 4.15.

not see] That is, clearly as in former times.

V. 3. *ere the lamp*] That is, before morning; for they were

to be refreshed, that they might not go out, Exod. 27. 20, 21. Levit. 24. 3.

in the temple] That is, the tabernacle.

V. 7. *Now Samuel did not yet know the Lord*] Or, *Thus* did *Samuel before he knew the Lord, and before the word of the Lord was revealed unto him*; To wit, as a prophet, by way of vision and extraordinary revelation by voice and speech; and as it is probable, in a visible apparition, implyed in those words, *The Lord came, and stood, and called*, used, v. 10.

V. 9. *in his place*] Which was in a remote part of the court where the Levites chambers were.

V. 10. *thy servant heareth*] That is, attendeth, and is ready to obey.

V. 11. *I will do a thing*] That is, cause a great slaughter to be made in Israel, as Chap. 4. 10. and the ark to be taken, v. 11.

shall tingle] A phrase used in Scripture, to signifie such great horrour and astonishment upon the hearing of some terrible accident, as shall weaken and debilitate the very sense, like the report of a cannon going off neer the ear. So King. 21. 12. Jere. 19. 3.

V. 12. *which I have spoken*] To wit, by the man of God. See Chap. 2. 27.

when I begin] Heb. *beginning and ending*: Namely, to execute the judgements threatned, I will not desist till they be fully accomplished.

V. 13. *For I have told him*] Or, *and I will tell him*, &c. Chap. 2. 29, 30, 31, *&c.*

will judge] That is, execute my just judgements upon him, and his family and posterity.

made themselves vile] Or, *accursed*; That is, base and contemptible by their wicked practices.

restrained them] Heb. *frowned not upon them*; No, not so much as by frowning upon them, though he ought to have severely punished them, as being not onely their father, but also the high priest and judge.

V. 14. *the iniquity*] That is, the temporall punishment of their sin is so immutably determined, that by no means it can be avoided, nor my sentence revoked. See Chap. 2. v. 25.

V. 15. *vision*] Or the things revealed unto him by this vision or apparition.

V. 17. *God do so*] See Ruth. 1. 17.

more] Heb. *so adde.*

thing] Or, *word.*

V. 18. *every whit*] Heb. *all the things*, or, *words.*

let him do what seemeth him good] Psal. 39. 9. Isai. 39. 8.

V. 19. *was with him*] That is, favouring and multiplying his graces in him.

let none of his words fall] That is, fail and come to nothing, but effectually fulfilled all that he had spoken to Samuel. See 1 King. 8. 56. and Matth. 10. 29. Some referre it to the words of Samuel which God accomplished, Isai. 55. 10, 11.

V. 20. *from Dan*] That is, from one end of the land to the other. See Judg. 20. 2.

established] Or, *faithfull.*

V. 21. *by the word of the Lord*] To wit, revealed to Samuel by dreams, visions and apparitions, which before his time were so rare and precious. Some understand hereby the eternall word of the LORD, JESUS CHRIST. So 2 Sam. 7. 21. Joh. 1. 1.

CHAP. IIII.

Vers. 1. *THe word of Samuel*] That is, the prophecy revealed unto him by the LORD, concerning the slaughter of the Israelites came to passe, as he foretold, Chap. 3. 11.

came] Or, *came to passe.* Heb. *was.*

Eben-ezer] That is, the stone of help, so called here by anticipation; for it was so named afterwards by Samuel upon the occasion of his victory, Chap. 7. 12.

in Aphek] A city in the tribe of Judah, Josh. 15. 53.

V. 2. *they joyned battell*] Heb. *the battell was spread.*

the army] Heb. *the aray.*

V. 3. *Wherefore hath the Lord*] Some think that this expedition was by Samuels advice, which maketh them upon their ill successe, to aske this question, not being duly conscious to themselves of their demerits and sin.

fetch the ark] Heb. *take unto us.* Not asking before counsell of God, and trusting more in the visible signe of Gods presence, then in his promises apprehended by faith.

V. 4. *between the cherubims*] From whence God gave his answers to Moses, Aaron, and others that succeeded them, Exod. 25. 22. Numb. 7. 89. See 2 King. 19. 15.

were there] That is, in the camp, or in Shiloh, where the ark was before it was brought thence.

V. 7. *Woe unto us*] For before we fought against men, and now God is come to fight against us, Exod. 14. 25.

heretofore] Heb. *yesterday*, or *the third day.*

V. 8. *these mighty Gods*] Speaking impiously of the one onely true God, after their own idolatrous manner, who worshipped many gods or idols.

in the wilderneſſe] That is, not onely in the land of Egypt, but also in the red sea, which lyeth by the wilderneſſe of Etham, Exod. 13. 20. and 14. 27.

V. 9. *as they have been to you*] Judg. 13. 1.

quit your selves like men] Heb. *be men.*

V. 10. *into his tent*] That is, to his own dwelling. So Cha. 13. 2. 1 King. 12. 16.

V. 11. *was taken*] Psal. 78. 61.

Hophni and Phinehas] Chap. 2. 34.

were slain] Heb. *died.*

V. 12. *clothes rent*] That is, in token of grief and mourning. See Josh. 7. 6.

V. 13. *watching*] That is, expecting news from the camp.

all the citie cryed out] That is, lamented for that great defeat, and the taking of the ark.

V. 15. *his eyes were dim*] Chap. 3. 2. Heb. *stood.*

V. 16. *is there done*] Heb. *is the thing.*

V. 17. *are dead*] That is, are slain in the battle.

V. 18. *of the gate*] To wit, of the city where he sate, expecting news, or of the tabernacle where he usually attended, Chap. 1. 9.

V. 19. *to be delivered*] Or, *to cry out.*

she bowed her self] To wit, by reason of her pain and anguish that came upon her, upon the sudden, hearing of this lamentable news.

came upon her] Heb. *were turned.*

V. 20. *neither did she regard it*] Heb. *set not her heart.*

V. 21. *I-chabod*] That is, *where is the glory?* or, *there is glory.*

The glory is departed] For the ark of God was the glory of Israel, because it was a signe of Gods gracious presence among his people, Psal. 26. 8. and 78. 61.

V. 22. *And she said*] That is, by repeating her words, she more fully expressed the greatnesse of her grief.

CHAP. V.

Vers. 1. *EBen-ezer*] See Chap. 4. 1.

Ashdod] One of the five chiefest cities of the Philistines, which is also called Azotus, Act. 8. 40.

V. 2. *of Dagon*] That is, triumphing in their victory which they ascribed to their idoll. See Judg. 16. 23.

V. 4. *the stump of Dagon*] Or, *the fishy part.*

V. 5. *on the threshold*] Superstitiously ascribing unto it holinesse, because their idoll had touched it with his head and hands, that fell upon it.

of Dagon] That is, of Dagons temple.

V. 6. *destroyed them*] To wit, their persons with emerods, a grievous plague, in their hinder parts, as it is Psal. 78. 66. and their country with mice, Chap. 6. 4, 5.

V. 8. *unto Gath*] Which was another of their five principall cities, not far from the sea. This city was also called Methegammah, because it was situate on a little hill called Ammah, which David afterwards took. See 2 Samuel 8. verse 1. compared with 1 Chron. 18. 1. and Hazael after him. 2 Kings 12. 17.

V. 9. *in the secret parts*] Which were so extream, that they could have no ease nor cure.

V. 10. *to Ekron*] Which was also one of the five principall cities of the Philistines; which in the division of the land, fell to Judahs lot, Josh. 15. 35. See Judg. 1. 18. and 3. 3.

cryed out] As fearing by the coming of the ark, to have the like plagues inflicted on them, wherewith their neighbour cities were destroyed.

slay us] That is, both the lords, who it seemeth thus complained, and the people.

V. 12. *that died not*] It seemeth that they were punished with some other mortall disease, besides the emerods, of which many died, and caused that deadly destruction spoken of, v. 11.

CHAP. VI.

Vers. 1. *SEven moneths*] They thought in continuance of time their plagues would have ceased, and so would have kept the ark still.

V. 2. *to his place*] That is, to the land of Israel.

V. 3. *not empty*] That is, not without some gift or present to appease his wrath incensed against us, Exod. 23. 15.

trespasse-offering] That is, an offering for your sin, either in taking it away, or not using it aright, according to his laws.

and it shall be] That is, upon the sending of his offering, it shall be known if you be healed, that it was his hand upon you for your sin, or if you be not, then that it came not from the God of Israel, but by chance, or some hidden naturall cause. So v. 9.

V. 4. *on you all*] Heb. *them*; That is, both lords and common people.

V. 5. *images of your emerods*] That is, in the figure of figs, like the knops or swellings of that disease.

marre

C.4.6. Fetch thee Ark] Arbitrantes Deum non posse auxilio sibi esse nisi arca in aciem deducta. Hoc siquidem erat Sacramentis plus tribuere quam oportuit. Quæ pestis tam in ecclesia Judæorum, quam Christianorum sine modo est grassata.
Petrus Martyr.

C.4.7. GOD is come into the host] Sed quamvis arca Deus appellatur, non tamen ligna quibus constabat, in Deum transubstantiabantur, quod Papistæ de pane ac vino in Eucharistia fingunt, et credendum obtrudunt. Petrus Martyr.

Cap. 7. 6. Judged] Hebraica vox Judicare, non est jus dicere; sed vindicare in Libertatem. Petur Martyr, f. 43. a.

Cap. 7. 11. Men of Israel went] Et, ut Josephus scribit, una etiam Samuel, ut persequeretur fugientes; non enim Propheta tantum fuit, aut judex; sed etiam Dux militaris. P. Martyr, p. 43. b.

V. 14. Et restitutæ sunt urbes] Josephus ait, Samuelem multis Expeditionibus moviſse in Palæstinos. Unde aparet, eum verè fuiſse et Judicem populi, et imperatorem militarem. Martyr, p. 44. a.

V. 17. — Altar] Samueli multa permittebantur, quæ fortaſse aliis facere non licuiſſet. Nam quæ inſtinctu Dei fiunt, mirari magis debemus, quàm imitari. P. Martyr.

marre the land] That is, have eaten up and spoiled your corn.

and ye shall give glory] By this offering acknowledging that he hath justly punished you for your presumptuous sin, in medling with his holy ark, Josh.7.19. Joh.9.24.

of your gods] That is, Dagon and others, who is now vilified with this dishonour and disgrace which he hath lately put upon him, Chap.5.3,4.

V.6. *harden your*] That is, wilfully retaining the ark, after the suffering of such great punishments.

wonderfully] Or, *reproachfully*.

did not let the people go] Exod.12.31.

the people] Hebr. *them*. That is, of Israel.

V.7. *a new cart*] To wit, which hath never been yet profaned by being put to any common use. So 2 Sam. 6.3.

bring their calves home] To see if their naturall instinct of love towards their young ones will be overcome by a supernaturall and divine power and providence, causing the kine to leave their calves, and to go on in their way, carrying the ark into its own place.

V.8. *jewels of gold*] That is, the golden emerods and mice.

in a coffer] Not presuming to put them into the ark it self.

V.9. *he hath done*] Or, *it*. That is, the God of Israel hath inflicted these plagues upon us.

V.12. *Beth-shemesh*] See Josh.15.10. 21.16.

lowing as they went] That is, by a naturall instinct hanging after their calves left behinde them; but yet moved to go on with the cart, by a superiour and divine providence.

turned not aside] That is, not into crosse or by-wayes that lay by their passage.

went after them] To wit, for triall of the matter.

V.13. *their wheat-harvest*] Which in that countrey was in the moneth of May, about the time of Pentecost, Lev.23.16. whereby it appeareth, That the ark was taken in the beginning of November, or somewhat before, seeing it was seven moneths in the land of the Philistines, v.1.

V.14. *and they clave the wood*] To wit, the Leviticall priests, who were ready at hand to execute their office, because they dwelt at Beth-shemesh, a city of the tribe of Judah, Josh.15.10. which was given to the priests, Josh.21.16.

V.15. *And the Levites*] That is, the priests, who were of the tribe of Levi: for the Levites might carry, but not touch the holy things, Num.4.15. 2 Sam.6.6,7.

offered burnt-offerings] That is, brought their oblations to the priests, to be sacrificed by them.

V.18. *even unto*] That is, to that stone which is in the utmost border of their territory.

great stone of Abel] Or, *great stone*; signifying complaint and mourning: so called, from the great lamentation that was taken up for the grievous slaughter, mentioned v.19.

V.19. *because they had looked*] Contrary to Gods expresse commandment, Numb.4.15,20. either out of curiosity, to see what the Philistines had put in, or taken out, or else profaneness, and violation of Gods command.

smote of the people] To wit, those that came from all parts of the land to meet the ark coming home, or those that lay in garison upon the borders to defend the land from the in-roads of the Philistines. *Dutch Annotations.*

V.20. *to whom shall he*] That is, the ark, which is the visible signe of his presence and glory.

CHAP. VII.

Vers.1. *Kirjath-jearim*] See Judg.18.12.

Abinadab] 2 Sam.6.4.

and sanctified] That is, consecrated and set him apart for this holy office, to attend upon the ark of God.

V.2. *lamented after the Lord*] That is, they sorrowing and mourning under the grievous oppressions of the Philistines, cryed unto God, and sought unto him, turning unto the LORD, and bewailing their sins, vers. 3.

V.3. *put away strange gods*] Josh.24.14,23. That is, the idols of the strange nations.

Ashtaroth] See Judg. 2. 13. and under this idoll he understandeth Baal and all the rest, v.4.

serve him onely] Deut.6.13. and 10.20. Matth.4.10. Luk.4.8.

V.4. *put away Baalim*] See Judg. 2. 11. And Baalim being of the masculine, and Ashtaroth of the feminine gender, by both these he meaneth all the gods and goddesses of the heathens.

Mizpeh] A city situate upon the borders of Benjamin and Judah; of which, see Judg.20.1. unto which place Samuel causeth the people to assemble, that they might joyn together in prayer, and seek God by a generall humiliation and serious repentance.

V.6. *and drew water*] To wit, aboundance of tears out of the fountain of contrite hearts, as the Chaldee paraphrase hath it: By which hyperbolicall expression, is signified the great plenty of tears which they shed for their sins, and testified thereby their unfeigned repentance. The like expression David hath, Psal.6.6. and 119.136.

And Samuel judged] That is, by his wise government, good example, holy admonitions and exhortations, he brought them to repentance, convincing them of their sins, Ezek.20.4. 22.2, 23.36.

V.7. *were gathered*] Taking this to be a signe of their commotion and rebellion, they raise their forces, and come to subdue them.

V.8. *Cease not to cry*] Hebr. *Be not silent from us from crying*. As trusting more in Gods ayd, obtained by his prayers, then in their own strength.

V.9. *offered it for a burnt-offering*] That is, he either caused it to be offered by the priest, himself not being of that order, or did it as a prophet immediately inspired by God, and warranted to do it, as Elijah, 1 King.18.30,31.

heard him] Or, *answered*.

V.10. *but the Lord thundred*] According to Hannah's prophecie, Chap.2.10. See Josh.10.10. Judg.4.15. 5.20.

discomfited them] Josh.10.10.

V.11. *Beth-car*] The name of a rock, of which, v.11.

V.12. *and set it*] As a monument of their victory, and thankfulnesse unto God for his help and assistance.

and Shen] Which was a great rock or promontory over against Mizpeh.

Eben-ezer] That is, *the stone of help*.

V.13. *they came no more*] To wit, with an army to give battell, and to enlarge their territorie; but yet kept garisons upon their frontiers, to defend what they had gotten, 1 Sam. 10. 5. and 13.3. Or else [*no more*] may be taken for a long time, or whilst Samuel judged Israel.

V.14. *were restored*] That is, either taken by force, or yeelded by composition.

there was peace] That is, a cessation of open war between Israel and the Amorites, that is, the Philistines and others of the Canaanites. See Judg.4.17.

V.15. *judged Israel*] That is, exercised the jurisdiction of a judge. See Judg.2.16. for though Saul reigned as king, yet Samuel continued his government as a judge still; and therefore they are said to have ruled together fourty yeers, Act. 13. 21.

V.16. *in circuit*] Hebr. *and he circuited*.

to Beth-el] That is, either the city of Beth-el, or the house of God, which was now at Kirjath-jearim, where the ark was.

V.17. *Ramah*] Or, *Ramathaim*, Chap.1.1. where his dwelling house was.

there he judged] That is, there was his most ordinary place of judicature, whither he used to return, after he had done his circuits in other cities.

an altar] See Judg.21.4.

CHAP. VIII.

Vers.1. *When as old*] That is, so old, that by reason of age and weakness, he was not able to go his circuit as he was accustomed, unto the uttermost parts of the land to administer justice to all the people.

his sons judges] That is, substitutes and assistants to him, himself still retaining the chief power of judicature in his own hand.

V.2. *Joel*] Called also Vashni, 1 Chron.6.28. and father of Heman often mentioned in the Scripture as a chief master of the singers, and also a penner of the 88 Psalm, 1 Kin.4.31. 1 Chron,25.1.

Beer-sheba] See Judg.20.1.

V.3. *walked not in his ways*] That is, did not imitate their fathers justice and equity in their government.

took bribes] Deut.16.19.

V.5. *make us a king*] Hos.13.10. Act.13.21.

to judge us] That is, to rule over us with regall authority.

V.6. *displeased Samuel*] Hebr. *was evil in the eyes of Samuel*. To wit, because herein they rejected Gods government, who was their king, having in his own hand the regall rights, and did substitute under him judges, whom he extraordinarily called, fitted them with gifts, and inspired them with his Spirit, v.7. Chap.12.17,19.

and Samuel prayed] To wit, for direction from God what to do, and how to demean himself in this case.

V.7. *Hearken unto the voyce*] That is, seeing they will needs have a king, let them have him at their own perill: for the LORD condescended to their suit in his just anger, as it is Hos.13.11.

not rejected thee] That is, not so much thee, who art but my minister, as my self; who, being chief king, rule by thee.

that I should not reign] That is, keeping still in my own hand the regall rights, and appointing what governours and government I please.

V.9. *hearken*] Or, *obey*.

howbeit

Howbeit, yet protest solemnly unto them, and shew, &c.] Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew*, &c.

V.9. *the manner of the king*] That is, not what they ought to do in right, but what they use to do in fact, and how they commonly demean themselves in their government, contrary to Gods law, Deut.17.15. and the laws of the kingdom. See Chap.10.26.

V.11. *take your sons*] That is, according to his own pleasure, whether you like it or no.

V.12. *instruments of war*] That is, he will make them his smiths, carpenters and chariot-makers.

V.15. *officers*] Heb. *eunuchs*.

V.17. *be his servants*] That is, ye shall be brought into the greatest servitude.

V.18. *because of your king*] That is, because of that tyranny and oppression which he will exercise over you.

V.19. *Nay, but we will*] That is, notwithstanding all thy dissuasions, we stand firm in our resolution to have a king.

V.20. *may judge us*] That is, govern and rule us according to his laws.

go out before us] That is, be our Generall in the wars.

V.21. *and he rehearsed them*] That is, asking counsell of him what he should further do.

V.22. *Go ye every man*] That is, depart for the present to your own homes, and in the mean while I will better consider of the matter, and ask counsell of God, what is to be done for the satisfying your desires, and how it may be best effected.

CHAP. IX.

Vers.1. *Kish*] Chap.14.51. 1 Chron.8.33.

a Benjamite] Or, *the son of a man of Jemini*.

power] Or, *substance*.

V.2. *a choice man*] That is, a man singularly adorned with gifts both of body and minde.

higher then any, &c.] Chap.20.23.

V.3. *were lost*] Which happened by Gods speciall providence, that hereby Saul might be brought to Samuel, and by him be anoynted king.

V.4. *Shalisha*] A plain or champion countrey in the tribe of Benjamin, 2 King.4.44.

land of Shalim] Which also lay in the tribe of Benjamin, and in it Salim, a city not far from Gilgal by Jordan, spoken of, Joh.4.23.

V.5. *land of Zuph*] Where was Ramath-zophin the city of Samuel.

V.6. *a man of God*] That is, a prophet; to wit, Samuel. See Judg.13.6.

shew us our way] That is, what way we must take to finde our asses.

V.7. *bring the man*] That is, what present shall we give him, according to the common custome, which was, To bring unto the prophet some present; not as the wages of his divination, but as an honourable or civill gratitude, to testifie thankfulnesse, 1 Kin.14.3. 2 Kin.4.42. and 8.8. Judg.13.17.

the bread] That is, all our provision of victualls for our journey.

is spent] Hebr. *is gone out of*, &c.

in our vessells] That is, in our scrips or wallets.

have we] Hebr. is *with us*.

V.8. *I have here at hand*] Hebr. *there is found in my hand*. That is, in my hand or in my purse.

of a sheke!] That is, a piece of the value of *7d.ob.* the whole shekel amounting to half an ounce of silver, or, *2s. 6d.* of our money: a poor present, onely to testifie thankfulnesse.

V.9. *to the seer*] So called, because he foresaw things to come, which God by visions revealed unto him, Num.12.6. and 24.4.

Well said] Hebr. *Thy word is good*.

V.10. *to the city*] That is, to Ramah, where Samuel dwelt.

V.11. *the hill to the city*] Heb. *in the ascent of the city*.

V.12. *he is before you*] Not meaning that he was so going before them, as that he was in their sight at that time; but that he was in the city neer hand, so as they might soon and easily see him. See v.13.

is a sacrifice] Or, *feast*. It was lawfull for holy prophets, immediately inspired, to offer sacrifices, especially peace-offerings and sacrifices of thanksgiving, upon extraordinary occasions, upon altars erected in other places besides the tabernacle, 1 Sam.7.9. 16.5. See Judg.21.4. especially at this time, when the ark, which was (as it were) the soul of the tabernacle, was not resident in it. But it seemeth that this here spoken of was rather a feast after the offering, then a sacrifice, at which the people met to rejoyce before the LORD, and to praise him for his blessing, Gen.31.54. 1 Kin.19.21.

in the high place] For in those times they made choice of high and eminent places for their publike feasts, and also for religious service; which continued till the building of the temple, 1 King.3.2. and afterwards were condemned as unlawfull, and therefore to be taken away.

V.13. *to eat*] That is, to feast, and not to sacrifice.

he doth blesse] That is, by prayer and thanksgiving, Deut.8.10. 1 Tim.4.4. and after the blessing distribute the meat, as their manner was. See Luk.27.30.

the sacrifice] That is, the meat reserved after the offering, for the priests and people to furnish their feast. See Chap. 1.4. or the meat provided for the feast, without a sacrifice.

this time] Heb. *to day*.

V.14. *Samuel came out*] Being directed by God so to do, v.15.

V.15. *Now the Lord*] Chap.15.1. Act.13.21. Here he rendreth the reason of Samuel's coming forth, and his providing this feast, namely, To entertain Saul, that he might anoynt him king.

told Samuel in his ear] Hebr. *revealed the ear of Samuel*. That is, had made him clearly to know. So Chap.20.12,13. 2 Sam.7.27. Job 33.16. Isa.22.14. 48.8.

V.16. *I will send*] To wit, by a secret instinct and motion of my providence, though himself knoweth not of it.

their cry] That is, their clamour, in calling for a king to be their captain.

V.17. *the Lord said*] That is, by a secret inspiration. So Chap.16.8,12.

reign] Hebr. *restrain*. That is, restrain them by his authority and government, from loose liberty and licencious wickednesse.

V.18. *in the gate*] Others read it, *in the midst of the gate*; That is, in the midst of the city. See v.14.

V.29. *all that is in thine heart*] That is, all that troubleth thee, and all that thou desirest to know.

V.20. *three dayes ago*] Hebr. *to day three dayes*.

set not thy minde upon them] That is, take no further care for them, nor let them trouble thy minde by thinking on them anxiously.

desire of Israel] That is, in their election of a king to rule over them, according to Gods own designation.

V.21. *the smallest of the tribes*] That is, by reason that they were almost all slain in the quarrell about the Levites wife, Judg.20.

so to me] Hebr. *according to this word*.

V.22. *them sit in the chiefest place*] Honouring thus the servant for the masters sake, hereby intimating to all the guests, That God was purposed to advance him above all the people.

V.23. *Bring the portion*] As he esteemed him the chiefest person, so he allotted unto him the best and choisest portion, according to the manner of those times. So Gen.43.34. 1 Sam.1.4,5.

V.23. *said unto the cook*] Whereby it appears, That Samuel knew of Sauls coming, and purposely provided this speciall dish for him.

V.24. *is left*] Or, *reserved*. To wit, of the peace-offering, *&c.*

since I said] That is, since I caused this feast to be prepared, I appointed that this best piece should be reserved for thee.

V.25. *And when they*] That is, all the guests, after they had dined.

communed] That is, acquainted him with Gods will, that he should be king.

the top of the house] As being a place most solitary, and of greatest privacy, fittest for secret counsells and affairs of importance. Others understand it of Samuels own house, whither they went after they were come from the feast. Deut.27.8.

V.26. *Samuel called Saul*] That he might privately talk with him about his calling to be king.

V.27. *Bid the servant*] That is, that he may not over-hear us conferring of these weighty affairs, nor see me anointing thee king.

but stand thou still] To wit, that thou mayest with the more reverence hear Gods message, and his divine oracles, concerning thy calling to thy kingly office, the signes to confirm thy faith in the assurance of this divine vocation, and the duties which belong to thee.

a while] Hebr. *to day*.

CHAP. X.

Vers.1. *A vial of oil*] Three sorts of men, as the most conceive, were solemnly ordained by anointing with oil, in the old Testament; to wit, priests, prophets and kings: whereby was signified the gifts of the holy Ghost which were necessary for their callings, 1 King.9.15,16.

and kissed him] To wit, in token of congratulation, homage and subjection. So Gen.41,40. 1 King.19.18. Psal.2.12.

inheritance] That is, his own peculiar people Israel, Ex.19.5. Deut.9.26. 32.9.

V.2. *Ra-*

Sicuti Saul, qui in Regem electus erat,
reprobus tamen fuit. Calvin. Joh. 13. 18.

Cap. 10. 8. Tarry for me Seven days.
Rabbini ideo factum putant, ut ad promissionem de Regno, adjungeretur praeceptum; ac si diceretur, Erit firma ista promissio, si a praecepto meo non decesseris. Quae enim hic promittit Samuel, non suo nomine promittit, sed Dei.
P. Martyr. 60. a.

Rachels sepulchre] Gen.35.20. Which was neer Beth-lehem-judah, Gen.35.19. in the confines of both the tribes.

the care] Hebr. *the businesse*.

V.3. *to Beth-el*] That is, either the place so called Gen.28.19. or the house of God at Kirjath-jearim, where the ark now was, Chap.7.1,2.

V.4. *salute thee*] Heb. *ask thee of peace*.

V.5. *hill of God*] That is, an high place neer Gibeah consecrated to divine service, and is therefore called the hill of God, in which was a schoole of the prophets.

the garison] See Chap.7.13.

with a psalterie] These instruments were used to chear and raise up the spirits, and thereby to fit them for propheeie. So 2 King.3.15.

shall propheste] That is, shall speak and sing of spirituall and divine matters.

V. 6. *thou shalt propheste*] That is, have for the time the gift of prophecying, Num.11.25.

be turned into another man] Both in respect of the present gift of propheseying, and of the spirit of valour and government which shall be inspired, to fit thee for the calling of a king.

V.7. *let it be when these signes*] Hebr. *and it shall come to passe that when these signes*, &c.

do as occasion shall serve thee] Hebr. *do for thee as thine hand shall finde*. That is, as God shall give thee opportunity, so demean thy self in all things befitting a king, for the good of the common-wealth.

V. 8. *Gilgal*] To wit, after thou art elected king at Mizpeh, as it is v.17. thou shalt go to Gilgal, to have the election confirmed, Chap.11.14.

offer burnt offerings] To wit, after the ark of God is brought thither. See Chap.11.15. 13.9.

seven dayes thou shalt tarry] Chap.13.8.

V.9. *back*] Hebr. *shoulder*.

gave him another heart] Hebr. *turned*. That is, wrought in him a sensible change, by infusing into him heroick gifts, and kingly abilities.

V. 10. *a company of prophets*] That is, both the prophets themselves, and their disciples and scholars, who gave themselves to divine studies; and he propheseied. See Chap.19.23, 24.

V.11. *one to another*] Hebr. *a man to his neighbour*.

Is Saul] Chap.19.24. As who should say, It is so strange, that it may well be wondered at.

V.12. *And one*] To wit, amongst those prophets.

of the same place] Hebr. *from thence*.

But who is their father?] That is, the father of those other prophets; as who should say, They have not these gifts by patrimony, but from God: and the same father of Spirits that hath inspired them with the gift of propheeie, is alike able to infuse the same gifts into Saul.

a proverb] To wit, used when a man had spoken or done any rare thing, above all expectation.

V.13. *to the high place*] That is, where was the schoole of the prophets.

no where] That is, not in any place whither we went to seek them.

V.16 *he told him not*] Either out of modesty and humility, or to avoid his unkles envie, or, as it is most likely, because Samuel had forbidden him to reveal it: for, to the end that it might be kept secret, he would not suffer his servant to hear of it, Chap.9.27.

V.17. *unto the Lord*] Both to declare unto them their fault in asking a king, and also to shew Gods sentence therein. See Judg.11.11. and 20.1.

to Mizpeh] Whither he had appointed the ark to be brought, and the high priest to come with Urim and Thummim, to ask counsell of God, and by casting lots to finde out who should be their king, v.22. See Judg.20.1.

V.19. *rejected your God*] See Chap.8.6,7.

said unto him] That is, to wit, in thus saying to me who am his prophet and vice-gerent, Chap.8.19. 12.12.

by your thousands] The tribes of Israel were divided into thousands, as appeareth, Mic.5.2. and elsewhere.

V.20. *to come neer*] To wit, before the ark, that they might first joyn in prayer for Gods direction, Prov.16.33. and then cast lots: for those were joyned, v.22. Act.1.24. See the like example, Josh.7.14.

was taken] That is, by lot.

V.22. *they enquired*] To wit, by Urim and Thummim, and by prayer, desiring Gods answer and direction.

hid himself] Which he did out of modestie and prudence, to make it appear, that he did not ambitiously affect the kingdom, nor use indirect means to aspire unto it, but was called unto it by Gods immediate and free choice.

V.24. *all the people*] That is, the generality, or greatest part; for some amongst them did despise him, v.27.

God save the king] Hebr. *Let the king live*.

V.25. *the manner of the kingdom*] That is, not as it is commonly practised, Chap.8.9,10,11. but as it ought to be: and hereby understand the fundamentall laws of a lawfull and right monarchie appointed by God himself, teaching both how to rule, and subjects how to obey. See Deut.17.18. Ezek.45.9,10.46.16. Rom.13.1. 1 Tim.2.2.

wrote in a book] Which is not now extant.

before the Lord] That is, in the tabernacle, where also were reserved the standards of just weights and measures.

V.26. *a band of men*] That is, a voluntary guard.

God had touched] That is, by his Spirit enclined to yeeld willing obedience to their new king.

V.27. *children of Belial*] See Judg 19.22.

they despised him] See Chap.11.12.

no presents] To wit, as subjects were wont to do, to testifie their homage and obedience to their king, 1 King. 10. 25. 2 Chron.17.5. Matth.2.11.

he held his peace] Or, *he was as though he had been deaf*. Out of his modestie and prudence, both to avoid sedition, and also to win them by patience and gentlenesse.

CHAP. XI.

Vers.1. *Abesh-gilead*] See Judg.21.10. and here he expresseth the occasion why the people desired a king, Chap.8. namely, To defend them against Nahash the king of Ammon, as he sheweth more plainly, Chap.12.14.

V.2. *your right eyes*] This he required not onely as ignominious, but also to disable them for taking arms; for carrying their shields on their left arm, the use of their left eye was hindered: and so their right eyes being put out, they became little better then blinde.

V.3. *the elders*] That is, the rulers and governours.

Give us] Hebr. *forbear us*.

we will come out] That is, yeeld our selves to dispose of us at thy pleasure.

Gibeah of Saul] Called before, Gibeah of Benjamin, as lying in that tribe; and now, Gibeah of Saul, either because Saul was born there, or was now their king and deliverer.

V.5. *came after the herd*] For though he were chosen king, yet he did not presently administer his office; but lived privately till an occasion were offered for shewing his heroicall valour, and kingly abilities.

V.6. *the Spirit of God*] Infusing into him wisedom, magnanimity and valour, fit for a king and captain.

anger was kindled] To wit, against Nahash, for propounding such insolent and dishonourable conditions.

V.7. *hewed them in pieces*] In imitation of the Levite, who thus divided, and sent the pieces of his wife to all the tribes, to encrease their indignation, and whet their courage.

and after Samuel] Who accompanied this new unsetled king as a judge to assist him, and as a prophet to direct him, v.12.

of the Lord] That is, which the LORD wrought in them by this threatning.

with one consent] Hebr. *as one man*.

V.8. *in Bezek*] See Judg.1.5.

V.9. *they said*] That is, Saul and Samuel.

help] Or, *deliverance*.

V.10. *Jabesh said*] To wit, to Nahash and the Ammonites that beleaguered them.

To morrow we will] To wit, if we have no help, dissembling their hope of aid, that Saul might finde them secure, and so obtain a more easie victory.

V.11. *on the morrow*] That is, the eighth day after their truce taken, on which they had promised to surrender themselves, if in no day of the seven they were relieved.

of the host] That is, of the Ammonites.

morning watch] That is, when they begin to withdraw the watches.

V.12. *reign over us*] Chap.40.27.

V.13. *There shall not a man*] So David, 2 Sam.19.22.

wrought salvation] To wit, by giving us victory over our enemies, thereby confirming my calling, which these men doubted of.

V.14. *and renew the kingdom*] That is, confirm Saul in his kingdom (to prevent all future rebellion) by universall consent, seeing now, having experience of his wisedom and valour, none will question his calling, of which formerly some doubted. Chap. 10.27.

V. 15. *before the Lord*] That is, in a solemn manner, as in Gods presence, represented by the ark, before which it was done.

peace-offerings] To wit, in signe of thanksgiving for the victory.

CHAP. XII.

Vers. 1. *Made a king*] To wit, at Gilgal, Chap.11.15.

V.2. *walketh before you*] That is, is setled in his kingly office, to govern you, and to go before you to the war.

I am

I am old] And therefore unfit any longer to undertake the the publike affairs of the kingdom.

my sons are with you] Not as rulers, but as private men, to do you service, and to give an account to you and your king of what they have done.

V.3. *Behold, here I am*] Eccles. 46. 19. To wit, ready to give an account to you and your king of all my actions in the government of the common-wealth, since I first undertook it.

before his anointed] That is, Saul, whom, by Gods appointment, I have anointed to be king over you. So v. 5. and Chap. 24.7.

whose ox] God would that Samuels example should be a patern for all them that have any charge or office.

bribe] Hebr. *ransome.*

blinde mine eyes therewith] Or, *that I should hide mine eyes at him.* That is, that I might not take notice of their faults, to punish them according to their demerits, being corrupted with their bribes.

V.5. *ought in my hand*] To wit, which I have taken to pervert justice.

V.6. *advanced*] Hebr. *made.* Making Moses the governour of his people, and Aaron high priest.

V.7. *righteous acts*] Heb. *righteousnesses*, or, *benefits.* To wit, as well benefits as punishments, in both which he justifieth God against them.

to] Heb. *with.*

V. 8. *When Jacob was come into Egypt*] Gen.46.5,6. That is, when he and his posterity had long continued in Egypt, and were exceedingly multiplied. See Exod.1.13,14. 2.23,24.

sent Moses and Aaron] Exod.4.16.

in this place] Moses setling them in the land of the Amorites beyond Jordan, and Joshua, by his direction, according to Gods will, in the land of Canaan.

V.11. *and Bedan*] That is, as some understand, Samson of the tribe of Dan: or, as others, Jair the Gileadite, Judg. 10.3. of the tribe of Manasseh; of whom, see 1 Chron.7.17.

Jephthah] Judg.11.1.

V.12. *Nay, but a king*] See Chap.8.5,19.

was your king] With whose government you should have been contented.

V.14. *commandment*] Heb. *mouth.*

continue following] Heb. *be after.* To wit, as your king and leader, and be still safe under his protection.

V.16. *this great thing*] That is, this strange miracle of thunder and sudden rain.

V.17. *wheat-harvest*] To wit, a season in which it seldome rains in the land of Canaan, Prov.26.1.

is great] To wit, in refusing the immortall and Almighty God to be your king, and desiring to be ruled by a mortall man.

V.18. *sent thunder*] To wit, in an unusuall and terrible manner, to convince them of their sin, Ezr.10.9.

feared the Lord] Unto whom thunder, rain and tempests obey, and Samuel, who had obtained them by his prayers.

V.20. *yet turn not aside*] *q. d.* Though you have grievously sinned, yet there is no sin so great, but shall be forgiven, if the sinner turn unto God by repentance.

V.21. *vain things*] That is, idolls; which being vain, and of no worth, 1 Cor. 8. 4. do lead men to vanity, Jer.10.8,14. Hab.2.18.

V.22. *make you his people*] To wit, of his free grace, and not your merits, and therefore he will not forsake you.

V.23. *sin against the Lord*] Who commandeth his prophets and ministers to pray and preach, 1 Cor 9.16. and therefore I will not cease to perform my duty, though you have ungratefully rejected me.

in ceasing] Heb. *from ceasing.*

V.24. *how great things*] Or, *what a great* thing, &c.

CHAP. XIII.

Vers.1. REigned one yeer] Heb. *the son of one yeer in his reigning.* To wit, whilest the things were done that are contained in the former Chapter.

reigned two yeers] To wit, then he began to take upon him the state of a king, and chose his guard and legionarie souldiers to attend his service upon all occasions, as he pleased to employ them. Some gather hence, that Saul reigned onely two yeers, to wit, before he was rejected of God, and forsaken of his Spirit, Chap.15.26. 16.14. and David anointed in his stead, Chap. 16. 12, 13. And though he be said to have reigned fourty yeers, Act. 13. 21. computing the time of Samuels government with his, yet he reigned onely two yeers lawfully, and the rest of his time as a tyrant: which they gather from Chap. 14.47. where it is said, That Saul took the kingdom; that is, like a tyrant usurped it. Lightfoot. p. 6.

V. 2. *in Michmash*] That is, a place so called in the border of Benjamin, neer the mountain of Bethel. So v.5.

V.3. *Jonathan smote*] To wit, by Sauls command, as it appeareth verl. 4.

the garison] See Chap.7.13.

in Geba] Or upon the hill. See Chap.10.5.

heard of it] That is, hearing of it, prepared themselves to fight against Israel.

Hebrews hear] That is, take notice of these preparations against them, that they may prepare themselves for the war.

V. 4. *Saul had smitten*] That is, Jonathan, by Saul's command.

was had in abomination] Hebr. *did stink.* So Gen.34.30.

V.5. *Beth-aven*] That is, a house of vanity and wickednesse; so called, because of the idolls there erected and worshipped. Here it signifieth the city and wilderneſse of Beth-aven: of which, see Josh.8.12.

V.6. *in caves*] Which were frequent in those places.

and in rocks] That is, in the holes of the rocks.

V.7. *all the people*] That is, his two thousand legionary souldiers, mentioned vers. 2. many of which in this fear left him.

followed him trembling] Hebr. *trembled after him.* Insomuch as for sudden fear they left their arms behinde them in the camp, and followed him naked and disarmed.

V.8. *And he tarried seven dayes*] Chap.10.8.

had appointed] The end of this meeting is expressed, Chap. 10. 8.

and the people] That is, his guard and presidiary souldiers.

V. 9. *And Saul said*] Being weary of waiting on Samuel's coming; and fearing the issue, by reason of the souldiers defection.

And he offered] That is, he caused the priest to offer. So Chap.14.18. For if he had himself offered sacrifice, he had greatly sinned, in usurping the priests office; and Samuel would have much more have reproved him for it, then for not staying the time appointed; which he doth not.

V.10. *salute him*] Hebr. *blesse him.*

V.11. *What hast thou done*] This is not a question of one desiring to be informed, but a serious reproof. So Gen. 3. 11, 12.

thou camest not] This excuse was untrue, for Samuel came on the seventh day, though not at that hour of the day in which Saul expected him.

V.12. *made supplication*] Hebr. *intreated the face.* To wit, by prayers and oblations.

forced my self] That is, I have in these great difficulties done (though unwillingly) contrary to thy direction from God.

V.13. *done foolishly*] To wit, in not waiting the time appointed by God.

for ever] That is, all the dayes of thy life. So Deut.15. 17. and 1 Sam.1.22. For the promise of an everlasting kingdom was made to David and his seed onely, which came of the tribe of Judah. So Gen.49.10.

V.14. *sought him a man*] That is, wisely appointed him to this office; to wit, David, though Samuel at that time did not know it, 1 Sam.16.6,12.

hath commanded] He speaketh of the future, as of a thing already done, to shew the certainty of it; as it is usuall in the Scriptures.

V.15. *present*] Hebr. *found.*

six hundred men] The rest were of his two thousand, being fled for fear, v.6,8.

V.17. *Ophrah*] A city of the Benjamites, Josh.18.23.

Shual] See Chap.9.4.

V.18. *Beth-horon*] Situate in the tribe of Ephraim, on the borders of Benjamin, Josh.16.3. 18.13.

V.18. *valley of Zeboim*] In the tribe of Benjamin, towards the desert of Jordan, which is mentioned Neh.11.34.

N.19. *said*] That is, thus reasoned with themselves, and one with another, Let us take care lest the Hebrews procure arms, to free themselves from being under our subjection. So Gen. 3. 22.

V.21. *a file*] Heb. *a file with mouthes.* That is, to point and sharpen their instruments and necessary utensils, when they could not go to the Philistines forges.

to sharpen] Heb. *to set.*

V.22. *So it came to passe*] That is, partly through the Philistines tyranny, disarming them; and partly through the Israelites fear, that had either cast away their arms, or left them in the camp when they followed Saul. See v. 7.

sword nor spear] Though they might have other weapons, and rustick instruments, as clubs, goads, staves and slings, which they might use for weapons.

garison] Or, *standing camp.*

went out] That is, to surprise Saul and his disheartned followers in Gibeah.

passage] Which being taken, they had an ease entrance into the fields of Benjamin.

CHAP.

CHAP. XIIII.

Vers.1. *IT came to passe upon a day*] Or, *there was a day.*

V.2. *Migron*] A place situate on the other side of the narrow passage towards Gibeah, where Saul lay with his six hundred men, expecting what the Philistines would do, vers. 11.

V.3. *Ahiah*] Who is also called Ahimelech, 1 Sam.22.9.

I-chabods brother] Chap.4.21.

wearing an ephod] That is, with the rest of the pontificiall ornaments, as the brest-plate with the Urim and Thummim, being high priest, and now resident with Saul in the camp with the ark, v.18.

V.5. *fore-front*] Hebr. *tooth.*

V.6. *these uncircumcised*] And therefore being aliens, and out of covenant with God, they are not under his protection.

it may be] *q. d.* Though we have no assurance of victory, seeing we have no promise; yet there is hope, in respect of Gods All-sufficiency. So Judg.7.7. Josh.14.12. 2 Chron.14.11.

to save by many or by few] 2 Chron.14.11.

V.7. *in thine heart*] That is, whatsoever seemeth good unto thee.

to thy heart] That is, I will follow thee whithersoever it pleaseth thee to go.

V.9. *If they say unto us*] This signe, by the instinct of Gods Spirit, he desireth, to confirm his faith. So Gen.24. 14. Judg. 6.37. and 7.9,13.

Tarry] Hebr. *Be still.*

V.10. *for the Lord hath delivered*, &c.] 1 Mac.4.30.

V.12. *answered*] That is, spoke unto them.

we will shew you a thing] Words of scorn and contempt; *q. d.* we will teach you more wit, then thus to thrust your selves into such desperate danger.

V.13. *upon his hands*] To wit, because the ascent upon the rock was steep and craggie.

slew after him] Having gotten weapons from them who were slain.

V. 14. *an half acre of land*] Or, *half a furrow of an acre of land.*

V.15. *a trembling in the host*] To wit, caused miraculously by a sudden terrour and astonishment, wherewith God had smitten them, which took away their sense and reason, so as they could not discern their friends from their foes.

a very great trembling] Or, *a trembling of God*; that is, immediately sent of God. See 2 Sam.5.24.

V.16. *the multitude*] To wit, of the Philistines host.

V. 18. *ark of God*] Namely, to enquire what was to be done, either to pursue the Philistines, or to keep their standing.

V.19. *noise*] Or, *tumult.*

Withdraw thine hand] *q. d.* In these streits of time, we have no leisure to attend Gods answer, but will lay hold on the present opportunity which already appeareth.

V.20. *assembled themselves*] Heb. *were cried together.*

against his fellow] Not being able, through fear and amazement, to discern them from their enemies. So Judg. 7. 22. and 2 Chron.20.23.

V.21. *the Hebrews that were*] To wit, either as fugitives, out of present fear, or as captives and servants.

went up] To wit, being forced like slaves, to fight against their brethren.

V.22. *hid themselves*] To wit, those spoken of, Chap.13.6.

V.23. *the battell passed*] That is, the army of Israel pursued the Philistines to Beth-aven, which was not far from Michmash, Chap.13.5.

V.24. *were distressed*] To wit, with hunger and faintnesse, not daring to eat.

had adjured] To wit, under the penalty of a curse and threatning of death to all that transgressed his command. See vers. 39.

Cursed] That is, let him be rooted out as an accursed thing.

any food] Heb. *any bread*; whereby all food is signified; else Jonathan had not transgressed in eating honey. So vers.28. and Gen.43.31.

may be avenged] His end was, That (by staying to eat) they might not be hindered from pursuing the victory.

V.25. *all they of the land*] That is, the souldiers which pursued the Philistines. So v.29.

to a wood] To wit, between Michmash and Aijalon, v.31.

V.26. *to his mouth*] Namely, to take and eat any of the honey.

the oath] That is, the curse and penalty of death.

V. 27. *heard not*] Because he was not in the camp, vers. 3. and 17.

honey-comb] Or, *wood-honey*; that is, wilde honey, Matth. 3.4.

his eyes] He got new strength and vigour, and his eyes grew clear, that were dim with fasting and faintnesse.

V. 28. *Then answered*] That is, spake.

this day] That is, till the evening, as vers. 24. for with the Hebrews the present day ended at evening, and the next day began. *Judic.14.18.*

were faint] Or, *weary*; So as they could not any longer pursue their enemies, v.30.

V. 29. *the land*] That is, the whole army of Israel; namely, by hindering them from obtaining a more full victory.

V.30. *How much more*] To wit, had all the army been refreshed and strengthned.

V. 31. *Aijalon*] Which was not that in the tribe of Dan, Josh.19 42. and given to the priests, Josh.21.24. but in the tribe of Judah, 2 Chron.11.10.

V. 32. *did eat*] Through extremity of hunger, though it were contrary to the Law, Levit.3.17. and 17.10.

with the blood] Leviticus 7.26. and 19.26. Deuteronomie 12.16.

V. 33. *transgressed*] Or, *dealt treacherously.*

roll a great stone] To wit, that the beasts might be killed upon it, and the blood of the slain beasts pressed out. Some think that it was to build an altar, v. 35. that the beasts might be slain before God.

V.34. *with him*] Hebr. *in his hand.*

V. 35. *built an altar*] To wit, that all, who would, might offer upon it peace-offerings, in thankfulnesse for their great victory; and that it might be a monument of it for the times to come. See Chap.9.12.

the same was the first altar that he built unto the Lord] Heb. *that altar he began to build unto the Lord.*

V. 36. *Let us draw neer*] That is, to enquire by Urim before the ark, Num.27.21.

V.37. *asked counsell*] To wit, by the high priest.

answered him not] Which was a signe that God was angry, not with Jonathan for eating the honey, but with Saul, for his rash curse and oath. See Chap.28.6.

V. 38. *chief of the people*] Hebr. *corners.* The pillars and corner-stones of the building of the common-wealth, by which it is upholden: or, all the people from all parts. See Judg. 20. 2.

wherein this sin] Saul suspecteth that Gods silence was caused by some mans hidden sinne, as in the case of Achan, Josh. 7.

V.40. *be ye on one side*] To wit, that being thus divided, we may see on which party the lot will light, and so he that hath sinned may be known.

V. 41. *Give a perfect lot*] Or, *shew the innocent.* That is, an upright and impartiall lot, or a lot which will shew and clear the innocent, as the words signifie; though Saul meant the contrary.

escaped] Hebr. *went forth*; That is, were cleared and freed by lot.

V. 42. *Jonathan was taken*] Who really and truely was innocent and faultlesse, but not in Sauls sense. But why is Jonathan taken by lot, who was innocent? Some think that hereby God might shew how tender he is in allowing any shew of disobedience to princes. Secondly, To make children fear and avoid even the rash and causeless curses of parents, which out of Gods secret judgement are sometime inflicted. Thirdly, To punish Sauls rash oath, by bringing thereby his dearest son into extreme danger. Fourthly, To discover Sauls grosse hypocrisie, who was scrupulous in keeping a rash and wicked oath, and made no conscience of killing his innocent sonne.

V. 43. *lo, I must die*] *q. d.* Though the fault be little or nothing, seeing I was ignorant of the oath.

V. 44. *God do so*] See Ruth 1 17. Saul here, and in many other places, is said to swear; whereby it appeareth, That he was much given to swearing and cursing.

V. 45. *Lord liveth*] That is, as surely as God liveth, who punisheth falshood, and rewardeth truth.

not one hair] A proverbiall speech with the Hebrews, signifying immunity from all hurt and evil. So Matth. 10. 30. Luk.21.18.

V. 46. *went up*] That is, ceased to pursue them, because God seemed angry in not answering him; and also it was now too late.

V.47. *took the kingdom*] That is, thus when Saul had taken, *&c.* he fought. See Chap.13.1.

Moab and Ammon] Bordering on the east of Canaan.

Edom] Bordering on the south.

Zobah] Which lay on the north of Canaan, between Batanea and Euphrates. See 2 Sam. 10. 5.

V.48. *gathered an host*] Or, *wrought mightily.*

V.49. *the sons*] He nameth those sons onely who accompanied him in his wars both in life and death.

Ishui] Who is called Abinadab, Chap. 31. 2. 1 Chron. 8. 33.

V.51. *Abiel*] See Chap.9.1 &c.

V.52. *Saul saw*] As Samuel had forewarned, Chap.8.11.

CHAP. XV.

Vers.1. *THe Lord sent me to anoint thee to be king over his people*] Chap.9.16.

therefore hearken] That is, in thankfulnesse to God for so high an advancement.

V.2. *how he laid wait*] Exod.17.8. Num.24.20. So Deut. 25.17.

V.3. *slay both man*] That this might be an example of Gods vengeance against them that deal cruelly with his people; and that Gods word and oath concerning Amalek might be fulfilled, Exod.17. 24,26.

V.4. *in Telaim*] That is, in the fields adjoyning to the city Telaim, situate in the tribe of Judah, called also Telem, Josh. 15.24.

V.5. *a city*] That is, either the first city in his march, or the chief city where their kings dwelled.

laid wait] Or, *fought*.

V.6. *to the Kenites*] See Judg.1.16. who dwelled in the borders of Judah and Amalek.

Go, depart, &c.] This multiplying of phrases signifying the same thing, intimateth that they were to depart with all speed.

get you down] For the Kenites dwelled in high, hilly and rockie places, Num.24.21.

ye shewed kindenesse] That is, Jethro your progenitour, Exod. 18. 10,19. Num.10.29,31.

V.7. *from Havilah*] A region of Arabia, Gen. 2.11.

to Shur] The utmost border of Arabia towards Ægypt, Gen. 25.18. Exod.15.22.

V.8. *took Agag*] This name, as some think, was the common name to all the Amalekitish kings, as Pharaoh to the kings of Ægypt, and Abimelech to the kings of Gerar, Num.24.7.

V.9. *spared Agag*] That is, contrary to Gods commandment, v.3. either to reserve him for triumph, or out of covetousnesse, hoping that he would redeem his life with some great ransome; or out of impious pity, as Ahab spared Benhadad, 1 King.20.31.

of the fatlings] Or, *of the second sort*.

V.11. *It repenteth*] He speaketh after the manner of men, namely, That he would do as men use to do when they repent of their actions; and not change his counsell and purpose, but his manner of working, as if he repented of what he had done; not changing his minde, but the things; his pre-science and counsell remaining immutable. So v.29.

following me] In obeying my word.

and he cried] That is, earnestly prayed unto God for Saul, That he would not cast him off from being king: but God would not grant his suit, v.23,26,28. and Chap.16.1.

V.12 *to Carmell*] A town belonging to the tribe of Judah, lying in the way from Amalek to Judah.

up a place] Heb. *an hand*, that is, as some think, a monument of triumph like an hand, to signifie that by his hand and sword he had gotten the victory. Others, That he had appointed this place to refresh his army, and divide the spoil.

V.13 *I have performed*] This was untrue, as appeareth v.11.

V.14. *What meaneth*] *q. d.* This convinceth thee of untruth and disobedience; seeing they still live, bleat and low.

V.15. *the people spared*] That is, They, and not I; which is also false. See v.9.

to sacrifice] He coloureth his disobedience under the pretence of piety.

thy God] That is, whom thou lovest and servest, and therefore canst not but allow the means of his worship.

V.17. *wast little*] That is, of mean condition. See Chap. 9.21.

V.18. *a journey*] That is, a warlike expedition against Amalek.

the sinners] That is, sinners above others in malice and wickednesse. So Gen.13.13. Matth.9.10. Joh.9.24,31.

they be consumed] Hebr. *they consume them*.

V.19. *flie upon*] To wit, greedily; like a bird of prey.

V.21. *But the people*] *q. d.* It was the people, not I, to whom I gave way, for fear of mutenie, v.24.

V.22. *to obey is better then sacrifice*] Eccles 5.1. Hos. 6.6. Mat. 9.13. and 12.7.

V.23. *is as the sin of witchcraft*] Hebr. *divination*. That is, both are sins of an high nature; for as witches and diviners leave Gods word, and go to the devill for counsell and direction; so rebells resist Gods will, and obey the devill in their works.

idolatry] Hebr. *Teraphim*. See Gen.31.19.

V.24. *I have sinned*] This was not the confession of one truely penitent, like Davids, 2 Sam.12.13. but dissembled, for fear of losing his kingdom.

V.28. *hath rent*] He taketh occasion by this accident, as a signe sent of God, to ratifie his sentence of deposition from the kingdom.

V.29. *the strength*] Or, *eternity*, or, *victory*. That is, the LORD, in whom alone is all Israels strength. See vers. 11. and Gen.6.6.

V.30. *yet honour me*] *q. d.* Though I be rejected of God, yet, for the present, uphold my credit with the people.

V.32. *delicately*] That is, both in respect of his garb and gate.

said] That is, thought within himself, or spake to others about him.

the bitternesse of death] That is, the fear and danger: for being spared in the heat of war; it is not likely that they will kill me in cold blood, being their prisoner.

V.33. *As thy sword hath made women childlesse*] Exod.17.11. Num.14.45.

Samuel hewed] Being excited by an extraordinary motion of Gods Spirit. So Elijah, 1 King.18.40. 2 Kin.1.10,12. Num. 25.7.

came no more] That is, purposely as his assistant, to visite, counsell and direct him from God, 2 King. 8. 29. though he saw him afterwards accidentally, when Saul came to see him at Naioth in Ramah, Chap.19.24.

mourned for Saul] To wit, till God did inhibite him, Ch.16.1.

CHAP. XVI.

Vers. 1. *HOrn with oil*] See 1 King,1.1. 39.

V.2. *How can I go*] A question not of diffidence or reluctance, but to desire Gods direction how it might be done with most safety.

with thee] Hebr. *thine in hand*.

to sacrifice] That is, peace-offerings, or a sacrifice of thanksgiving; after which followed a feast, made out of the remainders of the offerings. See Chap.9.12.

V.4. *trembled*] Not knowing the cause of this his unusuall coming, they feared the worst, as, That some crime committed amongst them drew him thither; or, That Samuel had fled from Saul, being displeased, to shelter himself among them.

coming] Hebr. *meeting*.

V.5. *sanctifie*] To wit, by legall purifications, and spirituall devotions, Exod.10.10. See Josh.3.5.

Jesse] Because it was Gods purpose to chuse a king out of his sons, v.6,8,10.

V.6. *when they*] That is, Jesse his sons one after another into some private place.

Eliab] Called also Elihu, 1 Chron.27.18.

and said] That is, to himself, or in his heart.

V.7. *the Lord said*] That is, secretly, and by divine inspiration. So Chap.9.17.

refused him] That is, not chosen him to be king. So v.9.

outward appearance] Hebr. *eyes*.

heart] 2 Chron.28.9. Psal.7.9. Jer.11.20. and 17.10. and 20.12.

V.9. *Shammah*] Called also Shimeah, and Shimmah, 2 Sam. 13.3. 1 Chron.2.13.

V.10. *seven sons*] Compare with Chap.17.12. and 1 Chron. 2.23.14.

V.11. *send and fetch him*] 2 Sam.7.8. Psal 78.70.

sit down] Hebr. *round*. To wit, to the feast.

V.12. *of a beautifull countenance*] Heb. *fair of eyes*.

the Lord] See v.7.

anoint him] To wit, to be king over Israel, Psal.89.20.

V.13. *and anointed him*] First revealing the mystery of Gods will to David and his father, 2 Sam. 5.2. but not (as it is probable) to his brethren. Compare Chap. 17.28.

and the Spirit] To wit, enduing him with heroick gifts in an extraordinary manner, and measure; as wisedom, magnanimity, courage, grace and holinesse. See Judg. 13.25. Act. 13.22.

V.14. *the spirit of the Lord*] That is, those kingly parts and qualities conferred upon him, Chap.10.6,9.

an evil spirit] That is, Satan, unto whom God for his sin had given him up, to be vexed with frenzie, distempers, furious passions, rage and cruelty.

troubled] Or, *terrified*.

V.15. *troubleth*] That is, vexeth and disquieteth thee.

V.16. *are before thee*] That is, stand ready to do thee service.

shalt be well] That is, thy spirit shall be composed and quieted, and thy passions and distempers moderated.

V. 18. *a mighty valiant man*] From which commendation some probably gather, That before this he had slain Goliath, from whence it was known that he was valiant, and that the LORD was with him, blessed and assisted him in all his signes.

matters] Or, *speech*.

V.21. *and stood before him*] That is, waited on him, to do him service. See Deut.1.38. and 10.8. Gen 18.3.

V.23. *was well*] That is, was for the time freed from his fits of rage, and melancholique passions, God working with Davids musick, and giving Saul ease, that hereby he might make way to his kingly vocation.

depar-

15.19. -fly upon] See Rev. 19.17. Fowls.

16.10. Again I think it were better translated And, Vulg. itaque. Tremel. & Jun. Sic. Diodat Et. Spanish Bible Y.

departed] That is, ceased for the present to vex and trouble him.

CHAP. XVII.

Vers. 1. NOw] Some think that this whole Chapter is a digression or transposition of the story, relating things done before David's coming to the court, added for the confirming of those words whereby the servants of Saul commended him to their master, Chap. 16 18.

Shochoh and Azekah] Cities belonging to the tribe of Judah, Josh. 15. 35, 45.

Ephes-dammim] Or, *the coast of Dammim.*

V. 2. *of Elah*] The oak, or, grove of oaks.

set the battell in aray] Hebr. *ranged the battell.*

V. 4. *a champion*] Hebr. *a man between two*; either because he put himself between the two camps, or offered a duell between two, that is, himself and another.

a span] That is, three hands-breadth, or twelve inches.

V. 5. *armed*] Hebr. *clothed.*

shekels of brasse] The common shekel was half an ounce; according to which estimate, the coat weighed two thousand and five hundred shekels, that is, one hundred fifty and six pound, and four ounces: others compute it to two hundred and eight pound, and four ounces, assigning to every pound twelve ounces.

V. 6. *target*] Or, *gorget.*

V. 7. *six hundred shekels*] That is, five and twenty pound, computing twelve ounces to the pound.

V. 8. *chuse you a man*] To wit, to fight with me in a duell or single combat, and let that side be esteemed victors, whose champion overcometh the other.

V. 10. *Philistine said*] That is, began to insult, when he saw that none durst come to answer his challenge.

V. 12. *the son of that Ephrathite of Bethlehem-judah*] Chap. 16. 1.

eight sons] He had onely seven sons properly, which are named, 1 Chron. 2. 13, 14, 15. the eighth was the son of one of the seven, and so Jesse his nephew, which usually in the Scriptures are called sons, Dan. 5. 11, 12. or, as others think, one of his eight sons wanting issue, is therefore left out in the genealogie, 1 Chron. 2. 15.

went] That is, was accounted in the estimate of men.

V. 13. *three eldest*] Of which, see Chap. 16. 6, 7, 8.

V. 14. *the youngest*] To wit, of Jesse his own sons.

V. 15. *went, and returned*] That is, he was often sent by his father to visite his brethren, and supply their wants; which being done, he returned to keep the sheep. Some understand it, of his often coming and going from the court, to his fathers house.

V. 17. *an ephah*] See Exod. 16. 36.

V. 18. *cheeses*] Hebr. *cheeses of milk.*

captain of their thousand] Hebr. *captain of a thousand.*

their pledge] That is, bring unto me some token from them, whereby I may know that they are alive and well. Others take it thus; If they have laid ought to pawn for victualls or necessaries, take money with thee to redeem it.

V. 20. *trench*] Or, *place of the carriage.*

fight] Or, *battell-ray*, or, *place of fight.*

V. 22. *his carriage*] Hebr. *the vessels from upon him.* That is, the things sent by his father to the captain and his brethren, that he might with more speed go into the army.

saluted his brethren] Hebr. *asked his brethren of peace.*

V. 23. *came up*] To wit, towards the mountain where the Israelites were now in battell aray.

same words] To wit, as before, v. 8.

V. 24. *from him*] Hebr. *from his face.*

V. 25. *to defie*] That is, to reproach them as dastards, that durst not fight with him, being so often provoked.

will give him his daughter] Josh. 15. 16.

free] That is, from all taxes and impositions, and so ennoble his family.

V. 29. *What have I*] *q. d.* Is it not lawfull for me to speak of that which is in every ones mouth? or, What cause have I given to be taxed of pride?

a cause] Have I not good reason to make this enquiry?

V. 30. *the same manner*] Hebr. *word.* Both that he might know the certainty of the matter, and also shew his willingnesse to fight, that the king might hear of it when he spake it to many.

V. 31. *sent for him*] Heb. *took him.*

V. 33. *fight with him*] To wit, with any hope of victory.

but a youth] And therefore inexpert in warlike affairs.

V. 34. *lamb*] Or, *kid.*

V. 36. *shall be as one of them*] By the experience which he had in time past of Gods help, he doubteth not of victory over Goliath.

V. 38. *armed David with his armour*] Hebr. *clothed David with his clothes.* That is, with armour which he gave David, and fit for his bodie: for Saul being so very tall, his own armour was unfit for David, Chap. 10. 23.

V. 39. *proved it*] That is, the armour and weapons.

not proved them] That is, not been used to wear them.

V. 40. *his staf*] That is, his shepherds crook.

brook] Or, *valley.*

bag] Hebr. *vessell.*

V. 42. *but a youth*] Here three causes are expressed of the giants contempt; his youth, which argued his weaknesse and want of experience; his ruddie colour, which shewed his rusticitie, and undiscreet choler; his beauty, which made him seem effeminate, and too tender to endure fight.

V. 43. *with staves*] Speaking indefinitely, he putteth the plurall number for the singular. So Gen. 21. 7.

his gods] That is, Dagon, Baalim and Ashteroth.

V. 45. *comest to me*] That is, thou trustest in thy arms and weapons.

in the Name] That is, as his champion, to fight in his cause and quarrell, and trusting wholly in his promise, power and gracious assistance.

V. 46. *this day will*] David being assured both of his cause and calling, propheseieth of the destruction of Goliath and the Philistines army.

deliver] Hebr. *shut thee up.*

V. 46. *a God*] That is, Almighty, and willing to give his people victory over all their enemies.

V. 47. *saveth not*] That is, is not tied to save by these means, Psal. 44. 6.

is the Lords] To guide it by his providence, and to give victory to whom he pleaseth. Others, This battell is the LORDS, we fighting for him, and you against him; and therefore it concerneth his honour to give us victory, 2 Chron. 20. 15.

V. 48. *arose*] That is, prepared himself for the combate, Gen. 31. 17.

V. 49. *sunk*] That is, pierced deep into his forehead, as a stone speedily sinketh into the waters.

V. 50. *David prevailed over the Philistine*] Eccles 47. 4; 1 Mac. 4. 30.

V. 52. *Shaaraim*] A town in the confinies of Judah, Josh. 15. 36.

V. 55. *whose son*] Hence some probably gather, That this battell was fought before David lived in Sauls court, Chap. 16. 21. otherwise Saul must needs have known him. See vers. 1. Others say, That David, after his coming to court, had been some good time absent before this battell, and so was forgotten of Saul, a little time making a great change in growing youth; and that Sauls memory was spoiled with the incursions of the ill spirit, and furious fits and passions. Others, That he might know him in his person, and yet more curiously enquire after his condition and parentage, having promised to give him his daughtr. And as for Abner, being captain of the host, he might be abroad in some warlike expeditions, when David was in court, and therefore now knew him not.

CHAP. XVIII.

Vers. 1. WAs knit] To wit, in a very neer and firm bond of love and friendship.

V. 2. *took him*] That is, retained him in his court.

that day] That is, wherein (as some think) Saul required Jesse to let David abide with him, Chap. 16. 22. making these words a regression to that history which is there intermitted.

go no more] That is, not (as some take it) to go to and fro between the court and his fathers house, as he is said to do, Chap. 17. 15.

V. 3. *made a covenant*] That is, of perpetuall friendship with David, after Saul had taken him to abide in the court, which was begun at Davids first coming to play before him.

V. 4. *his garments*] That is, his arms or military garments. Others understand it of his courtly ornaments.

V. 5. *went out*] To wit, to do warlike exploits.

behaved] Heb. *prospered.*

V. 6. *they came*] That is, Saul, with his servants and souldiers; to wit, from some other fight, against the Philistines.

Philistine] Or, *Philistines.* Indefinitely, the singular number being put for the plurall: or, Goliath the Philistine at first, and afterwards the army in generall.

singing and dancing] So Exod. 15. Judg. 5. and 11. 34.

V. 7. *answered*] Singing interchangably by turns songs of triumph.

Saul hath slain his thousands, and David his ten thousands] Chap. 21. 11. and 29. 5. Eccles 47. 6. *q. d.* Sauls valour deserveth much praise, but Davids ten times more

V. 8. *displeased him*] Hebr. *was evil in his eyes.*

eyed David] That is, had a jealous and envious eye over him, v.29.

V. 10. *he prophesied*] That is, being transported with rage and melancholique passion by the evill spirit, he behaved himself as one in an extasie or rapture. So 1 Kin.18.29.

played] That is, to quiet his spirit, and moderate his raging passions, as at other times, Chap.16.16.

V.11. *the javelin*] To wit, at David.

he said] That is, he thought or intended with himself. So v. 17, 21.

V. 12. *was afraid*] To wit, as his corrivall, lest he should get the kingdom from him, because the souldiers and people loved him, and he prospered in all his undertakings.

V.13. *his captain*] Not out of love, but hoping that he would one time or other be slain by his enemies, seeing that he was valiant and venturous. So v.17, 25.

went out] That is, led them out into the field to fight, and brought them back, like a valiant commander.

V.14. *behaved*] Or, *prospered*.

V.15. *afraid*] See v.12.

V.17. *said to David*] Under pretence of love, seeking his ruine, because he durst not kill him himself, being so much beloved of all the people, he engageth him in desperate exploits, that he might be slain by his enemies.

valiant] Hebr. *a son of valour*.

Lords battells] That is, undertaken to maintain Gods glory against idolls and idolaters, and for Gods people.

Let not] That is, let me not kill him my self, but let the Philistines do it.

V.18. *Who am I*] *q. d.* I am too mean and unworthy to be a kings son in law.

what is my life] That is, my state and condition of life.

V.19. *Adriel*] The son of Barzillai the Ephraimite, who was born at Mehola, called Abel-mehola, Judg. 7. 22. and is therefore called a Meholathite, 2 Sam.21.8.

pleased him] Hebr. *was right in his eyes*.

V.21. *Saul said*] See v. 11.

a snare] So v.25.

in the one] That is, of my two daughters, by marrying her.

V.22. *secretly*] As of your selves, and not by my motion.

V.23. *a poor man*] And therefore unable to give a dowry befitting a kings daughter: for in those dayes they gave dowries to their wives, and not, as now, received portions, Gen.34.12. Exod.22.16. Deut.22.29.

V.24. *On this manner*] Hebr. *according to these words*.

V. 26. *an hundred foreskins*] To wit, in lieu of a dowry, hoping that he would be slain in procuring them.

V.26. *the dayes*] That is, appointed by Saul, for the bringing in of the foreskins.

expired] Hebr. *fulfilled*.

V.29. *more afraid*] Because God prospered him in all things, both in his victories, and also the love of his wife. See vers.12.

V. 30. *went forth*] That is, to warre against the Israelites.

set by] Hebr. *precious*.

CHAP. XIX.

Vers.1. *Kill David*] Before Saul sought Davids life secretly; but now his hypocrisie bursteth forth to open cruelty.

V.3. *what I see*] That is, discover and observe.

V.4. *sin against*] To wit, in seeking to kill him unjustly, v.5.

V.5. *his life in his hand*] Judg. 9.17. and 12.3. Chap. 28.21. Psal.119.109. That is, exposed himself to much danger. See Judg. 12.3.

V.7. *in his presence*] To wit, to do him service.

in times past] Hebr. *yesterday third day*.

him] Hebr. *his face*.

V.9. *the evil spirit*] See Chap.16.14. and 18. 10,11.

javelin] Which he usually had by him, like a tyrant, continually in fear, Chap.18.11. 20.23. and 26.

V.12. *a window*] Because the doors were beset with Sauls servants that watched David.

V.13. *an image*] Heb. *Teraphim*.

goats hair] As if it had been Davids hair, hereby deluding Sauls men with hope of taking him, till, by their stay, David might have more time to make his escape.

V.15. *see David*] That is, whether he were indeed sick, or onely feigned himself to be so; but with commission to bring him, in what state soever he was.

V.17. *Saul said*] That is, when he found by his messengers how she had deluded him.

why should I] That is, I will assuredly kill thee, if thou wilt not further me in my flight. So 2 Sam. 2.22. or, why shouldest thou do that, that will provoke me to kill thee?

V.18. *came to Samuel*] Both to ask his advice in these extreme dangers; and for security, thinking that the prophets presence would protect him, and deter Saul from his bloody practices; and that the place which was a school of the prophets would be a sanctuary unto him, seeing they lived safely there, though the Philistines garison was neer unto it, Chap. 10. 5. Finally, to be comforted by him in this distresse, and to have his faith confirmed in the promise of the kingdom, which Samuel from God had made unto him; which, through these great trialls, was ready to waver, Psal 116.11. 1 Sam.27.1.

to Ramah] Where was Samuels dwelling, and a school of the prophets, whereof he was over-seer, father or president, and at Naioth neer unto it.

V.20. *prophesying*] That is, praising God with psalms and songs, and praying unto him, and speaking of divine matters. See Chap.10.5.

prophesied] Were transported like the prophets with a divine rapture, and spirit of prophesie, and so forgot their businesse for which they came, which was, To take David.

V.21. *they prophesied*] To convince Saul of his sin in pursuing David, when he saw him preserved by such a miracle; and that in vain he persecuted him whom God thus protected.

Sechu] See Chap. 17.1.

V.24. *also*] As his messengers had done before his coming.

and prophesied] That is, was transported with divine raptures, as in an extasie, and joyned with the rest in their propheticall exercises.

lay] Hebr. *fell*.

naked] That is, stripped of his regall and military habilaments, in which he came to take David; being for the time so distracted in his minde and senses, that, like one in a trance, he knew not what he did, Numb. 24. 4. and Isai. 20. 2. Mic. 1.8.

Is Saul also among the prophets?] Chap.10.11.

CHAP. XX.

Vers. 1. *David fled*] That is, whilst Saul being distracted in his prophetical extasie a day and night, minded him not, to apprehended or kill him.

came] That is, to Gibeah of Saul, where Jonathan resided, as his fathers lieutenant.

V.2. *God forbid*] To wit, that my father should seek thy life.

shew it me] Hebr. *uncover mine ear*.

V.3. *a step*] That is, I am in extreme and imminent danger of death.

V.4. *Whatsoever thy soul desireth, I will even do it for thee*] Or, *Say what is thy minde, and I will do*, &c.

desireth] Hebr. *speaketh*, or, *thinketh*.

V. 5. *new moon*] On which they used to offer oblations of thanksgiving, and afterwards feasted together, Numb.10.10. Psal.81.3.

let me go] Give me leave to go, seeing in your fathers absence you have power to do it, that I may keep the feast of the new moon with my kinred at Bethlehem, and on the third day I will come and hide my self in the field, verse 6, 19, 35.

V.6. *his city*] That is, in which he was born, Joh.7.42. So Gen. 23.10. 24.10.

sacrifice] Or, *feast*. Accompanied with a feast. See Chap. 9. 12.

V.7. *that evil is*] That is, that he is resolved to ruine me.

V.8. *kindely*] To wit, in giving me timely warning.

thou hast brought thy servant into a covenant of the Lord] Chap.18. 3. and 23.18. That is, made between us by oath in Gods presence.

slay me] Seeing if I have deserved it, you have power to do it.

to thy father] To wit, to be killed by him.

V.9. *from thee*] To wit, that thou shouldest be killed by me, being innocent.

V. 10. *tell me*] That is, what thy father speaketh, good or evil, towards me, seeing thou canst hardly come to me thy self without suspition, nor entrust such a secret to a servant.

V.12. *O Lord God*] He calleth upon God to be witnesse of his fidelity and truth, in discovering to David how his father stood affected towards him, either well or ill.

sounded] Hebr. *searched*.

shew it thee] Hebr. *uncover thine ear*.

V.13. *The Lord do so*] See Ruth 1 17.

if it please] That is, if my father be resolved.

hath been] When he raised him to the kingdom, and hath given many famous victories.

V.14. *And thou shalt*] To wit, when God shall have made thee king, after my fathers death; so that Jonathan submitteth to Gods will, though by descent he was next heir to the crown.

of the Lord] That is, great kindnesse to me and my posterity, which thou hast promised in Gods presence.

V.15. *from my house*] That is, posterity and family.

V.16. *made a covenant*] Heb. *cut*. That is, renewed and ratified the covenant made before with him, Chap. 18.3.

require

require it] That is, revenge it, Gen.9. 5.

Davids enemies] And so of my self among the rest; if I discover my self to be one of them, by being perfidious in breaking promise, and not revealing my fathers purpose against David.

V. 17. *to swear again*] To wit, that he would shew kindeness to him and his posterity, when he came to be king.

because he loved him] Or, *by his love towards him.*

V. 18. *empty*] Heb. *missed.*

V. 19. *quickly*] Or, *diligently.* Heb. *greatly.*

and come] To wit, from Bethelem.

when the business] Heb. *in the day of the business*; That is, when I made intercession for thee to my father, Chap. 19.2.

stone Ezel] Or, *that sheweth the way*; Either which stood in crosse wayes, shewing travellers which way to take, or where Jonathan and David used to meet, when they meant to have private and secret conference.

V. 20. *I will shoot*] That is, this shall be the token between thee and me, whereby I will shew thee what thou shalt do, as thou diddest desire, vers. 10. if I cannot with conveniency, and unseen, come to speak with thee.

V. 21. *no hurt*] Heb. *not* any *thing.*

V. 22. *go thy way*] That is, come not at court, but shift for thy self by going further off.

V. 23. *be between*] As a just judge and witnesse of our covenant, vers.42.

V. 25. *Jonathan arose*] To wit, that he might honour Abner in giving him place; or he left his place to his father being present, which in his absence he used to sit in, as his vicegerent.

Abner sate] Being the kings unkle and captain generall.

V. 26. *not clean*] And therefore cometh not to the feast, because the law forbiddeth it, Levit.7. 19, 20. 11. 24. 15. 16.

V. 27. *of Jesse*] That is, David, whom he thus calleth in contempt. So Nabal, Chap.25. 10.

V. 29. *a sacrifice*] See Chap.9. 12.

my brother] To wit, being appointed by my father.

V. 30. *Thou son*] Or, *Thou perverse rebell.* Heb. *Son of perverse rebellion.* Not my son, but a rebell, resisting my known will, not lawfully begotten by me, but some stranger, and born of a mother rebellious like thy self.

own confusion] Seeing he will deprive thee of the Kingdom.

of thy mothers] Either because thou causest her by thy carriage to be suspected of dishonesty; or because thou doest deprive her of her due honour in having a king for her son.

V. 31. *shall surely die*] Heb. is *the son of death.*

V. 34. *was grieved*] To wit, because that his fathers wrath against him was implacable, though he were innocent.

shame] By his reproaches; and casting his javelin at him, thereby shewing that he was resolved to kill David.

V. 36. *beyond him*] Heb. *to passe over him.*

V. 40. *artillery*] Heb. *instruments.*

his lad] Heb. *that* was *his.*

Go] He sends him away, that he might the more freely and secretly talk with David.

V. 41. *David*] Now seeing the coast clear, and none in sight that might discover them.

the south] That is, the south-side of the field, or of the stone where David had hidden himself.

V. 42. *forasmuch as we have sworn both of us in the Name of the Lord*] Or, the LORD be witnesse of that *which*, &c.

between me] To blesse and protect us, and to preserve this love and friendship for ever amongst us, which we have ratified by covenant before him.

the city] That is, Gibeah-Saul where Jonathan had his court and residence, Chap.23. 18,19.

CHAP. XXI.

Vers. 1. *TO Nob*] A citie neer Anathoth in the tribe of Benjamin, 1 King.2.26. Neh.11.32. unto which (as it seemeth) Saul had caused the tabernacle to be removed from Shiloh, because it was in his own tribe; as before Joshua an Ephramite had placed it in Shiloh a city of Ephraim; and after, David in Jerusalem, being of the tribe of Judah; that he might have Gods oracles neer him. And this was the cause, why at this time, there were so many priests in Nob, Chap. 22. 18.

was afraid] Suspecting that some sinister accident had befaln him, knowing that he was in Sauls displeasure, Chap. 16.4.

alone] Or with so small a retinue as did not befit his place. For it appeareth that David had some company with him, vers. 4. Matth.12. 3,4. unlesse we will say (as it is very probable,) That David had appointed his company to stay in some place for him, till he returned, as he saith, vers.2. and himself went alone to the high priest.

V. 2. *The king*] Through humane frailty, David speaketh this untruth, to dissemble the true cause of his flight.

to such] Hebr. *peloni, almoni.* See Ruth 4.1.

V. 3. *under thy hand*] In thy present custody, and at thy disposing, ready to be eaten.

present] Heb. *found.*

V. 4. *but hallowed*] That is, shew-bread which was set before the LORD, and so hallowed unto him; of which none but the priests might eat, unlesse in the case of necessity and charitie; which dispence with ceremonies, Exod. 25.30. Levit.24. 5,9. Matth.12. 4,7.

from women] That is, their wives. See Exod.19.15. 1 Cor. 7. 5. And if so, then I will give it them.

V. 5. *three dayes*]. All which time we have been in our journey, and therefore absent from our wives.

the vessels] That is, the bodies. So Act. 9. 15. 1 Thessal. 4. 4.

in a manner common] That is, the sabbath neer approaching, Levit.24. 8. seeing it is no longer as shew-bread, to stand before the LORD, but to be changed, and new put in the place; and though the old be the portion of the priests, yet others in case of necessity may eat of it, Luk.6. 3.

yea, though it were sanctified this day in the vessell] Or, *especially when this day there is* other *sanctified in the vessell.*

V. 7. *detained*] Either to keep the sabbath approaching, or to pay his vows, or to perform some other service, or some other occasion.

an Edomite] That is, by nation, but a proselyte by profession of the Jewish religion.

V. 9. *the valley of Elah*] Chap.17.2.

behinde the ephod] Laid up by the ephod in the tabernacle. Others read it thus, After that Abimelech had put on the ephod to ask counsell of God. See Chap. 22. 10, 13, 15. The like phrase is used, Gen.24 67. Deut.24.20,21.

V. 10. *to Achish*] This was his proper name; but he is called Abimelech, Psal.34. 1. which was a common name to all the Philistine kings. See Gen.20.21,26.

Gath] One of the five chief cities of the Philistines. See 1 Sam. 5.8.

V. 11. *the king*] That is, the famous and chief wartiour, and (as it were) another king in the esteem of the people.

Saul hath slain his thousands, and David his ten thousands?] Chap. 18.7. and 29. 5. Eccles.47.6.

V. 12. *laid up*] That is, seriously weighed, and thought on them, Luk.2. 19,51.

V. 13. *his behaviour*] Hebr. *his taste*; That is, his gesture, words, and all his carriage, whereby may be discerned whither a man be wise or foolish, mad, or in his right wits; as the taste discerneth of meats, whither they be savoury or unsavoury, Job 12. 11. and 34. 3.

in their hands] That is, whilest he was in their power, who were ready to carry him before their king, Psal. 34. 1. and 56. 1.

scrabbled] Or, *made marks*; That is, used the postures, gestures and absurd actions of a mad man.

V. 14. *is mad*] Or, *playeth the mad-man.*

V. 15. *come into*] That is, is he fit to come into a kings house, *q. d.* He is most unfit, and therefore send him away.

CHAP. XXII.

Vers.1. *A Dullam*] A citie in the tribe of Judah, not far from Bethlehem; of which, there is mention, Josh.12. 15.

V. 2. *was in debt*] Heb. *had a creditour.*

discontented] Heb. *bitter of soul.*

V. 3. *Mizpeh*] A strong hold in the land of Moab.

king of Moab] For he expected from him the more favour, because he was Sauls enemy, Chap.14.47. Or, because Ruth the mother of Obed, Davids grand-father, was a Moabitish woman.

V. 4. *the hold*] That is, in Mizpeh, v.3. in which the king of Moab had placed him.

V. 5. *depart*] Either because the king and his people were treacherous, or idolatrous, or because God would further try Davids faith, with many perills and tentations in his own countrey.

forest] Because in it were many hiding places.

V. 6. *tree in Ramah*] Or, *grove in a high place*; That is, within the territories of Ramah, neer to Gibeah, or in some high place within Gibeah. See Judg.19. 13. Or thus, Saul was sitting in Gibeah under a grove in an high place.

V. 8. *have conspired*] This he speaketh out of jealousie and suspition, and not of certain knowledge. See Chap.20.23.

sheweth me] Heb. *uncovereth mine ear.*

V. 9. *Doeg*] A court-sycophant, who applyeth his speech to the humour of his master, maliciously and slanderously traducing an innocent, Psal.52. 1,2.

set over] Or stood among the servants, as vers. 6.

V. 11. *of*

V. 11. *of Ahitub*] See Chap. 14. 3.

the priests] Which were some of the remnant of Elies house that God threatned to cut off, Chap. 2. 31.

V. 12. *son of Ahitub*] He so calleth him, without any other title, by way of contumely and disgrace. So David the son of Jesse, v. 7. 13. in contempt.

Here I am] Heb. *Behold me.*

V. 14. *goeth at thy bidding*] As David told him, Chap. 21. 2. and he beleeved.

V. 15. *begin to enquire*] Have I not at other times also, when he had great affairs, consulted with the LORD for him?

be it far from me] To wit, that I should conspire with David against thee, as thou chargest me, v. 13.

of all this] That is, of any conspiracy or rebellion against thee.

lesse or more] Heb. *little or great.*

V. 17. *footmen*] Or, *guard.* Heb. *the runners.*

of the Lord] These words have an emphasis in them, shewing that Sauls malice extended to the LORD himself, because he favoured David, and had rejected him; and therefore slew his priests, seeing his rage could not reach to him.

their hand] That is, they favour and help him all they can in his conspiracy and rebellion.

V. 18. *that did wear*] That is, that did service in the tabernacle, which they performed in linen clothes, Exod. 28. 40, 42. See Chap. 2. 18.

V. 20. *escaped*] To wit, by Gods providence, who according to his promise preserved some of Elies house, Chapter 2. 33.

after David] And came to him when he was going to Keilah, Chap. 23. 6.

V. 22. *I knew it*] I thought, or my minde did misgive me, knowing Doegs malice, that it would fall out so.

occasioned] Seeing they all suffered for my sake, though sore against my will, and to my great grief.

V. 23. *Abide thou with me*] That is, I will take thee into my protection.

my life] That is, I will venture my own life to preserve thine, and will be as carefull of thy safety, as of my own; so that he that will take away thy life, shall have mine also.

CHAP. XXIII.

Vers. 1. *THen*] Whilest David abode in the forest of Hareth, Chap. 22. 5.

Keilah] A city in the tribe of Judah, Josh. 15. 44.

threshing-floors] To wit, of the corn that was brought into, and beaten out in them.

V. 2. *enquired*] That is, either by the Prophet Gad, who was with him, Chap. 22. 5. Or by Abiathar coming to him, when he was going to Keilah.

V. 3. *afraid here*] To wit, of Saul, though we lie hid in the forest, and how much more cause of fear shall we have when the Philistines our enemies are before us, and Saul pursuing after us.

V. 4. *yet again*] Not as doubting himself of the truth of Gods first answer, but to satisfie his followers who were in fear.

V. 6. *fled to David to Keilah*] Chap. 22. 20.

an ephod] With the breast-plate, in which were the Urim and Thummim, that he might ask counsell of the LORD as occasion required, Exod. 28. 30.

V. 11. *deliver me*] To wit, if I stay here.

V. 12. *deliver*] Heb. *shut up.*

They will] To wit, if thou stayest still among them.

V. 13. *he forbare*] That is, he desisted to prosecute his purpose.

V. 14. *in a mountain*] Which was neer to Idumea, Josh. 15. 21, 24. In which were many steep mountains, and clifts of rocks, Obad. 3.

Ziph] There were two cities of this name, one spoken of Josh. 15. 24. the other neer the wilderness of Maon, mentioned Josh. 15. 55. which is here meant. Of these Ziphites, David complaineth, Psal. 54.

every day] That is, as long as he stayed in the land, 1 Sam. 27. 4.

V. 15. *David saw*] Had intelligence by his spies and friends.

V. 16. *and strengthened*] That is, comforted him and strengthned his faith, by putting him in minde of Gods promises, v. 17.

V. 17. *the hand*] That is, the power of my father shall not reach unto thee to do thee any hurt.

and thou] Or, but thou shalt be king.

my father knoweth] Remembring Samuels words, Chapter 15. 28. and seeing Gods favour towards thee, in thy good successe, and continuall preservation, Chapter 20. 30, 31. and 24. 20.

V. 18. *made*] That is, renewed and confirmed their covenant before made, Chap. 18. 3. and 20. 16.

V. 19. *Doth not David*] That is, know surely that he hath hid himself.

on the south] Heb. *on the right hand.*

Jeshimon] Or, *the wilderness.*

V. 21. *Blessed*] In his hypocrisie he maketh shew of religion, to incourage therein them treason and treachery.

V. 22. *haunt is*] Heb. *foot shall be.*

very subtilly] And therefore will deceive you, and escape out of your hands, if you be not very circumspect.

V. 23. *of all the lurking*] Or of the certain place.

V. 24. *before Saul*] As his guides to bring him to David.

V. 25. *came down*] To wit, from the hill Hachilah where he had hid himself.

of Maon] Which was also in the tribe of Judah, Josh. 15. 55.

V. 27. *invaded the land*] Heb. *spread themselves upon,* &c.

V. 28. *Sela-hammahlekoth*] That is, *the rock of divisions*; So called, because Saul there was forced to leave David, and to make head against the Philistines.

CHAP. XXIIII.

Vers. 1. *FOllowing*] Heb. *after.*

En-gedi] A city in the tribe of Judah, called of old, Hazezon-tamar; that is, The city of palm trees, which abounded there, Gen. 14. 7. 2 Chro. 20. 3. situated between high mountains and rocks, having a desert adjoyning unto it of the same name.

V. 2. *the rocks*] Upon which store of goates lived, and climbed, as there manner is.

V. 3. *cover his feet*] That is, do his easement. See Judges 3. 24.

remained] That is, lay hid in the in-most parts of the cave.

V. 4. *Behold the day*] That is, a fit opportunity is now given thee by God, of killing thine enemy, who seeketh to kill thee, as if he should speak unto thee from heaven, and bid thee do it.

Sauls robe] Heb. *the robe which* was *Sauls*; That is, his uppermost garment, which perhaps Saul had put off, and laid aside, till he had done his businesse.

V. 5. *heart smote him*] That is, his conscience checked him, because he had done it.

V. 6. *the Lords anointed*] Because the LORD who made him king, hath onely power and right to depose him.

to stretch] That is, to kill him, or to lay violent hands upon him, to do him any hurt. So Gen. 37. 22.

V. 7. *stayed them*] Heb. *cut off*; That is, he pacified, and took them off from their purpose.

V. 9. *heareth thou*] That is, giveth heed and credit to slanderers and sycophants.

V. 10. *some bad me*] That is, some of them that were with me, did advise me.

V. 11. *my father*] Both because he had married his daughter to him, and being king, was the father of his people.

huntest my soul] That is, seekest eargerly my life, as an huntsman pursueth the wilde beast, thorow woods and hils, bushes and hard passages, v. 2.

V. 12. *the Lord avenge*] That is, the supreme judge of king and subject, hear my innocent cause, and do me right.

upon thee] To revenge my self by seeking thy ruine.

V. 13. *Wickednesse*] That is, wicked men will act wickednesse to their own just destruction.

but mine hand] That is, but I will not seek to revenge my self in my own private quarrell.

V. 14. *the king*] As if he should say, It is not for the honour of so great a king, nor worth his pains to pursue a man so weak, and contemptible as I am. So 2 Sam. 9. 8.

V. 15. *deliver*] Heb. *judge.*

V. 16. *and wept*] Being for the present convinced by Davids carriage, of his innocency, and his own sin; he was (as we say) overcome with kindnesse, and burst forth into tears.

V. 18. *delivered*] Heb. *shut up.*

V. 19. *for that*] In preserving my life, when it was in thy hands to take it from me.

V. 22. *hold*] That is, of Engedi, having yet no confidence in Sauls sincerity, seeing after reconciliation he had so often returned to his old malicious courses.

CHAP. XXV.

Vers. 1. *SAmuel died*] Chap. 28. 3. Ecclus 46. 13, 20.

of Paran] On the south border of the tribe of Judah towards Idumea, Habac. 3. 3.

V. 2. *Maon*] Maon and Carmel were cities of Judah, Josh. 15. 55. neer the southerly frontier. Another Carmel was in the tribe of Issachar, 1 King. 18. 19. and 1 Sam. 15. 12.

possessions] Or, *businesse.*

V. 22 Cap. 24. David Iuramento
Saul I Pacta, promissa, vota,
Iurejuranda, ad hoc caput re-
ferenda sunt. Si Deus velit.
2 Sam. 21. 6, 7. P. Martyr, 135. a.

25.29. Life] Fasciculo Viventium, Munster, Tremel. Piscator, Dutch
Res enim magni pretij solemus diligenter colligare, ne nobis excidant
— quidam annotarunt omnes iustos colligari inter se, et eodem verbo, eadem lege, eadem fide, eodem Spiritu copulari — Sensus tamen est quem dixi. P. Martyr.
Epitaphium Hebraeum — Sit anima ejus in fasciculo viventium. Munster.

very great] That is, wealthy. So 2 Sam. 19. 32.

V. 3. *evill in*] That is, evill conditioned.

Caleb] See Chap. 30. 14.

V. 5. *greet him in my name*] Heb. *ask him in my name of peace.*

V. 7. *hurt*] Heb. *shamed.*

ought missing] Which favour seldom befalleth them that live by souldiers, who often want necessaries.

V. 8. *a good day*] That is, a day of mirth and feasting, in which you enjoy all plenty, and abound with Gods blessings; and therfore are bound by Gods law to communicate with those that are in want, Deut. 14. 23, 29. and 15. 7. Esther 9. 19.

to thine hand] That is, hast ready, and art willing to bestow.

thy son] Who beareth a son-like affection towards thee.

V. 9. *and ceased*] Heb. *rested*; To wit, to speak any more, expecting Nabals answer.

V. 10. *the son of Jesse*] So he calleth him in contempt.

from his master] As David himself hath done from Saul, and animated many others of his followers to follow his example, Chap. 22. 2.

V. 11. *my water*] Which was scarce, in that hot and dry countrey, Gen. 21. 25. 26. 15. and put generally for drink.

flesh that I have killed] Heb. *slaughter.*

V. 12. *went again*] Or, went their way and returned.

V. 14. *young men*] Of Nabals servants.

railed on them] Heb. *flew upon them, like a bird of prey*; That is, suddenly and fiercely.

V. 15. *unto us*] To wit, when we lived by them in the wilderness of Paran, and there kept our sheep.

hurt] Heb. *shamed.*

V. 16. *a wall*] That is, to protect and defend us from any hurt by wilde beasts or men.

V. 17. *Belial*] See Judg. 19. 22. Deut. 13. 13.

to him] Who is so harsh and churlish, that he hath no patience to hear a man speak; and therefore I addresse my self unto thee.

V. 18. *clusters*] Or, *lumps.*

V. 19. *she told not*] Because she knew him to be of such a crooked nature, that he would rather have perished, then consent to her enterprise.

V. 21. *had said*] To wit, in Abigals hearing.

V. 22. *So and more*] That is, God grant that all the enemies of David may fare so, and no better nor worse, then as I intend to do to this ungratefull fellow, See Ruth. 1. 17.

that pisseth] A proverbiall speech used with the Hebrews, signifying a totall extermination of an house, so as not so much as a dog should escape unkilled. So 1 King. 14. 10. and 21. 21. 2 King. 9. 8. This was a rash and sinfull oath, seeing thereby he bindeth himself to take private revenge, and to slaughter the innocent as well as the guilty.

V. 24. *Upon me*] That is, let me be punished in stead of my husband, and his family; if I do not clear my innocency, so that thou wilt vouchsafe to hear me: or, let me be reputed an offender, rather then thou shouldest be guilty of sinning, in seeking private revenge.

audience] Heb. *ears.*

V. 25. *regard*] Heb. *lay it to his heart.*

Nabal is] That is, a fool, and churl, and therefore nothing but foolish and churlish words can be expected from him.

V. 26. *hath withholden*] By my humble mediation, and poor present that I have brought unto thee, vers. 33.

avenging thy self] Heb. *saving thy self*; To wit, upon my wicked husband.

now let] Or, now shall thine enemies, or else here were no oath.

as Nabal] That is, as weak and contemptible, and as unworthy to become the objects of your anger and revenge: Or in as desperate a condition as he would be, if you should proceed in this your design.

V. 27. *blessing*] Or, *present.*

the young men] That is, though it be so mean, that it is not worthy thy acceptance; yet let thy servants have it to supply their present necessity.

follow my lord] Heb. *walk at the feet of*, &c.

V. 28. *forgive the*] Seeing I took all the blame upon my self, that I might appease thy wrath against my husband.

a sure house] That is, not flitting, as now, from place to place, but fixed and permanent: not for a short time, like Sauls; but durable and perpetuall: *q. d.* Thou shalt have an everlasting kingdom; and nothing better becometh a king then clemency.

and evill] That is, self-revenge, and cruelty especially; and therefore do not now lose the honour of thy former innocency and mercy, by staining them with blood.

V. 29. *Yet a man*] That is, Saul (though all in vain) seeketh thy life.

in the bundle] That is, shall be safely preserved, as men binde up things which they esteem, in bundles; that they may not be scattered and lost, Psal. 116. 15.

with the Lord] And therefore must needs be safe, being in his custody.

as out of the middle of a sling] Heb. *in the midst of the bought of a sling*] That is, as men use to fling out stones, that is, suddenly, swiftly, and farre off, Jere. 10. 18.

V. 30. *And it shall*] The conclusion of her suit grounded upon the condition of Gods promises, and Davids injoying them.

V. 31. *That this*] To wit, from which I have dissuaded thee, that is, seeking private revenge, and shedding blood.

no grief] Heb. *no staggering*, or, *stumbling.*

offence of heart] That is, heavinesse of minde, and remorse of conscience.

remember] That is, think on me with kingly favour, who by my counsell have kept thee from sinning against God, and disturbing the peace of a good conscience.

V. 34. *hurting thee*] And thy whole family, as in my rage I did rashly swear, vers. 22.

V. 35. *accepted thy person*] That is, received thee into grace, and granted all which thou desirest. See Genesis 19. 21. and 32. 20.

V. 36. *a feast*] As they used to do at their sheep-shearing, 2 Sam. 13. 23.

V. 37. *when the wine*] That is, when he had out-slept his drunkennesse.

things] That is, Davids resolution to have killed him, and all his family, and how by her counsell she had prevented the danger.

as a stone] That is, dis-animated and astonished with fear, without all sense and feeling.

V. 38. *smote Nabal*] With some sickness or plague.

V. 39. *from the hand*] That is, offered unto me by Nabal.

evil] That is, the mischievous revenge which I intended.

communed] To wit, by his messengers, after the time of her mourning was past.

V. 40. *to wife*] Having had experience of her godliness, wisdom and humility.

V. 41. *bowed her self*] That is, in honour of David, before his commissioners, as representing his person.

let thine hand-maid] A most humble complement, wherein she acknowledgeth her self so far unfit for such an high advancement, that she was unworthy the place of one of his meanest servants of his servants.

V. 42. *after her*] Heb. *at her feet.*

V. 43. *Jezreel*] Joshua 15. vers. 56. A city in the tribe of Judah.

V. 44. *given Michal*] 2 Sam. 3. 14, 15. The which is here rendered as the cause, why David took to him those other wives.

Gallim] In the tribe of Benjamin, not far from Gibeah-Saul, Isai. 10. 30.

CHAP. XXVI.

Vers. 1. *Ziphites*] That is, the inhabitants of Ziph, in the tribe of Judah, Josh. 15. 55.

came] That is, came again the second time to betray David. See Chap. 23. 19.

doth not David] That is, we know certainly that he doth.

V. 2. *chosen men*] That is, such as were the most skilfull and valiant.

V. 4. *David therefore sent*] Or thus, *for David had sent.*

V. 5. *Abner the son of Ner*] Chap. 14. 50. and 17. 55.

trench] Or, *midst of his carriages*, enclosed with his carriages, fearing lest David might in the night make some sudden attempt to surprise his person.

the people] That is, his souldiers that came out with him.

V. 6. *answered*] Hebr. That is, *said* upon this occasion.

the Hittite] To wit, by nation; but now an Israelitish proselyte professing their religion.

Zeruiah] To wit, Davids sister, who had three sons, Joab, Abishai and Asahel, 1 Chro. 2. 16. still mentioned under her name, and not their father, as chiefly taking their honour from her, being Davids sister; and not her husband, who is unknown.

V. 8. *delivered*] Heb. *shut up.*

second time] That is, I will strike so sure, that I will kill him with one blow, so as there shall not need a second.

V. 10. *Lord liveth*] *q. d.* I will not smite, nor suffer him to be smitten, but leave vengeance to God.

the Lord] That is, I will leave him to God, to do with him what he pleaseth, or when he pleaseth: but as for my self, I will have no hand in his death.

his day] That is, his appointed time to die a naturall death, Job 7. 1. 14. 5.

V. 14. *to the king*] That is, who cryest so loud, that the king shall hear, and be disturbed of his rest.

V. 15. *not kept*] Or, not looked unto thy lord the king, when there came one, &c.

one

one of the people] That is, Abishai, or indefinitely, any one might have come and slain the king.

V. 16. *worthy to die*] Heb. *the sons of death.*

and now see] That is, that I may not seem to accuse thee wrongfully, here are evidences of what I say.

V. 17. *my son*] Hereby it appeareth, that the hypocrite persecuted David against his own conscience, and contrary to his promise, Chap. 24. 20.

V. 19. *accept an offering*] Heb. *smell*; That is, that his anger may be appeased, and he made propitious by sacrifices for sin, offered unto him. Others thus, I am ready to dy, if I have deserved it, and to become a sacrifice to appease Gods displeasure.

from abiding] Heb. *cleaving*; That is, that I cannot be present at Gods service in his tabernacle; but am forced to wander from place to place.

in the inheritance] That is, among Gods peculiar people, who are his inheritance.

Go serve] That is, as much as lieth in them they have compelled me to idolatry, by forcing me to flee unto idolaters, and so to run my self into a totall apostasie, Psal. 120. 5.

V. 20. *let not my blood*] *q. d.* The LORD who is present, and seeth my innocency, will not permit thee to shed my blood, and therefore do not attempt it.

a flea] Heb. *one flea.* See Chap. 24. 14, 15.

V. 21. *was precious*] That is, because thou hast spared me when I was in thy power, and perserved my life as a thing precious in thy sight.

V. 22. *fetch it*] He durst not trust him by going to him himself, seeing he had so often after shew of reconciliation, returned presently to his old practices.

V. 23. *render*] Or, *and the Lord render*; That is, recompense and reward, according to his gracious promise.

V. 24. *eyes of the Lord*] Who is able to preserve it, though thou again shouldest seek to take it away.

V. 25. *great things*] To wit, against thine and Gods enemies, or all things shall prosper in thy hand, according to thine own heart, and thou shalt be crowned with regall dignity.

to his place] That is, to Gibeah-Benjamin or Saul.

CHAP. XXVII.

Vers. 1. *David said*] Through weakness of faith, and too much relying on carnall wisdom, and his own providence; notwithstanding, that he had Gods promises, and manifold experience of Gods protection; now fainting and failing through humane frailty, as before, Chap. 22. 3, 5. For which God reproveth him.

perish] Heb. *be consumed.*

V. 2. *passed over*] Having (as it is like) first obtained safe conduct for him and his.

V. 5. *let them*] That is, thy officers whom thou shalt appoint.

for why] David wisely hideth his purpose and counsell under the pretext of modesty and humility, his main aym being to preserve his followers from idolatry; and that they being alone, might act their businesse undiscovered.

V. 6. *Ziklag*] Which formerly belonged to the tribe of Judah, Josh. 15. 31. But was taken from them, and possessed till now, by the Philistines.

V. 7. *the time*] Heb. *the number of dayes.*

a full yeer] Heb. a yeer *of dayes.*

V. 8. *Geshwites and the Gezrites*] Or, *Gerzites*, who were some reliques of the Canaanites, that at the coming of the Israelites, left their places in Gilead, and the tribe of Ephraim, and went to the Amalekites, Josh. 12. 5. and 16. 3.

Amalekites] Descended from Esau, which Saul was commanded to root out, but left some alive, which David now goeth against.

those nations] That is, the Geshurites and Gezrites.

land] To wit, of Canaan on both sides Jordan.

Shur] The entrance to the wilderness of Shur, towards Egypt.

V. 9. *the land*] That is, the Amalekites, the inhabitants of the land, which were to be destroyed by Gods command, Exod. 17. 14. 1 Sam. 15. 3.

V. 10. *Whither have ye made a rode*] Or, *Did you not make a rode*, &c.

south of Judah] Not in the land of Judah, as he would have Achish understand him; but that countrey which bordered upon it, that is, of the Amalekites, wherein David through humane frailty deludes Achish with an equivocation.

Jerahmeelites] The inhabitants of a region in Judah, which the posterity of Jerahmeel the first born of Hezron inhabited, 1 Chro. 2. 9, 25.

Kenites] The posterity of Jethro. See Judg. 1. 16.

V. 11. *alive*] To wit, that none might carry the news to Achish at Gath, which was in a good distance from Ziklag, and those spoiled countreyes, scattered and solitary.

saying] That is, thinking with himself.

V. 12. *utterly*] Heb. *to stink.*

to abhorre him] Because he hath invaded their countrey and spoiled them, Gen. 34. 30.

CHAP. XXVIII.

Vers. 2. *What thy servant*] Here David again through humane frailty, equivocates, for he meant nothing lesse by this doubtfull speech, then to fight for Gods enemies against his people, as he would have Achish to understand him.

keeper of mine head] That is, captain of my life-guard, as long as we live.

V. 3. *Samuel was dead*] Chap. 25. 1. Here he prepareth a way for the following history, shewing the cause why Saul sought to a witch, namely, because he could not ask counsell of Samuel seeing he was dead.

V. 4. *Shunem*] A city situate on the borders of Issachar, Josh. 19. 18. where Elisha harboured, 2 King. 4. 8, 10. and Abishag was born, 2 King. 1. 3.

Gilboa] A mountainous place neer Jezreel, where Saul and his sons were slain, Chap. 31. 1. and 2 Sam. 1. 21.

V. 5. *trembled*] Out of inward guilt, thinking the time now come of his cutting off.

V. 6. *enquired*] That is, by such means as were at hand.

nor by Urim] For Abiathar the high priest was with David, with the ephod and brest-plate, Chap. 23. 6. and 30. 7.

nor by prophets] That is, by no means, ordinary or extraordinary. See Numb. 12. 5. 27. 21.

V. 7. *Seek me*] Contrary to Gods command, Deut. 18. 11. and his own conscience and practice, who had before justly destroyed them.

En-dor] A town in the tribe of Manasseh on this side Jordan. See Josh. 17. 11. where many of Sisera's fleeing souldiers perished, Psal. 83. 10.

V. 8. *disguised*] To wit, lest the woman knowing him, might hide her act, and deny his request for fear of death.

up] That is, out of the ground or grave.

V. 9. *to die*] To wit, by the command of Saul.

V. 10. *sware to her*] Impiously, abusing Gods holy name, that he might encourage her to do a wicked act.

V. 12. *saw Samuel*] That is, a wicked spirit in the shape of Samuel, personating, and acting his part, as if it had been Samuel himself, contrary to that opinion, Ecclesiasticus 46. 20. 23. P. Martyr, f. 162. b.

thou art Saul] For so the spirit which she had raised had told her.

V. 13. *not afraid*] That is, fear nothing, for I will not hurt thee.

I saw gods] Like an heathen she speaketh in the plurall number, though she saw but one. So Exod. 32. 4. meaning a glorious and divine person like a god, for the devill can thus transform himself, 2 Cor. 11. 14.

V. 14. *What form is he of*] Heb. *What* is *his form?*

a mantle] A garment used by Samuel, and other of the prophets, 2 King. 2. 8, 13. and Chap. 15. 27.

perceived] That is, by her description, though himself saw him not.

stouped] Being deluded by the devill, he doth him this honour in stead of Samuel.

V. 15. *bring me up*] It was neither in the witches, nor in the devils power, to raise up Samuel: But God permitteth the devill to delude those, who beleeve lies, to their perdition.

by prophets] Heb. *by the hand of prophets.*

V. 16. *ask me*] As the devill counterfeited Samuels person and habit; so also his words and speeches in all his conference with Saul. Why dost thou seek to me for counsell, seeing I can do thee no favour, being Gods enemy.

V. 17. *done to him*] That is, to David as he promised. Others thus, *for himself*, that is, hath disposed his counsels to his own ends, as he spoke by Samuel, Chap. 15. 27, 28.

me] Heb. *mine hand.*

V. 19. *with me*] In the state of the dead, or dead as I am, So 2 Sam. 12. 23.

V. 20. *fell straight-way all along on the earth*] Heb. *made haste and fell with the fulnesse of his stature.*

V. 21. *put my life*] That is, have adventured my life to death, to satisfie thy desire. See Judg. 12. 3.

CHAP. XXIX.

Vers. 1. *To Aphek*] There were divers cities of this name in Canaan, one in the tribe of Judah, Josh. 15. 53. Another in the tribe of Asher, Josh. 19. 30. Judg. 1. 31. And this in the tribe of Issachar, neer Gilboa, by the great field Megiddo, Josh. 19. 18.

V. 2. *passed*

–1 Sam. 28. 12. — putent animas hominum post mortem non extare. Sed ista, impia et insana sunt delira. P. Martyr, f. 161. a.

31.4. — Saul took a Sword, and fell upon it. See Willet against Self-murther; 4. Question, p. 173, 174. The Athenians had a Law, that they which killed themselves, should confiscat all their goods, and not be buried in the fields of Athens. Willet ex Martyr.

V. 2. *passed on*] To wit, to take a view of their armies as they were divided into hundreds and thousands.

V. 3. *fell to me*] That is, from Saul his master.

V. 4. *Make this fellow return*] 1 Chron. 12. 19.

appointed him] Or, over which thou hast set him.

to us] Turning from our side, to help our enemies, as they have formerly done, Chap. 14. 21.

with the heads] That is, by fighting against our people, and taking away their lives.

V. 5. *Saul slew his thousands, and David his ten thousands?*] Chap. 18. 7. and 21. 11.

V. 6. *as the Lord liveth*] He sweareth by the true God Jehovah, though he were an idolater; either because he had learned so to do of David, or, because swearing by his God, he should the rather beleeve him.

upright] That is, approved thy self to be a faithfull servant, and all thy dealings, since thou camest into the army, I approve as good, Numb. 27. 17.

the lords favour thee not] Heb. *thou art not good in the eyes of the lords.*

V. 7. *displease not the lords*] Heb. *do not evil in the eyes of the lords.*

V. 8. *But what have I done?*] This dissimulation in David cannot be excused; for it could not but grieve him to go against the people of God.

with thee] Heb. *before thee.*

V. 9. *as an angel*] This phrase he had learned of David, or had it from the Hebrews, who were a neighbour nation.

V. 10. *depart*] That is, before the battell begineth.

CHAP. XXX.

Vers. 1. *Third day*] To wit, after they had left the Philistines camp.

the Amalekites] That is, either the remainders of them that had escaped Saul, 1 Sam. 15. 7. or else some others of that nation which inhabited in some other corner of the land, who took this occasion of Davids absence in the Philistines country, to revenge themselves upon his city and company, for his invading and spoiling of them, Chap. 27. 8.

V. 6. *of stoning him*] As ascribing all these their miseries unto him, both because he had provoked the Amalekites to take this revenge, by his invading and spoiling them; and also had given them opportunity of doing this mischief, by withdrawing all his forces to the Philistines camp, and so leaving their own city naked.

grieved] Heb. *bitter.*

encouraged himself] That is, relying on Gods former promises, and comforting himself with his future hopes, that he should by Gods assistance recover all these losses, and be avenged on his enemies, Hab. 3. 17.

V. 7. *bring me hither*] That is, go fetch the ephod and brestplate, and put it on; that thou mayest for me enquire by Urim, what is to be done in this distresse. So Cha. 23. 9. Num. 27. 21.

V. 8. *David enquired*] To wit, by Abiathar the priest.

V. 9. *brook Bezor*] Which was in the borders of the tribe of Simeon, derived and descending from the mountains of Judah, and running to the west sea.

where those] That is, the two hundred men mentioned, v. 10.

V. 11. *gave him bread*] God at once by his wise providence, provideth food for this almost starved Egyptian, and for David, a fit guide.

V. 12. *his spirit came*] That is, he was revived and strengthned.

V. 13. *three dayes*] Heb. *this is the third day*, to wit, from which I fell sick.

V. 14. *the Cherethites*] That is, the Philistines, as appeareth, vers. 16. for so they were called, Ezek. 25. 16. Zeph. 2. 5.

south of Caleb] That is, the south of the land, inhabited by Calebs posterity, Josh. 14. 13. 15. 15.

V. 15. *I will bring*] Having learned from some of the company, at their departure from him, where they purposed to encamp; that if he recovered his sickness, he might come to them.

V. 16. *land of Judah*] To which, Ziklag and the land of Caleb belonged.

V. 17. *twilight*] To wit, of the foregoing evening, for David found them eating, drinking, and dancing, which are actions usually of the evening, and not done in the twilight of the morning; and having so small a number to fight against a great multitude, the night was fittest for such an attempt; yet some take it for the morning twilight, because of the unfitnesse of Davids men for this enterprize, by reason of their weariness and long march.

the next day] Heb. *their morrow.*

V. 20. *David took*] That is, Davids men.

all the flocks] That is, all the residue of the cattle which the Amalekites had taken from others, that is, the Philistines and the Calebites.

Davids spoil] That is, belongs to David, by his souldiers free consent and gift, and therefore afterwards he bestowed it on whom he pleased, v. 26.

V. 21. *saluted them*] Or, *asked them how they did.*

V. 22. *Then answered*] That is, when the two hundred men had spoken to have that part of the spoil which belonged unto them.

men of Belial] See Judg. 19. 22.

those] Heb. *men.*

V. 23. *with that*] That is, with the spoil, which we have gotten, not by our own strength, but Gods free gift.

who hath preserved us] Or, *for he preserved us.*

V. 24. *as his part*] That is, they both shall have equall shares, according to Gods appointment, Num. 31. 27. Josh. 22. 8. And also the law of arms which, appointeth those that guard the camp, an equall share with those that go out to fight.

V. 25. *forward*] Heb. *and forward.*

made it] That is, did revive and ratifie this statute first made by God.

V. 26. *his friends*] Who remained faithfull to him in his affliction and persecution.

present] Heb. *blessing.*

V. 27. *in Beth-el*] Or, *the house of God*; which at this time was at Kirjath-jearim, with the ark, 1 Sam. 6. 21 7. 1.

south-Ramoth] A city in the tribe of Simeon, Josh. 19. 8. So distinguished from Ramoth in Gilead, 1 King. 22. 13.

Jatir] A city situate on a mountain in the tribe of Judah, Josh. 15. 48.

V. 28. *Aroer*] A city lying upon the river Arnon, belonging to the tribe of Reuben, Josh. 13. 16. Deut. 3. 12.

Siphmoth] The same (as some think) with Shepham, Num. 34. 10. one of the land-limits of Canaan.

Eshtemoa] A city situate in the tribe of Judah, called also Ashtemoth, Josh. 15. 50. and was given to the sons of Aaron, 1 Chron. 6. 57.

V. 29. *Rachal*] This town is no where else in scripture mentioned. Some think that it was in the tribe of Judah, though not named in that catalogue, Josh. 15.

Jerah-meelites] See Chap. 27. 10.

Kenites] See Judg. 1. 16.

V. 30. *Hormah*] Called also Zephath, Judg. 1. 17. 2 Chro. 14. 10. belonging to the tribe of Simeon.

Chor-ashan] The same (as some think) which is called Ashan, in the tribe of Simeon. Josh. 19. 7.

Athach] Saint *Jerome* in his book *de locis Hebraicis*, placeth it in the tribe of Judah; and we read not of it, but only here.

V. 31. *Hebron*] A famous city in the mountains of Judah, given to Caleb. See Josh. 14. 13, 14.

all the places] Where he had found entertainment when he fled from Saul; by way of thankfulnesse.

CHAP. XXXI.

Vers. 1. *Now*] 1 Chron. 10. 1. Here the writer returneth to the history, from which he had digressed in the former Chapter.

slain] Or, *wounded.*

V. 2. *Abinadab*] Who before is called Ishui, Chap. 14. 49.

V. 3. *archers*] Heb. *shooters, men with bowes.*

hit him] Heb. *found him.*

V. 4. *his armour-bearer*] Whom the Hebrews, as *Jerome* witnesseth, and many expositers, think to have been Doeg the Edomite.

V. 4. *abuse me*] Or, *mock me*; That is, put me to some disgracefull death, unworthy of my place and calling, if they should take me prisoner. So v. 9, 10.

sore afraid] To wit, out of his reverence towards the person of his king.

V. 6. *all his men*] That is, the most of his family and kinred, courtiers and commanders, with a great part of his army. So 1 Chro. 10. 6.

V. 7. *valley*] That is, of Jezreel in the tribe of Issachar, which had the mountains of Gilboa on the south, and mount Hermon on the north.

V. 8. *morrow*] To wit, after the battell.

V. 9. *cut off his head*] And set it up, and fastned it in the house of Dagon, 1 Chro. 10. 10.

publish it] That is, their great victory, and the death of Saul and his sons, by way of joy and triumph.

idols] Heb. *terrours*; So named because they possesse the mindes and hearts of their superstitious worshippers with terrours and fears, and neither teach nor comfort them.

V. 10. *Ashtaroth*] See Judg. 2. 13.

to the wall] That is, in the street that was by the city wall, as it is 2 Sam. 21. 12.

Beth-shan] Called also Beth-shean, Josh. 17. 11. which was in the lot of Manasseh, but possessed by the Philistines at

this time, Judg. 1. 27. as Keilah also was, Chap. 27. 6. till Achish gave it David.

V. 11. *Jabesh-Gilead*] In token of thankfulnesse to Saul, who had rescued and delivered them from Nahash. Chapter 11. 11. P. Martyr.

of that which the Philistines had done to Saul] Or, *concerning him.*

V. 12. *burnt them there*] Both because their flesh having been divers dayes exposed to the sun and air, was so putrified, that they could not be enbalmed with spices and odours; and also hereby prevented any further abuse which might have been offered to their bodies. Others take it thus, That they burnt by their bodies odours and spices, as was used to kings, 2 Chron. 16. 14. Jerem. 34. 5.

V. 13. *buried*] 2 Sam. 2. 4.

seven dayes] That is, till the evening, not out of any prescript of law, but voluntarily to expresse their heavinesse, for the losse of their king and his sons.

By this means Excellent JONATHAN was duly honoured.

ANNOTATIONS
On the second Book of SAMUEL,

Otherwise called,

The second Book of the KINGS.

The ARGUMENT.

THe *History concerning the state of the Church and Common-Wealth of* Israel *is continued in this Book, from the death of* Saul, *to the end of* Davids *reign, and is the story of fourty yeers. In it is declared the infallible Truth of Gods promises, made and accomplished unto* David *concerning the kingdom, Who though for a long time, he passed thorow main difficulties and dangers, yet at last, after those storms of trouble and affliction, he arriveth at the Wished Haven, and quietly enjoyeth the Crown and Scepter. Yet not all at once, but by degrees; for at first, he is opposed by* Ishbosheth, Sauls *son, counselled and assisted by* Abner *the Captain-generall of his Host, having onely* Judah, *his own Tribe adhering to him, over Which alone he reigned in* Hebron, *for the space of seven yeers, till he growing, and they daily decreasing in strength, at last by the treacherous death of both his chief enemies (of which he was innocent) the Warre is finished, and by the generall choice of all the Tribes, he is With much applause crowned and established in his Royall Throne. In him is set forth unto all posterity, the lively picture and patern of a truely Royall King, every way qualified With such rich graces, piety, justice, and heroicall endowments, as approved him to be a man according to Gods own heart. His piety towards God was singular, and not to be paralleld With any that Went before, or succeeded him; For he chiefly devoteth himself to Gods service, and the performance of all religious duties, continually meditating in Gods Law, composing and singing of* Psalms, *which breath nothing but piety and holinesse, praying and praising of God, excellently ordering the Ecclesiasticall Government, and promoting Gods publike service to an high degree of perfection in all the parts of it; adorning the Tabernacle, and making and pitching a Tent for the Ark of the Covenant, neer unto his own dwelling, that he might more readily, upon all occasions, resort unto it for comfort, counsell, and direction. And thinking this too mean to be the place of Gods glorious presence, his whole care and study is taken up about the building him a Temple, which his pious zeal being accepted, and yet the work it self interdicted by God, he useth all his indeavours in preparing for it, and doth not onely leave to his son* Solomon, *a modell and patern of the building, being inspired by Gods spirit; but provideth before-hand a vast masse of Gold, Silver, and all other materialls for the perfecting the Work in a most sumptuous and magnificent manner. His justice also towards men appeareth in many passages, but especially in the punishment of the Amalekite, who brought tidings of* Sauls *death, and of* Ishbosheths *servants, who had treacherously murthered him. For when they expected from him some Royall reward for slaying his enemies, and so preparing a way to his present and secure enjoying of the Crown and Scepter; he abhorring their treason, though attended with a Kingdom, caused them instantly to be put to death. He was also excellently endowed by the Spirit of God With Heroicall vertues and graces, fit for a generall and great Commander, as wisdom, courage, strength and magnanimity, whereby he was enabled to fight the Lords battles against all his, and the Churches enemies; as the Philistines, Ammonites, Moabites, and Syrians, all Which he wholly vanquished, and either destroyed or brought them under tribute; whereby the Kingdom of* Israel *was extended to the utmost limits Which God had promised. Yet as he was endowed with all these excellencies, he had also his failings, yea, strong corruptions, as exorbitant lusts, uncleanesse, cruelty, which discovered themselves in the matter of* Uriah, *pride in numbring of the people, partiall injustice in passing an unrighteous sentence against innocent* Mephibosheth, *lying, dissembling, which the Holy Ghost hath also recorded; not to incourage any to do the like; but as Sea marks, that they may avoid these Rocks, against which so choice a Vessell dashed, and had surely splitted and perished, had not Gods Grace and holy Spirit (as a timely gale of winde) blown him off, and reduced him into his right course, by unfeigned repentance: Upon which, though his sin was pardoned, yet to shew how horrible it Was in it self, and how odious and displeasing unto God; and that also the enemies of the Church might not by his impunity, take occasion to blaspheme, God severely corrected his sins (as it were) by the Law of Taliation, like for like, so as he might plainly read his sins in his punishment. Thus sinning by adultery, his own daughter was incestuously ravished by his own son; and his Concubines defiled by his son* Absalon, *in the sight of the sun; and causing* Uriah *to be murthered by the sword of the children of* Ammon, *the sword departed not from his house, but* Absalon *murthereth his brother* Amnon, *and after riseth in rebellion against himself, and unnaturally seeketh his death, that preferred his life before his own; in which ambitious treason, himself perished, to the intolerable grief of his over-loving Father: Besides all other warres, both forreign and intestine, With which he Was continually vexed to the end of his reign; And finally, his pride and confidence in the number of his people, and the arm of flesh, Was punished with a grievous plague, that consumed threescore and ten thousand of them in the space of three dayes; and yet for all this, the Lord did not, as his sins meritted, utterly forsake him; but loving him With a love unchangeable, he doth by these fatherly (though severe chastisements) thorowly humble him in the sight and sense of his sins, and so raising him from these grievous falls, by unfeigned repentance, he forgiveth his sins, and receiveth him*

into

1.26. passing the Love of Women] De vehementi virorum erga mulieres amore dicitur. Mercer. præfat. in Canticum Canticorum. See after the Dutch Annot.

into former favour, (to incourage all that have so sinned to follow his example) reneweth his Covenant with him, and ratifieth, and (as it were) sealeth unto him all his gracious promises, especially, that which was chief of all, the perpetuity of his Kingdom, which lasted long in a numerous posterity, but was accomplished in the eternity of Christs Kingdom, who came (according to the flesh) out of his Loyns, of which, David *and his Kingdom were a type and figure.*

CHAP. I.

Vers. 1. THE *slaughter of the Amalekites*] 1 Sam. 30. 17.

V. 2. *clothes rent*] Which in mourning testified their great grief, and contrition of heart, shame, unworthinesse, and deep humiliation, Gen. 37. 29. Josh. 7. 6. 1 Sam. 4. 12. Job. 2. 12.

V. 4. *How went the matter?*] Heb. *What was*, &c.

V. 6. *I hapned*] To wit, fleeing in the chace.

Gilboa] A mountainous place on the south limits of the tribe of Issachar, neer Jezreel, 1 Sam. 28. 4. 29. 1. and 31. 1.

V. 7. *Here am I*] Heb. *Behold me.*

V. 9. *anguish*] That is, I am much grieved, that being in this desperate condition, I cannot die (as I desire) to prevent the disgraces which may befal me, if I fall alive into my enemies hands. Others read it thus, My coat of mail or embroidered upper garment have hindered me, That though I have attempted to kill my self by falling upon my launce or sword, yet to my grief and pain I cannot do it, and therefore do thou kill me, and rid me out of my pain.

V. 10. *was fallen*] To wit, with the wound which he had given himself with his spear. All which his relation is for the most part feigned, to finde grace with David, as we may see if we compare it with, 1 Sam. 31.

V. 11. *rent them*] Chap. 3. 31. and 13. 31.

V. 14. *How wast thou not afraid to stretch forth thine hand*] Psa. 105. 15.

V. 16. *Thy blood*] That is, let the guilt and punishment of thy death be wholly imputed to thy self, who by thy sin hast justly deserved it, Judg. 9. 24. Levit. 20. 9.

V. 17. *this lamentation*] Which beginneth, v. 19.

V. 18. *Also he bade*] That is, he gave order (that he might put courage into the hearts of Gods people, which with this great overthrow, were much dejected) to have them instructed in the right use of their arms, and weapons, especially in the skill of shooting, because thereby the Philistines had most prevailed against them, 1 Sam. 31. 3.

of Jasher] Josh. 10. 13. Or, *of the upright.*

V. 19. *The beauty*] That is, Saul and Jonathan, and with them the chief of the chivalry.

high places] Upon mount Gilboa, vers. 21. and 1 Sam. 31. 8.

V. 20. *Tell it not in Gath and Askelon*] Mic. 1. 10. Chief cities of the Philistines, inhabited by the enemies of God and his people, who hearing this news, would insult and triumph, Judg. 16. 23.

the daughters] Because they used to celebrate victories with songs and dances, Judg. 11. 34. Exod. 15. 1 Sam. 18. 6.

V. 21. *Ye mountains*] He curseth the mountains, that he may pathetically, and hyperbolically expresse his grief. So Job 3. 3, 4.

fields of offerings] Heb. *of elevations*; That is, fertile fields, bringing forth fruits fit for offerings in the tabernacle; or, high-lands.

of the mighty] That is, the arms of Saul, Jonathan, and the rest.

vilely] Disgracefully, and dishonourably, to wit, in their flight from their enemies.

V. 22. *turned not back*] That is, they never in vain attempted their enemies, with their arms and weapons; but were alwayes victorious, piercing, and killing the best and valiantest of them.

V. 23. *pleasant*] Or, *sweet.*

swifter] To wit, in pursuing their enemies; and stronger then lions, in vanquishing them.

V. 24. *who clothed you*] That is, who caused you to live in all peace and plenty, and adorned you with the spoils of your enemies, Psal. 68. 12.

other delights] As rich garments and costly jewels, in which women take much pleasure, Jere. 2. 32.

V. 25. *high places*] That is, places of advantage in thine own countrey.

V. 26. *of women*] That is, either to their onely sons or husbands, or one another; that is, it exceeded the deerest love, or neerest friendship.

V. 27. *mighty fallen*] See v. 19.

weapons] That is, either Saul and Jonathan, who were as swords and shields, to defend the common-wealth. So 2 King. 2. 12. 13. 14. Or simply, he meaneth the arms and munition which were lost in the battle, and became a spoil to the Philistines, to the dishonour and weakning of Gods people.

CHAP. II.

Vers. 1. ENquired] By the priest, putting on the brest-plate with the Urim and Thummim, Numb. 27. 21.

Hebron] A city belonging to the priests in the tribe of Judah, Josh. 14. 13. and 21. 10, 11.

V. 2. *Nabals wife*] That is, that had formerly been his wife, 1 Sam. 25. 39. So Matth. 1. 6.

V. 3. *his men*] That is, his fighting men or souldiers, that had accompanied him in his persecution.

in the cities] Which belonged to Hebron, which was the metropolis, or chief citie.

V. 4. *anointed*] 1 Macc. 2. 57. Hereby ratifying his former anointing by Samuel, 1 Sam. 16. 13.

told David] To wit, enquiring what was done with Saul and Jonathans bodies, as being willing to have them buried in an honourable manner, 1 Sam. 31. 13.

V. 5. *said unto them*] To wit, by his messengers.

Blessed] That is, the LORD multiply upon you all his blessings.

V. 6. *and truth*] According to his promise, which is to recompense subjects that are loyall and faithfull to their Soveraigns.

V. 7. *be ye valiant*] Heb. *be ye sons of valour*] Be not dismayed, though you have lost your lord, for I whom the house of Judah, according to Gods appointment, have anointed king, will supply unto you all good things which you have lost by his death. And thus David useth all lawfull policy and good means, to gain the peoples love, though he had assurance from God that he should be king.

V. 8. *Sauls host*] Heb. *the host which* was *Sauls.*

took Ish-bosheth] Called Eshbaal, 1 Chro. 8. 33. and him he set up to be king, either out of love and fidelity to his old master; or, because he was his neer kinsman, or knowing him to be but a weak man, he presumed, that he should have under him a greater stroke in the government, then he could expect under David, though he knew Gods will to the contrary, Chap. 3. 9, 10, 18.

Mahanaim] Situate beyond Jordan on the river Jabbok, neer Jabez-Gilead. See the reason of the name, Gen. 32. 2.

V. 9. *Gilead*] That is, over all the countrey beyond Jordan.

Asshurites] The tribe of Asher, on the north of Canaan.

Jezreel] Situate almost in the midst of Canaan, and on the borders of Zebulun, half the tribe of Manasseh and Issachar, in which tribe it was.

all Israel] To wit, Judah onely excepted.

V. 10. *two yeers*] To wit, after these wars between him and David began; for he had reigned over Israel before, all the time that David raigned in Hebron over Judah, that is, five yeers and six moneths before these wars, though it is not like they lived in peace all the time before; howsoever this was the chief war that was between them in these two yeers. See Ch. 3. 1.

V. 11. *time that David*] Heb. *number of dayes*, Chap. 5. 5.

V. 12. *went out*] To wit, to wage war against David and Judah.

Gibeon] Situate in the tribe of Benjamin. See Josh. 9. 3.

V. 13. *Joab*] Davids chief captain now, and afterwards generall of his army, and nephew, 1 Chro. 2. 16. and 11. 6.

together] Heb. *them together.*

Gibeon] On the south-side without Gibeon.

V. 14. *play before us*] Try their valour by skirmishing together, we in the mean while being quiet, and looking on the spectacle, like an old souldier, flesht with blood, who makes but a play of death.

V. 16. *his fellow*] That is, his antagonist or adversary.

fell down] All slain by one another.

Helkath-hazzurim] That is, the field of valiant champions, or combatants, who like rocks, stood firm in their place; or, of the points of swords, because they thrust them into one another.

V. 18. *as light*] As swift in running, hyperbole.

of foot] Heb. *of his feet.*

as a wild roe] Heb. *as one of the roes that* is *in the field.*

V. 19. *from following Abner*] Heb. *from after Abner.*

V. 21. *armour*] Or, *spoil.*

V. 22. *wherefore*] *q. d.* I am very loth to kill thee (if thou doest not too much urge, and presse upon me) for thy brothers sake.

how then] With what confidence can I look for any peace or reconciliation with him, having killed his brother?

V. 23. *hinder end*] With the pike of his spear in the lower end, for their spears were double pointed.

fifth rib] That is, under the loweſt of the short ribs (which are five in number) neer the belly; out of which wound his guts came forth. So Chap. 3. 27. 4. 6. 20. 10. or in that place, which in likelihood was below the usuall armour, which also was a place of great danger.

V. 24. *to the hill*] To which Abner retreated, that having the advantage of the upper ground, they might the better stand upon their defence.

V. 25. *gathered themselves*] To wit, into one main body, or battalia on the top of one hill.

V. 26. *shall the sword*] That is, wilt thou put no end to slaughter?

be bitternesse] That is, be unto thee a cause of grief, when thou shalt consider, that those whom thou hast slaughtered, are thy brethren, of the same nation and religion.

V. 27. *thou hadst spoken*] First challenged and provoked us to the fight, vers. 14.

in the morning] Heb. *from the morning.*

the people] I should have caused my souldiers to have marched away, and not to have given battle to their brethren.

gone up] Or, *gone away.*

V. 29. *Bithron*] Which are called the mountains of Bether, Cant. 2. 17. That is, of separation, because lying in Gilead, they were by Jordan separated from Canaan.

V. 31. *had smitten*] That is, slain.

Abners men] That is, of his partie, to wit, of all the other tribes, besides Benjamin.

CHAP. III.

Vers. 1. *Long war*] For it lasted five yeers and odd moneths from the first fight, Chap. 2. 12. to the death of Ish-bosheth: For Davids reign over Judah in Hebron, was seven yeers and six moneths, two of which were spent before that fight, Chap. 2. 11.

V. 2. *sons born*] So 1 Chro. 3. 1.

V. 3. *Chileab*] Called also Daniel, 1 Chro. 3. 1.

Geshur] A city situate in the north, on the frontier of Gilead, at the entrance of the valleys of Syria Trachonitis, Deut. 3. 14. Josh. 12. 5. 2 Sam. 15. 8.

V. 5. *Davids wife*] All the rest were his wives, and yet she onely is so called, either because she was no otherwise known, as the other were, but by this title, or, to distinguish her from some other of the same name, or, the word *wife* may be referred to each one before named.

V. 7. *Rizpah, the daughter of Aiah*] Chap. 21. 10.

gone in] That is, defiled her, thereby aspiring to the kingdom. So Absalon, 2 Sam. 16. 21. and Adonijah, 1 King. 2. 27. and he chargeth him out of his own suspition, or report of others.

V. 8. *a dogs head*] Or, *a dog-keeper*; That is, doest thou esteem me no more then a dog, for all my service done to thy fathers house? So 1 Sam. 24. 15. Deut. 23. 18. and Chap. 9. 8. and 16. 9.

V. 9. *So do God*] See Ruth 1. 17.

V. 10. *from Dan*] That is, the whole land of Canaan, of which, these two places were the outmost limits, Dan in the north, and Beer-sheba in the south. See Judg. 20. 1. 1 King. 4. 25.

V. 11. *feared him*] That is, because of his great power, which he had with the people, especially the souldiers.

V. 12. *on his behalf*] Heb. *in stead of himself*; That is, in his own name. Others read it, *because of this*; That is, being enraged by this affront.

Whose is] That is, to whom belongeth of right the kingdom, but to thee, to whom God hath given it?

Make a league] That is, enter into Covenants with me, that thou wilt remit all that is past, receive me into favour, and give me such place and preferment, as befitteth my person, and parts.

bring about] That is, cause them to leave Ish-bosheth, and become thy subjects.

V. 13. *Well*] That is, I like and accept of thy propositions.

that is] Heb. *saying.*

Thou shalt] So Gen. 43. 3.

Michal] That is, Sauls daughter, both because she had been loving and faithfull to him, and also would now be some help, to gain, and confirm his kingdom by inclining Sauls party unto him.

V. 14. *And David sent*] It is like Abner desiring it, that he being backed with the kings authority, might the more easily effect it.

for an hundred foreskins of the Philistines] 1 Sam. 18. 25, 27.

V. 15. *Phaltiel the son of Laish*] 1 Sam. 25. 44. *Phalti.*

V. 16. *along weeping*] Heb. *going and weeping.*

Bahurim] In the tribe of Benjamin, Chap. 19. 16. situate upon the frontiers of Judah.

V. 17. *Abner had*] According to covenant with David.

in times past] Heb. *both yesterday, and the third day.*

V. 19. *also spake*] That is, to the same purpose as he had done to the elders of Israel, v. 17.

went also] That is, having received such an answer as satisfied him, from Israel and Benjamin, he himself went to carry the news of it to David.

Benjamin] Who are specially named, because Saul being of their tribe, was chiefly in their favour; and therefore, if they gave way to Davids title, little doubt was to be made of the other tribes.

V. 21. *all Israel*] That is, the greatest part, or all the chief of all states and conditions. So Matth. 3. 5. Phil. 2. 21.

over all] That is, all the tribes, or the whole kingdom.

V. 22. *a troup*] Of enemies, and as it is most likely, the Philistines, who had sent this troup to spoil the country.

V. 24. *What hast thou done?*] That is, thou hast done very inconsiderately in sending Abner away in peace.

V. 25. *knowest Abner*] That is, to be so politique and subtile.

going out] That is, all thy counsels and courses.

V. 26, *after Abner*] To wit, in Davids name, as if he had some further businesse of importance to speak of to him.

well of Sirah] Situate on the north of Hebron.

V. 27. *took him aside*] 1 Kings 2. 5.

quietly] Heb. *peaceably*; That is, to treat with him about the kings affairs in secret, and (as it were) in his ear, that no man might hear him.

fifth rib] As he had done to his brother Asahel. See Chap. 2. 23.

V. 28. *blood*] Heb. *bloods.*

V. 19. *not fail*] Heb. *be cut off*; That is, as long as his family, or any of it continueth, let some, or all of these evills befall them, 2 King. 5. 25.

an issue] See Levit. 15. 2.

on a staff] To wit, by reason of feebleness and lameness.

V. 30. *and Abishai*] So that both the brothers conspired in this murther, though Joab onely did act it.

the battell] This is an aggravation of the murther, Abner slew Asahel in time of war, and unwillingly; but Joab Abner treacherously in time of peace.

V. 31. *to Joab*] He would have Joab present at the funerall, either for the more solemnity, or, that by the sight of this publike mourning, he might be convinced of his sin, and brought to repentance.

Rent your clothes] See Genesis 37. 29, 34. and Chapter 1. 2.

bier] Heb. *bed.*

V. 33. *as a fool*] As a base coward, that foolishly yeeldeth himself to be slaughtered by his enemy, making no resistance.

V. 34. *Thy hands*] *q. d.* Though thou diddest thus die, yet thou wast truely valiant in all thy enterprises, as Joab should have found if he had fought with thee on equall termes.

wicked men] Heb. *children of iniquity*, Who have no respect to true valour, honour, or honesty.

V. 35. *to eat meat*] That is, to refresh himself after his great mourning, as Chap. 12. 17.

V. 36. *pleased them*] Heb. *was good in their eyes.*

V 37. *of the king*] That is, not by his will, counsell, or instigation.

V. 38. *a great man faln*] And therefore they that killed him should be punished as murtherers, where there is power to do it.

V. 39. *And I am this day weak*] Heb. *tender*; That is, unsetled in my kingdom, and therefore of small power to see justice executed, especially on those murtherers who are in such favour with the people, and command the army.

the Lord] That is, though I be unable to inflict condign punishment on these potent offenders, yet the LORD in his due time will do it himself. So 1 King. 2. 5, 6. and 34.

CHAP. IIII.

Vers. 1. *Were feeble*] That is, became weak both in courage and counsell. So Chap. 17. 2. Isai. 13. vers. 7.

were troubled] With the suddenness of this ill news, because they knew not what would become of the treaty of peace and reconciliation, Abner being dead, who did negotiate it.

V. 2. *Sauls son*] That is, Ish-bosheth.

of bands] Used to rove and spoil. So Chap. 3. 22.

other] Heb. *second.*

of Beniamin] See Josh. 9. 17. and 18. 25. Though now the Philistines possessed it, the Benjamites after Sauls discomfiture being fled out of it, 1 Sam. 31. 7.

V. 3. *Gittaim*]

3.18. ——— for the Lord hath spoken of David, ——— It is monstri simile That Abner's Ambition should thrust him forward all this while, wittingly and willingly to fight against GOD!

July, 15. 1726.

Capt. 5. 23, 24. This place is refuted by ye Annotation on Psal. 84. 6.

cap. 6. 3. Cart I Ita hodie Papistæ colunt Deum ceremonijs vel a lege Mosaica revocatis, vel petitis ab Ethnicis: si tamen hoc est colere, ac non potius Dei nomen contemptissimè violare.
——— gentili ritu & Palæstinorum more Deum colere. P. Martyr. 211. b.

V.3. *Gittaim*] Some think that there were two cities of this name; one in Benjamin, Neh.11.33. another in the south frontiers of Judah, whither these Beerothites fled and inhabited; which they liked so well, that they returned not to their own city, to the time that this story was written.

V.4. *of Saul*] That is, of their overthrow and death, 2 Sam. 32.

Jezreel] Where the battell was fought and lost, 1 Sam.29.1.

Mephibosheth] Called also Merib-baal, 1 Chron.8.34.

V.5. *went*] That is, seeing all things grew worse and worse with him, and that David was likely to be king of all Israel, they resolved to slay him; and to this end now came, thinking hereby to gratifie David, and to endear their service; presuming of impunity, because there was none to revenge his death but Mephibosheth, who was but a childe, and also lame.

V.6. *fetched wheat*] To wit, having disguised themselves in the habite of such as come to buy corn; or of porters, that came to carry away some that had been bought.

fifth rib] See Chap.2.23.

V.7. *away*] From Mahanaim, where Ish-bosheth resided, Chap.2.8. 3.27.

the plain] That is, between Jericho and Hebron.

thine enemie] They commend their service in killing Ishbosheth, by putting him in minde of Sauls enmity, which they in this fact had revenged upon his son.

V. 10. *one told me*] Chap. 1. 4, 5.

Saul is dead] Saying withall, That upon Sauls request he did but help to kill him, and rid him out of pain, Chap.1.10.

Thinking to have brought good tidings] Hebr. *he was in his own eyes as a bringer*, &c.

who thought that I would have given him a reward for his tidings] Or, *which was the reward I gave him for his tidings.*

V.11. *How much more*] To wit, ought I severely to punish such as you, seeing neither the example of him that said he slew Saul; nor duty to your master, nor the innocency of the person, nor reverence of the place nor time; did deter you from committing such a treacherous and bloody fact.

a righteous] That is, who had done you no wrong.

V.12 *sepulchre of Abner*] Chap.3.32.

CHAP. V.

Vers.1. *Came all the tribes*] 1Chro.11.1. That is, elders and chief of all, or else their ambassadours.

thy bone] That is, descended from the same father Jacob, and therefore all brethren, out of which God commandeth to chuse a king, Deut.17.15. See Gen.29.14, Judg.9.2.

V.2. *leddest out*] That is, wast then our captain, and so the more fit to be chosen king, because thou art expert in war, and able to lead an army. So Num.27.17.

the Lord] That is, hath already anointed thee king by Samuel, 1 Sam.16.11,12.

shalt feed] That is, shalt govern them with such fidelity, affection and care, as a good sheepherd doth his sheep, Psal.78. 70,71.

V.3. *before the Lord*] Calling him to be a witnesse and judge of performing the covenants which were made between them. See Judg.11.11.

V.5. *seven yeers, and six moneths*] Chap.2.11.

thirty and three] The last yeer being begun, but not finished; for he reigned precisely but thirty and two yeers and six moneths: but, to make up a round number, the last yeer, though not compleat, is added, as is usuall in the Scriptures, Judg. 20. 46.

V.6. *the king and his men*] That is, his army went, by Gods direction, and consent of the elders that were with him.

Jerusalem] Before called Jebus, Judg.19.10.and Salem, Gen. 14.18. Psal.76.2. belonging to Judah and Benjamin: but yet a chief and strongest part of it, till this time, was in the possession of the Jebusites, the old inhabitants of this city, Judg.1. 8, and 19.12.

Spake unto David] That is, in scorn and derision, trusting in the impregnable strength of their fort, That though there were none but the blinde and lame to defend it, they were sufficient to hold it against all Davids forces. Some think, That in contempt of David and his forces, they had placed onely blinde, lame and impotent persons in the fort to defend it, boasting that they were sufficient, in respect of the strength of the fort. Some, by blinde and lame, understand the idolls of the Jebusites, to whom, as their protectors, they entrusted the fort, calling them blinde and lame, according to the Israelites esteem, and not their own, boasting that they should finde them able enough to defend them.

thinking, David cannot come in hither] Or, *saying, David shall not*, &c.

V.8. *getteth up*] That is, shall enter the fort first, and slay the Jebusites, 1 Chron.11.6. taking away the lame and blinde, or the idols placed there.

that are hated] That is, by reason of that scorn which the Jebusites put upon him, vers. 6. whether we understand the idols, which Davids Soul hated; or impotent persons, in regard of their presumptuous contempt.

he shall be chief and captain] 1 Chron.11.6.

wherefore they said, The blinde and the lame shall not come into the house] Or; *because they had said, even the blinde and the lame, He shall not come into the house.*

they said] That is, it became a proverb among the people, for a perpetuall memoriall of this victory: or else taken up and used to reprove them who were too presumptuous and confident in their own strength, seeing they might be deceived as well as these Jebusites. Others read it as in our margin; *because they had said*] That is, David promiseth this reward to him that should take away the blinde and lame, because they had put this scorn upon him.

V.9. *Millo*] A deep and broad valley or ditch, dividing Sion from the lower city; from whence David raised his wall of defence about Sion. See 1 King.9.15.

V.10. *went on*] Hebr. *went going and growing*] That is, prospered in all his attempts.

V.11. *Hiram king of Tyre*] 1 Chron.14.1. A royall, potent and famous city of merchandise, situate on and in the sea, by the west limits of Asher. See Josh.19.29

cedar] Out of Lebanon, of which he was lord and master.

masons] Hebr. *hewers of the stone of the wall.*

V.12. *perceived*] That is, by Gods blessing and prospering of him in all his affairs.

V.13. *concubines*] See Judg.19.1,2. 1 Chron.3.5.

V. 14. *Shammua*] Called also Shimea, 1 Chron.3.5.

Elishua] Called also Elishama, 1 Chron.3.6.

V.16. *Eliada*] Called Beeliada, 1 Chron.14.7.

V. 17. *But when the Philistines heard*] 1 Chron. 11. 16. and 14. 8.

to seek David] To wit, that they might fight with him before he were well setled in his kingdom.

the hold] That is, some strong fort, that he and his camp might be safe from the attempts of his enemies, till he had further direction from God what to do.

V.18. *Rephaim*] Or, of the giants, Gen.14.5. situate on the north limits of Judah in Benjamin, westward from Jerusalem, Josh.15.8.

V.19. *David enquired*] See 1 Sam.23.9. 30.7. 2 Sam.2.1.

V.20. *Baal-perazim*] Isa.28.21. So called by David, on this occasion.

of waters] Which breaking in with violence, run over and overturn all.

Baal-perazim] That is, *the plain of breaches.*

V.21. *their images*] That is, the idolls which they brought with them, trusting in them for victory. See 1 Sam.31.9.

burnt them] Or, *took them away*; By Davids commandment, according to the law, 1 Chron. 14.12. Deut.7.25.

V. 24. *of a going*] That is, a noise of an army marching, with horse-men and chariots; the which perhaps the Philistines also hearing, were terrified, as 2 King.7.6.

shall the Lord] Or, then is the LORD gone.

V.25. *Geba*] Called also Gibeah in Benjamin, Judg. 19. 13. and 20.10. and Gibeon, 1 Chron.14.16.

Gazer] Situate in the west of Ephraim, Josh.16.10. but now possessed by the Philistines.

CHAP. VI.

Vers.1. *Again*] That is, now again David the second time assembled the people, as before, Chap.5.1,2. they assembled themselves.

V.2. *David arose*] 1 Chron.13.5,6. That is, after that he had first consulted with the captains and congregation. See 1 Chron.13.1,2.

from Baale] That is, Kirjath-jearim, 1 Chron.13.6. 1 Sam. 7. 1.

name is called] That is, whose Name is called on it, as it is, 1 Chron.13.6. or, at which the name of the LORD was called upon, to wit, when by the high priest they consulted with him, 1 King.8.29.

whose Name is called by the Name of the LORD of hosts, that dwelleth between the cherubims] Or, *at which the Name*, even *the Name of the LORD of hosts, was called upon.*

V.3. *set*] Hebr. *made to ride.*

upon a new cart] Herein following the Philistines example, 1 Sam. 6.7. but forgetting Gods law, which enjoyned the Levites to carry it, Num.4.14. 7.9. So 1 Chron.15.12,13.

Gibeah] Or, *the hill.* That is, upon an high place, which was by or in Kirjath-jearim, 1 Sam.7.1.

V.4. *the house of Abinadab*] 1 Sam.7.1.

accompanying] Hebr. *with.*

went before] To wit, driving the oxen that drew the cart, and Uzzah by the side of it, or behinde it.

V.5. *before the Lord*] That is, before the ark, the visible signe of Gods presence.

V. 6. *when*

V.6. *when they came to Nachons threshing-floor*] 1 Chron.13.9. Called also Chidon.

shook it] Or, *stumbled*; and so did endanger it to falling.

V.7. *against Uzzah*] To wit, because, being but a Levite, he presumed to touch the ark; which was unlawfull for any to do, saving the high priest or his sons, Num.4.15.

errour] Or, *rashnesse*; That is, his sin, in touching the holy things, Num.4.15. which was his own sin, peculiar to himself, besides that of carrying the ark in a cart, which was common to all the rest, v.3.

V.8. *displeased*] That is, grieved for Uzzah, both in respect of his sin and punishment.

made a breach] Heb. *broken*; That is, had smitten him with sudden death, and thereby interrupted their proceeding in this joyfull and holy action.

Perez-uzzah] That is, *the breach of Uzzah:*

to this day] To wit, when this story was written.

V.9. *afraid*] To wit, because of this his severe executing of judgement, fearing to proceed further in the action, lest himself also, through some errour committed, might miscarry and perish in it.

How shall the ark] *q. d.* It seemeth by Gods dealing, that he is not pleased with our action, or because we have failed in our manner of doing it; and therefore it will not be safe to carry it to my house, till I have from God further direction.

V. 11. *Obed-edom*] A Levite of the porters and singers, 1 Chron.15.18.

the Gittite] That is, of Gath-rimmon, lying neer Gath, a royall city of the Philistines, appropriated to the Levites, Josh. 21.24,25. where, it seemeth, he was born.

blessed] That is, caused him and all he had to prosper.

V.12. *So David went*] 1 Chron.15.25. This story of bringing the ark is more fully and particularly related, 1 Chron. 15. 11, 12, &c.

brought] To wit, by the ministery of the priests and Levites.

V. 13. *he sacrificed*] That is, by his commandment the priests and Levites sacrificed: see 1 Chron.15.26. and this they did to testifie their thankfulnesse unto God for blessing their proceeding hitherto, and to move him to be propitious for the future. See 1 Sam.9.12.

V 14. *David danced*] Not vainly and carnally, but excited with inward spirituall joy, expressing it self outwardly in this holy service of God.

linen ephod] See 1 Sam.2.18.

V.16. *despised him*] That is, out of a carnall heart, judging carnally of Davids holy actions and intentions, she vilified his person and carriage.

V.17. *pitched for it*] Hebr. *stretched*; To wit, before he went to fetch it, 1 Chron.15.1. the which David did by Gods inspiration and direction, that it might continue there till a temple were built for it: for the tabernacle made by Moses was erected first at Shiloh, 1 Sam.1.3. 14.3. then at Nob, Chap.21. 1. and was now at Gibeon, 1 Chron. 16.39. See on 1 King. 3. 4.

V.18. *he blessed the people*] 1 Chron.16.2. That is, as a godly king, and holy prophet, he prayed for their peace and prosperity, and for all blessings spirituall and temporall.

V.20. *to bless*] That is, to pray for his family, as he had done for the people.

How glorious] This she speaketh ironically, in a way of derision and contempt; as if she should have said, Thou didst not carry thy self as became the state of a king, but as one of the basest of the people, in a vain and light manner. See Judg. 9. 4. or as the Levites, of whom she had a mean conceit, like whom he was clad.

uncovered] That is, laid open his nakednesse in his dancing, without any respect to his kingly majesty, gravity or modesty.

shamelessely] Or, *openly*.

V.21. *before the Lord*] That is, I did it to Gods glory, that I might expresse my thankfulnesse to him, and the joy of my heart in doing him this service.

V.22. *And I will*] That is, I am so far from repenting of what I have done, that I will be ready still to abase my self, when as thereby I may glorifie God.

of the maid-servants] Or, *of the hand-maids* of my servants.

V.23. *no childe*] That is, was by God punished with barrennesse, for deriding her husband.

untill the day] That is, never. So 1 Sam.15.35. and Matth. 1.25.

CHAP. VII.

Vers. 1. *And it*] Compare this whole Chapter with 1 Chron.17.

when the king sate] 1 Chron.17.1. In peace and safety.

V.2. *house of cedar*] As if he should say, It is a most unfitting thing that I should dwell in a more fair, costly and setled habitation then the ark of God, the visible signe of his glorious presence. See Hagg.1.4.

curtains] That is, in the tabernacle covered with skins and curtains, Exod.26.1.

V.3. *Nathan said*] That is, out of his own opinion and advice, and not by any revelation from God, which he should have waited for, in a matter of such great importance, before he gave his sentence.

do all] That is, build a house to the LORD, as thou desirest, and he that hath moved thee to do it, will prosper thy work.

V.5. *my servant David*] Hebr. *to my servant to David.*

shalt thou] That is, thou shalt not do it, for thou hast shed much blood; and canst have no leisure in time to come, because thou shalt yet have much war. See 1 Chron. 17.4.22.8. and 1 King.3. 5.

to dwell in] That is, to shew therein my gracious presence.

V.6. *in a tent*] That is, have shewed my presence in a tabernacle flitting and removing from place to place. So 1 Chron. 17.5. As if he should say, There is no present haste or necessity of building an house for me, who have all this while been content with a tent, and so shall be still, till my own time be come.

V.7. *spake I*] Did I ever complain that my house was not built? seeing though I had a purpose that it should be done in due time, yet I had not required that they should go about it, till this time were come.

any of the tribes] That is, any of the judges and rulers of the tribes, 1 Chron.17.6.

to feed] That is, as faithfull shepherds to govern and provide for my people.

V.8. *I took thee from the sheep-cote*] 1 Sam.16.11. Psal. 78. 70. God recounteth his former and future benefits, not to upbraid him, but that David might not doubt of his love, nor think that for want of it he rejected his service in building him a temple.

from following] Hebr. *from after.*

V.9. *I was with thee*] So Chap.8.6, 14.

great name] That is, I have made thee famous and formidable among all the nations round about thee.

great men] That is, princes and potentates of the earth.

V. 10. *a place*] That is, in their own land allotted to them.

no more] To wit, if they will continue in obedience, Deut. 28. 8,9. Jer.18.9,10.

children of] The malicious enemies of Israel.

V.11. *since the time*] That is, as they have been divers times afflicted in the dayes of the Judges, when as their enemies did often oppresse them; whereas, since thy reign, I have given thee and them full victory over thine and their enemies.

make thee an house] That is, set up and establish thy kingdom in thy posterity, graciously to reward thy zealous intention to build him an house, Exod.1.21. See on 1 King.2.24.

V. 12. *when thy dayes be fulfilled*] 1 King.8.20.

thy seed] That is, Solomon as the type, and the Messias prefigured by him, both which he respecteth in the following promises; some of which properly belong to one, and some to the other.

V.13. *He shall build*] 1 King.5.5. and 6.12. 1 Chron.22.10. That is, Solomon, an earthly and temporall temple, and Christ, a spirituall and everlasting house, that is, the Church, Luke 1. 32, 33.

for ever] Which is proper and peculiar to Christs kingdom alone.

V.14. *I will be his father*] Heb.1.5.

my son] Solomon, by grace and adoption; Christ, by nature and eternall generation, Joh.1.18. Act.13.33. 1 Joh.4.9.

if he commit iniquity] Psal.89. 30,31,32. That is, Solomon; for Christ was without sin, Isai.53.9. 1 Cor.5.21. 1 Pet.2.22. and 1. 19.

rod of men] That is, as a father his childe, in measure, and for his good and amendment; not his destruction, Jer.30.11.

V.15. *not depart*] That is, I will not quite cast him out of favour, and deprive him of his kingdom, as I did Saul.

V.16. *before thee*] That is, I will begin to establish thy kingdom in thy own dayes, to strenthen thy faith in assurance, that it shall be accomplished in thy son Christ, 1 King.1.48.

V.17. *speak*] That is, make a true and faithfull relation of all that which God had commanded to speak.

V.18. *David in*] That is, into the tent in which he had placed the ark.

and sate] That is, remained in Gods presence meditating and praying.

brought me] That is, so highly advanced me already, being wholly unworthy of such grace and favour.

V.19. *And this*] To wit, which thou hast already done.

and is this] That is, to extend such favour and goodnesse of meer grace above all desert? no, it is proper to thee onely. Or thus; Do men use to deal so freely and familiarly with their mean inferiours, as thou dost with me?

manner] Hebr. *law.*

V.20. *say more*] That is, I need not use many words to expresse

presse my thankfulnesse, seeing thou knowest my heart.

N. V.21. *words sake*] That is, thy free and gracious promise: or, thy Christs sake, who is thy eternall Word, and thy meer grace, and free good-will. See 1 Chron. 17.19.

know them] That is, to acknowledge thy benefits with all thankfulnesse.

V.22. *have heard*] That is, according to all which by thy word thou hast made known unto us.

V.23. *what one nation in the earth is like thy people*] Deut.4.7.

went to redeem] That is, came (as it were) down from heaven, to shew his power in redeeming them, Exod.3.7,8.

to make him] That is, to make his people Israel famous and renowned among all nations. See 1 Chron.17.21. or to magnifie his own glory by his great works.

the nations] That is, the Ægyptians and their idols.

V.24. *for ever*] That is, the naturall Israel, till the coming of Christ: but the spirituall Israel, that is, all the faithfull Jews and Gentiles, for ever 3 of which he assigneth no other cause, but Gods free election, Gen.17.7.

V.27. *hast revealed*] Hebr. *opened the ear*; That is, hast made him clearly to know. See 1 Sam.9.15.

an house] That is, continue the kingdom to thee, and to thy posterity.

in his heart] That is, hath found his heart thus disposed to call upon thee, having thy promise as the ground of his faith and prayer, Psal.116.10.

V.28. *thy words be true*] Joh.17.17.

V. 29. *let it please thee to blesse*] Hebr. *be thou pleased and blesse.*

hast spoken it] And therefore I firmly believe it shall come to passe.

for ever] That is, both now, and to all eternity.

CHAP. VIII.

Vers.1. *And after this it came to passe*] 1 Chron.18.1, &c. Here, and in the following Chapters, he rendereth a reason why God would not suffer David to build his temple, namely, because he had no leisure, being by the LORDS will employed in these wars.

Metheg-ammah] Or, *the bridle of Ammah*; That is, Gath, a chief city of the Philistines, as appeareth, 1 Chron. 18.1. which is here called Ammah, being situate on an hill: and a bridle, because by its strength it restrained enemies from envading it and the countrey adjacent.

V 2. *measured them*] That is, being victorious, he used them and their countrey at his pleasure, dividing their land by measure, and giving it to whom, and in what proportion he pleased, and razing their cities to the ground.

with two lines] That is, he divided the people which he had conquered and taken prisoners, into three parts, so equally by lots, as if they had been measured with a line; one part whereof he reserved alive; and put the two other to the sword: for though God at first appointed his people to spare them, Deut.2.9. yet becoming malicious enemies, David exerciseth upon them this hostile severity, Num.24.17. 25.17.

V.3. *Hadadezer*] Called also Hadarezer.

Zobah] Psal.60.2. A part of Syria, Chap.10.6.

as he] That is, David went to settle his dominion in these utmost limits of it, which God had given unto his people, Josh. 1.4. Deut.1.7. 11.24.

V.4. *from him*] Or, *of his*.

seven hundred horse-men] That is, ranks of horse-men, ten going to a rank, that is in all seven thousand, as it is expressed 1 Chron.18.4.

houghed] See Josh.11.6.

V.5. *Syrians of Damascus*] Which were the chiefest part of the kingdom of Syria, and Damascus the metropolis or chief city in it.

V.6. *preserved*] That is, prospered his attempts, and gave him victory.

V. 8. *Betah and Berothai*] Called also Tibhath and Chun, 1 Chron.18.8.

V.9. *Toi*] Called Tou, 1 Chron.18.9. See Num. 13.21.

Hamath] A city of Syria, some think Antioch.

V.10. *Joram*] Named also Hadoram, 1 Chron.18.10.

salute him] Hebr. *ask him of peace*; That is, to ask of his welfare, and to congratulate his victory, Gen.43.27.

had wars with] Heb. *was a man of wars with.*

brought with him] Hebr. *in his hand were*; To wit, as a present from his father to David.

V.11. *did dedicate*] To wit, for the use and service of the temple for which he prepared.

V.13. *a name*] To wit, of a great warriour, and famous conquerour, Abishai in this service being his chief commander, 1 Chron.18.12. under Joab, Psal.60.1.

smiting] Hebr. *his smiting.*

valley of Salt] Situate on the east end of mount Seir, without Syria, on the south of the dead sea.

eighteen thousand men] Which were of the Edomites, 1 Chro. 18.12. as the verse following also implieth.

V.14. *put garisons*] Over which was appointed a vice-roy or deputy, 1 King.22.47.

Davids servants] And of the kings his successours, till the reign of Joram, 2 King.8.22.

V.16. *over the host*] That is, Generall of the army, 2 Sam.5.

recorder] Or, *remembrancer*, or, *writer of chronicles*.

V.17. *Zadok the son of Ahitub*] Of the posterity of Eleazar; 1 Chron.6.8. who was a chief, but not high priest, till Abiathar was deposed by Solomon, and he put in his room, 1 King. 2.26,35.

Abiathar] Of the posterity of Ithamar, 1 Chron.24.3. and son of Ahimelech, who was slain by Saul, 1 Sam.22. Some think that both the father and the son had double names, and the one and the other called both Ahimelech and Abiathar, and so promiscuously Ahimelech is said to be the father of Abiathar, 1 Sam.22.20. and Abiathar to be the father of Ahimelech, as here, and 24.6. See Mar.2.26.

scribe] Or, *secretary*.

V.18. *And Benaiah*, &c.] 1 Chron.18.17.

Cherethites and Pelethites] Which were old, expert, strong and valiant men, like the Prætorian souldiers, which David chose for his guard, and made Benaiah captain over them. See 1 Kin. 1.38.

V.13. *was lame*] That is, though he were lame, and therefore unfit to come to the kings table; yet David, out of his love to Jonathan, gave him this privilege.

CHAP. IX.

Vers 1. *David said*] That is, enquired of his servants.

V.3. *the kindnesse of God*] That is, great kindnesse, confirmed by covenant and oath in Gods presence, 1 Sam. 20.14,15,16.

lame on his feet] Chap.4.4.

V.4. *Lo-debar*] Situate in the land of Gilead beyond Jordan, in the tribe of Gad, not far from Mahanaim, Chap.17.27.

V.5. *fet him*] That is, caused him to be brought to him.

V.7. *will restore thee*] For David had now the right to dispose of them, because by the rising of the house of Saul, and warring against their lawfull king, they were confiscate.

eat bread] That is, eat and drink, and take thy diet with me at my own table, and be my daily guest.

V. 8. *a dead dog*] That is, one very mean and contemptible, who am wholly unworthy of so high an honour. See Chap.3.8.

V.9. *Sauls servant*] To wit, when he lived; but now the servant of Mephibosheth.

masters sons] That is, Mephibosheth, the nephew or grandson of Saul, who usually in the Scriptures are called sonnes, Dan.5.11.

V.10. *masters son*] That is, Micha the son of Mephibosheth, vers. 12.

CHAP. X.

Vers.1. *And*] Compare this Chapter with 1 Chron. 19. where the same story is related.

king of the children of Ammon died] 1 Chron.19.1.

the king] Called Nahash, 1 Chron.19.1. and v.2.

V.2. *shewed kindenesse*] What this kindenesse was, the Scripture mentioneth not, nor when shewed. *Hierome* thinketh that it was when he fled from Achish king of Gath; the which, it is like, he did out of hatred to Saul, 1 Sam.11.

his father] That is, for his fathers death.

V. 3. *Thinkest thou that David*] Hebr. *In thine eyes doth David.*

to spie] That is, to discover some advantages, that he may the more easily surprise it; and thus some politicians think, That they are then most wise, when as they are most suspitious.

V.4. *buttocks*] To discover their nakednesse, to their shame. So Isai,20.4. and 47.2.

V.5. *at Jericho*] That is, in some private houses set up in the place where Jericho stood before it was destroyed, Josh.6. 24, 26. for it was not rebuilt till the time of Ahab, 1 King. 16.34.

V.6. *stank*] That is, had made themselves odious and abominable, by so foul and barbarous an act, in thus disgracing his ambassadours, against the law of nations.

hired] To wit, for a thousand talents of silver, 1 Chron. 19.6.

the Syrians] See Chap.8.5.

Beth-rehob] That is, out of that part of Syria in which the metropolis or chief city was Rehob.

Zobah] See Chap.8.3.

Maacah] King of one part of Syria, 1 Chron. 19.6. neer Gilead Trachonitis, Deut.3.14.

Ish-tob] See Judg. 11.3.

V. 8. *the gate*] To wit, of the city Medeba, in the border of the

the Ammonites, 1 Chro. 19. 7. Others understand it of Rabbah, the chief city of the Ammonites.

by themselves] To wit, that they might inclose Joab on both sides, as v. 9.

V. 12. *for our people*] To wit, which have been so injuriously abused and disgraced by the Ammonites and their king.

V. 16. *sent*] To wit, his agents, and hired the Syrians, which inhabited beyond the river Euphrates.

Shobach] Called also Shophach, 1 Chron. 19. 16.

V. 18. *of seven hundred chariots*] Which had in them ten fighting men in every chariot, which make up the number of seven thousand, mentioned, 1 Chro. 19. 18. See Chap. 8. 4. or seven hundred troops of horsemen in chariots, consisting of ten in a troop.

fourtie thousand horse-men] Besides the fourty thousand footmen mentioned, 1 Chro. 19. 18. For with such huge multitudes of men, the Syrians, and others in those dayes used to go out to battell, 1 King. 20. 10. So David is said to have gathered all Israel to fight with them.

V. 19. *servants*] That is, who were in his pay, and fought under him in his quarrell.

made peace] Yeelding subjection, and becoming tributaries.

CHAP. XI.

Vers. 1. *After the yeer was expired*] Heb. *at the return of the yeer*; To wit, in which this battell was fought, and the winter of that yeer ended.

at the time] That is, in the spring and summer, when the earth yeelded her fruits, serving for forrage and provant, accessary to relieve an army. So 1 King. 20. 22. 2 Chron. 36. 10.

David sent Joab] 1 Chron. 20. 1.

servants] That is, his commanders and souldiers.

Rabbah] The metropolis or chief city of the Ammonites, lying on the mountains of Gilead beyond Jordan, by the head of the river Jabbok, Chap. 12. 26, 27.

V. 2. *his bed*] On which he had taken his afternoons rest, as to this day is usuall in those hot countreyes. So Chap. 4. v. 5, 7.

roof] Which in those countreyes were flat, made in the manner of a terrace with battlements about them, Deuter. 22. 8.

washing] That she might be purified from legall uncleanesse, according to the law, Levit. 15. 19. 18. 19. So vers. 4.

V. 3. *one said*] That is, one of his servants.

Is not this] That is, it is surely she. See Judg. 4. 6.

Bath-sheba] Called Bath-shua, 1 Chro. 3. 5.

Eliam] Named, Ammiel, 1 Chron. 3. 5.

Hittite] See 1 Sam. 26. 6.

V. 4. *took her*] That is, caused her to be brought unto him.

for she was purified from her uncleanesse, and she returned unto her house] Or, *and when she had purified her self*, &c. *she returned*, Levit. 15. 19. and 18. 19. And thereby more apt to conceive.

V. 5. *told David*] To wit, fearing lest being found an adultresse, she should be stoned according to the law.

V. 7. *how Joab did*] Heb. *of the peace of*, &c.

V. 8. *to thy house*] David thought, that if Uriah went home and lay with his wife, his fault might be cloaked.

wash thy feet] That is, as they used to do after a journey in those hot countreys; and it is as much, as if he had said, recreate and refresh thy self after thy travell.

followed him] Heb. *went out after him.*

a messe of meat] The which he did in shew of kindnesse, but with a purpose, That faring more daintily and plentifully, he might be the more apt to desire his wives company.

V. 10. *told David*] To wit, first enquiring what became of him, and how he carried himself.

why then] As if he had said, It is fit that thou shouldest take thy ease after so long a journey. For Rabbah was so far distant from Jerusalem (as some of the learned think) that it was a journey of thirty hours.

V. 11. *The ark*] Which it seemeth was now in the camp, that as need should be, they might ask counsell of God, which they used to do in great wars, 1 Sam. 4. 4. and 14. 18.

my lord Joab] Generall of the army.

and as thy soul] Which is not a double oath, but a more pathetical expression of the same thing; as sure it is, that I will not do it, as it is sure that thou livest, or, that I desire that thou shouldest live now and for ever. All which pious care, and carriage in Uriah, did aggravate Davids sin in practising against him.

V. 13. *made him drunk*] Both to make him forget his oath, and also more apt to go home to his wife, to which he could not perswade him whilest he was sober.

at even] That is, notwithstanding all Davids devices and practices, he remained constant in his resolution.

V. 14. *And it came*] That is, when all his former policies failed for the effecting his designe; which was to hide his sin, and adultery.

a letter] Namely, That by his help he might take away Uriahs life, by such a means as might not come to light; and so he might have his wife.

V. 15. *hottest*] Heb. *strong.*

from him] Heb. *from after him.*

V. 16. *observed the city*] To finde out where the stoutest souldiers manned the walls.

V. 21. *Abimelech*] Judges 9. 53.

Jerubbesheth] That is, Gideon called Jerubbaal, Judg. 7. 1. For the Hebrews in detestation of idols, did expunge the word Baal out of their names, and put in place of it, Bosheth, or Besheth, signifying an infamous thing, as the idoll was, Hos. 9. 10. See and compare, 1 Chron. 8. 33. with 1 King. 2. 8. 1 Chron. 8. 34. with 2 Sam. 4. 4.

V. 23. *the men*] That is, of Rabbah that was besieged.

came out] That is, sallied out upon us.

and we were] Forced them to retire, pursuing them to the very gate; and so in heat of war came too neer the wall, and lost some of our men.

V. 25. *Thus shalt thou*] He dissembleth with the messenger, to the end, That neither his cruell commandment, nor Joabs wicked obedience might be discovered.

displease thee] Heb. *be evil in thine eyes.*

the sword] That is, the event of war is various; and sometimes these, and sometimes those are slain.

one as well as another] Heb. *so and such.*

encourage thou] That is, as my messenger encourage and comfort Joab from me.

V. 26. *husband*] Heb. *her man.* So Gen. 20. 3.

V. 27. *the mourning*] Which as *Josephus* writeth, lasted the space of seven dayes, 1 Sam. 31. 13. Eccluss. 22. 12.

but the thing] That is, Davids whole carriage in this businesse of Uriah.

displeased] Heb. *was evill in the eyes of.*

CHAP. XII.

Vers. 1. *There were*] The scope of this parable was to awaken David out of his deep sleep of security and sin, by causing him unknowingly to passe an unpartiall sentence against himself, in the person of another; that so he might be brought to unfeigned repentance.

V. 3. *own meat*] Heb. *morsell*; That is, though he had little, and as it were but a bit; yet he gave his lamb part of it.

was unto him] That is, he dearly and tenderly loved it, as if it had been his childe.

V. 5. *shall surely die*] Heb. *is the son of death*, or, *is worthy to die*; That is, deserveth to die. So Ephes. 2. 3.

V. 6. *fourfold*] According to the law, Exod. 22. 1. And this penalty was inflicted on David, who for slaying Uriah, lost four sons, the young infant, Amnon, Absalon, and Adonijah; and for his defiling Uriahs wife, had his own concubines defiled by Absalon.

V. 7. *the man*] That is, who hath committed this sin, and on whom thou hast passed this sentence of death.

anointed thee king over Israel] 1 Sam. 16. 13.

V. 8. *thy masters house*] That is, the kingdom of Saul, who was thy lord and master.

thy masters wives] Not to marry with them (for that had been incest, Levit. 18. 15. having married Michal his daughter; neither do we read, that David ever took any of them to be his wives) but to be in his power, and at his disposing in any lawfull way, being their king. Others understand it not of wives married to Saul, but of other women, widdows, and maids, in Sauls court and kingdom; neither doth God herein approve of polygamy, for it was not a gift of allowance, but of providence, tolerating for a time this plurality of wives. Though we may here by wives, understand those things which were most neer and deer to Saul his master.

I would] That is, I was able, and would have been willing to have satisfied thy hearts desire, by giving unto thee in a lawfull way, and by lawfull means, more and greater things then all these, Psal. 37. 4.

V. 9. *the commandment*] That is, by transgressing the second table of the law; the sum whereof is, That we should love our neighbour as our selves, give every one his own, and do to others, as we would have them to do unto us.

thou hast killed] For David was the chief contriver of his death, who betrayed him into the hands of his enemies; Joab an accessary; and the Ammonites but onely, and that unknowingly, their instruments.

V. 10. *shall never*] That is, for a long time, or all thy life time. See 1 Sam. 1. 22. Deut. 15. 17.

despised me] To wit, by thy wilfull violating of my law.

V. 11. *I will raise*] That is, for these thy sins I will afflict thee with many evils, by means of thy own children, giving them over to commit rapes, murthers, and unnaturall rebellions.

The

cap. 11. 1. Rabbah] Est metropolis
ejus regionis: postea dicta Philadel-
phia, de qua mentio facta est in
Apocalypsi. Erat enim ibi nobilis
Ecclesia primis temporibus Apo-
stolorum. L. Martyr.

cap. 11. Jam regeneratus Erat,
ac inter regeneratos insig-
nibus Elogij Domini ornatus.
Cabrin. hist. L. 6. 4. cap. 1.
§. 24.

12.13. put away] Transire fecit, Transtulit. The Lord hath Transferd thy Sin, to the Account of CHRIST; and hath Transferd CHRIST's Righteousness, to thy Account of Credit. The same word is rendred Removed, Gen. 47.21

Happy David!

May, 11. 1712. Mane.

The child begotten in Adultery dies Uncircumcised. 2 Sam. 12. 15—24. Lightfoot. p. 26.

the which was verified in Amnon, Absalom and Adonijah, and many others of Davids posterity, who perished by the sword.

thy wives] That is, thy concubines.

before thine eyes] That is, in thy life time, which thou shalt as certainly know, as if thy own eyes did see it, Chap. 16. 22.

neighbour] That is, Absalom, which did much aggravate Davids affliction, Psal. 55. 12.

V. 12. *secretly*] As fearing men more then me, and shame more then sinne.

I will do this] That is, I will justly give over thy sonne to his own ambition and base lusts, and not restrain him, as I could, Hos. 4. 14. and will with my providence so order his sins, that they shall become a just chastisement of thine; though he hereby shall be no whit excused, seeing herein he will act his own part freely, wickedly and rebelliously, without any respect to my secret counsell.

the sun] That is, openly, and at noon-day.

V. 13. *The Lord also hath put away thy sin*] Ecclus 47. 11. To wit, out of his sight, that is, hath pardoned it in respect of the guilt, though he will chastise thee for it, as a loving father, for thy good, Num. 23. 21. Mic. 7. 18. Rom. 8. 28.

thou shalt not die] To wit, as thy sin hath deserved; according to thine own sentence.

V. 14. *to blaspheme*] To wit, when they shall see one whom I have chosen king, and so much favoured; commit as foul sins as the very heathens; and censure me as unjust and partiall, conniving at those sins in my own servants, which I punish in others; therefore by my corrections I will vindicate my justice, and first by the death of the childe begotten in adultery. So Rom. 2. 24.

V. 16. *besought*] To wit, hoping that the sentence of the childes death was not absolute, but upon the condition of his repentance, Ezek. 33. 10, 11. Jer. 18. 8. So v. 22.

fasted] Heb. *fasted a fast*.

went in] To wit, his inner chamber or closet.

V. 17. *the elders*] That is, his chief officers and servants, verse 18.

V. 18. *seventh day*] To wit, from the sickening of the childe.

we spake] We did all we could to comfort him, and to moderate his mourning, Chap. 3. 35.

vex] Hebr. *do hurt*.

V. 19. *whispered*] To wit, secretly one with another, that David might not hear.

V. 20. *house*] That is, the tent made by him for the ark, Chap. 6. 17.

V. 22. *I said*] That is, I thought within my self.

V. 23. *back again*] That is, restore him to life.

V. 24. *she bare a son*] Matth. 1. 6.

and he called] To wit, by Gods appointment, 1 Chron. 22. 9.

and the Lord] Or, *for the Lord* loved him.

V. 25. *he sent*] Or, *had sent by the hand*, &c. That is, the LORD used Nathan as his messenger.

Jedidiah] That is, *Beloved of the Lord*: That he might be a type of Christ, Gods best Beloved, and the King of Peace, 1 Chron. 22. 9, 10. Matth. 3. 17. Isai. 9. 6.

because of the Lord] Or, for the LORD Christ, Gods best Beloved, in whom alone Solomon was beloved of God, Mat. 3. 17. Or, as others, *because the Lord had testified his love towards him*.

V. 26. *royall city*] That is, that part of Rabbah in which the royall palace stood, environed with waters, both for safety and delight.

V. 27. *city of waters*] Encompassed with the river Jabbok, which did flow and run about it.

V. 28. *and take it*] That is, that thou mayest have the honour of taking it, and not I, seeing the conquerour usually hath the glory of his conquest.

it be called after my name] Hebr. *my name be called upon it*.

V. 30. *And he took their kings crown from off his head*] 1 Chron. 20. 2.

a talent] That is, threescore pound, after the weight of the common talent; which, in respect of the great weight, was not worn by their king, or David (as some think) but hanged or held over their head, as an ensigne of state and royalty. See on 1 Chron. 22. 14.

in great] Hebr. *very great*.

V. 31. *the people*] That is, so many of them as he thought fit to be made exemplary in these severe punishments.

the brick-kiln] Some think that this was the furnace of Molech, or Milchom the idoll of the Ammonites, where they had made their children to passe thorow the fire, 2 King. 16. 3. and 23. 10. Lev. 18. 21. And if so; then was it a fit and sutable punishment for such abominable wickednesse. Others say, That David inflicted these severe punishments upon them, because they had, against the law of nations, so shamefully abused his ambassadours sent in love to them; because also they were such horrible idolaters, and most bitter and spightfull enemies to Gods people, and had put many of them unto the like cruell deaths when they came into their hands, Amos 1. 3, 13. Hebr. 11. 37.

CHAP. XIII.

Vers. 1. A *fair sister*] Both of them born of Maacha the daughter of Talmai king of Geshur, Chap. 3. 3.

son of David] And of Ahinoam, the Jezreelitesse, Chap. 3. 2.

Amnon thought it hard] Heb. *it was marvellous*, or *hidden in the eyes of Amnon*; To wit, to obtain his desire of her, by reason she was so diligently attended and observed, being a virgin and the kings daughter.

V. 3. *Shimeah*] Called also Shammah, 1 Sam. 16. 9.

V. 4. *being the kings son*] And thereby hast power and means to have any thing at thine own pleasure.

lean, Heb. *thinne*] *from day to day*, Hebr. *morning by morning*. That is, dost daily pine and languish more and more.

V. 5. *my sister Tamar*] He bids him call her sister, to avoid the rather all jealousie and suspition of so foul a fact to be intended by him.

V. 6. *cakes*] Some hearty cordiall thing, or pleasing dish, fit for one in my languishing condition.

V. 8. *flour*] Or, *paste*.

V. 9. *poured them*] To wit, out of the baking or frying-pan into a dish.

V. 12. *force me*] Hebr. *humble me*.

no such thing ought to be done] Hebr. *it ought not so to be done*.

in Israel] That is, which being Gods holy people, abhorre such abominable wickednesse, Levit. 18. 6, 9, 11. See Gen. 34. 7.

V. 13. *whither*] That is, which way shall I clear my self of this dishonour and reproach.

fools] That is, notoriously infamous, and branded with folly and wickednesse.

speak] This she saith to allay the rage of his lust for the present, and to escape his violence, knowing, That if this brunt were past, the king would take order to keep her from him, such a match being incestuous, Levit. 18. 6, 9, 11.

V. 15. *exceedingly*] Heb. *with great hatred greatly*.

V. 16. *is greater then the other*] Seeing that, being done in secret, might be concealed; whereas if you, by thrusting me out, put me to open shame, Gods Name will be blasphemed amongst his enemies, when they hear of so foul a fact committed among his people; his people scandalized, our father grieved, both you and I shamefully dishonoured, and my brother Absalom enraged and incited to take revenge.

V. 18. *divers colours*] That is, of wrought or embroidered work. So Gen. 37. 3. Judg. 5. 30.

V. 19. *ashes*] As they used to expresse bitter mourning, and great grief.

her hand] To expresse her sorrow and shame, Jer. 2. 37.

and went] To wit, to bemoan her misery to her brother Absalom, v. 20.

crying] Proclaiming her wrong, that it might appear she had been forced, and not willingly yeelded to his lust.

V. 20. *been with thee*] That is, abused thee.

he is my brother] And therefore this foul fact of his were best to be concealed, seeing the publishing of it would redound both to the dishonour of the king, and the disgrace and shame of our whole family.

regard not] Hebr. *set not thine heart*: That is, take it not too much to heart, to be thereby swallowed up of grief; seeing a fit time may come of revenging thy wrongs.

desolate] Heb. *and desolate*.

V. 22. *neither good*] To wit, concerning this abuse offered to his sister, lest he should suspect that he intended revenge; and so should prevent it.

V. 23. *Baal-hazor*] Or, the plain of Hazor, situate on the borders of Ephraim and Benjamin, Josh. 15. 25.

invited] To wit, to a feast, as the manner was in those times. See 1 Sam. 25. 36.

V. 24. *the king*] He invites the king, to avoid all suspition and jealousie of any ill intention against Amnon.

V. 25. *blessed*] That is, gave him thanks. So Chap. 14. 22.

V. 28. *have not I commanded you?*] Or, *will you not, since I have commanded you?* That is, Is not my command warrant sufficient to bear you out and excuse you?

valiant] Heb. *sons of valour*.

V. 29. *gat him*] Heb. *rode*.

V. 30. *in the way*] That is, posting towards the court.

V. 31. *tare his garments*] See Chap. 1. 11. and 12. 16.

lay on] As one dejected with grief, apprehending Gods wrath upon his house, Chap. 12. 10.

V. 32. *answered*] Heb. See Judg. 14. 18.

appointment] Heb. *mouth*.

determined] Or, *setled*.

V. 34. *and looked*] And having discovered the people approaching, brought word of it to David.

by the way] Which did lie between Baal-hazor and Jerusalem.

V. 35. *as thy servant said, so it is*] Heb. *according to the word of thy servant*; To wit, that all the kings sons are alive, and onely Amnon is dead.

V.36. *very sore*] Hebr. *with a great weeping greatly.*

V.37. *Talmai*] Who was his mothers father. See Chap.3.3.

Ammihud] Or, *Amnihur.*

every day] To wit, for the space of three yeers, v.38.

V.39. *longed*] Or, *was consumed.* See Psal.84.2. and 119.81. Job 19.27.

to go forth] That is, so much desired to have him come back, that he could willingly have gone for him himself, or met him in the way. Others, That he could have found in his heart to send out some to fetch him home.

comforted] That is, had ceased his mourning for Amnons death.

seeing] And his mourning could not fetch him again, Chap. 12.23.

CHAP. XIIII.

Vers.1. *Toward Absalom*] That is, longed to have him fetched home.

V.2. *Tekoah*] A city neer Jerusalem, situate on an hill on the north borders of Judah, 2 Chron.11.6.

anoint not] In token of mourning; for they used anointing to seem chearfull.

V. 3. *the words*] To wit, which he would have her speak to the king, Exod.4.13.

V.4. *Help*] Hebr. *Save.*

V.6. *there was none*] And consequently, no witnesses to prove the fact, as the law requireth.

none to part them] Hebr. *no deliverer between them.*

and slew him] As the avengers say, but cannot prove.

V.7. *the whole family*] That is, the kinred, who are appointed by the law to be avengers of blood, are risen to prosecute justice against the offender, Num.35.19. Deut.19.12.

my cole] That is, kill my onely remaining son, by whom my husbands name and family may be continued and preserved, even as a fire almost ready to go out, may yet be again revived and kindled by a cole hid in the ashes, being kept alive and blowed upon, Deut.25.6. Ruth 4.5,10.

upon the earth] Hebr. *upon the face of the earth.*

V.8. *give charge*] To wit, that thy cause may be examined, and thy son may be preserved, if that thou sayest appear to be true.

V.9. *the iniquity*] That is, I am so well perswaded of my sons innocency, that if there be any fault, I take it wholly upon my self and mine, that the king and his kingdom may not lie under the guilt of blood for preserving my son that is alive: or if any iniquity be in that which the king shall grant at my request, let the guilt be upon me and mine, Matth.27.25.

V.10. *touch thee*] That is, not put thee to any more trouble.

V.11. *remember*] That is, how the LORD by his law hath provided, That they who have slain a man at unawares, should be preserved from the avengers of blood, Num.35.12. And seeing there were many that sought her sons life, the king would take order that he might be preserved against the prosecutions of them all. Some take it, That in these words she presseth him to swear that he will make good his promise.

that thou wilt not suffer the avengers of blood to destroy] Hebr. *that the revenger of blood do not multiply to destroy.*

As the Lord] See 1 Sam.14.45.

not one hair] That is, I will take order that thy son shall not be hurt in the least degree or manner. So Act.27.34.

V.13. *thought such a thing*] Namely, to do such a thing as in any particular case thou hast judged unfit and unjust.

the people] To wit, who long for Absaloms return, as being next heir to the kingdom.

faulty] In giving such a sentence for my sons safety, which himself will not execute in his own case; though herein she flattereth the king, in that the case was far unlike, seeing Absalom did not kill Amnon at unawares, but wilfully and treacherously.

V. 14. *we must needs die*] We take his absence so much to heart, that we can no longer subsist without him, seeing we shall all be desperately lost, if such an hopefull successour be cut off: Besides, in that God hath preserved him all this time of his banishment, and now useth means to thee to perswade his restoring, it is a signe that his will is that he should succeed thee. Or, all must die first or last, and cannot be recovered, and therefore in vain to take one away for him that cannot be brought back, Chap.12.23.

neither doth God respect any person, yet doth he devise means that his banished be not expelled from him] Or, *because God hath not taken away his life, he hath also devised means*, &c.

V.15. *me afraid*] To wit, that thou wilt ever continue his banishment, or that of themselves they will rise against thee, and bring him back against thy will: or because of the danger unto which the people are exposed, if they may not have him restored, who is right heir to the kingdom.

V. 16. *of God*] And consequently will, out of common equity, do the like favour for his own son, who is so dear to all the people, which is the inheritance of God.

V.17. *said*] That is, thought with her self.

The word] That is, I shall receive such an answer from the king, as shall be comfortable both to my self, Absalom, and all the people.

comfortable] Hebr. *for rest.*

an angel] That is, laying by all humane affections and perturbations, he will judge uprightly in one case as well as another.

to discern] Hebr. *to hear.*

V. 19. *Is not the hand*] That is, hast thou not spoken and done all in this businesse, by Joabs counsell and direction?

none can] That is, thou hast judged so right, that none can decline from that which thou hast spoken, without speaking an untruth.

V.20. *To fetch*] That is, to use this parabollicall form of speech, propounding the matter in my own case, that thou mightest the more unpartially judge of it, being applied to thy self.

wise] That is, of a deep reach, to dive into the secrets of all our counsells, as far excelling others in wisedom, as angels excell men.

V.21. *I have done*] That is, I have granted thy suit, which by the woman of Tekoah thou hast moved me in.

V.22. *thanked the king*] Hebr. *blessed*, wishing unto him all happinesse.

his] Hebr. *thy.*

V.23. *Joab arose*] Hebr. That is, he addressed himself to go with all speed.

Geshur] See Chap.3.3.

V.24. *not see my face*] That is, not be admitted into my presence: and this he did, partly to bring him to the sight and sense of his sin, and partly to avoid the scandall of easie remitting so foul a fact, and to deter others from doing the like.

V.25. *But in all Israel there was none to be so much praised as Absalom, for his beauty*] Hebr. *And as Absalom there was not a beautifull man in all Israel to praise greatly.*

V.26. *shekels*] To wit, common and civill shekels, which weighed a quarter of an ounce, or two drachms, that is, fifteen pence apiece of our coin

V.28. *saw not*] See vers. 24.

V. 29. *to have sent him*] Namely, to mediate in his behalf, that he might be admitted into his grace and favour.

would not come] Fearing (as may be thought) that the king might suspect some secret counsells and practices between them.

V.30. *neer mine*] Hebr. *neer my place.*

V.31. *arose*] See vers. 23.

V.32. *answered*] Hebr. that is, said unto Joab.

had been good] Or, it was better with me while I was yet there.

there still] To wit, rather then to live here out of the kings favour, and thereby to be dishonoured among the people.

any iniquity] That is, if I have offended by revenging my sisters dishonour. Thus wicked men justifie themselves in their evil actions, especially when they presume upon the favour of their judge.

V.33. *told him*] That is, related unto him Absaloms speeches.

kissed Absalom] To give him assurance of full reconciliation, Luk.15.20.

CHAP. XV.

Vers. 1. *Fifty men*] That is, a retinue and guard which he thought fit for him who was heir to the crown.

V.2. *of the gate*] To wit, of the kings court, appointed to be the place of Judicature.

came] Hebr. *to come.*

of the tribes] That is, of this or that city, situated in such or such a tribe.

V.3. *there is no man deputed of the king to hear thee*] Or, *none will hear thee from the king* downward: That is, to examine thy cause, and to do thee justice: which was a base slander, as appeareth, Chap.8.15.

V.4. *Oh that*] So Gaal, Judg.9.29.

V.5. *any man*] That is, without respect of persons, poor or rich, to shew that he onely respected justice and the common good.

V.6. *stole*] To wit, from David his father (whose they were by right and duty) unto himself, to whom they belonged not.

V.7. *after fourty yeers*] It is uncertain from what time these fourty yeers are to be reckoned: Some would have it, from the beginning of Sauls reign, when the monarchie in Israel begun; Some, from the beginning of Davids reign, Chap.5.5. But the most probable opinion is, That they are to be computed from the time that David was first anointed king, 1 Sam.16.

pay my vow, which] Or, *pay my vow in Hebron, which*, &c.

V. 8. *Geshur*] Where he had lived as an exile three yeers.

serve the Lord] By offering a peace-offering or sacrifice of thanksgiving, which was lawfull to do in any place.

V.10. *sent*

2 Sam. 16. 5 — The only unjust Act that ever David had done against the house of Saul, he had but newly done, that was, giving away Mephibosheth's Land: and here, a man of the house of Benjamin is soon upon him.

Lightfoot. p. 29.

Egreditur Simei ultor peccati ~~recen~~ antiqui, et recentis. Pet. Martyr.

15. 30. Quis in Davide flente, non videat Christum ascendentem ad Golgotha? Pet. Martyr, 2 Sam. 15. fol. 267. b.

V. 10. *sent spies*] To draw the people to his party, who were already too much enclined towards him, vers. 6. and to discover how the chief in every tribe stood affected towards him.

reigneth] That is, is anointed king in Hebron, with all regall ceremonies, and is so accepted and proclaimed by the people; Chap. 19. 10.

V. 11. *were called*] Namely, to the feast of the peace-offering, not knowing any thing of his rebellion, 1 Sam. 9. 13. & 16. 3, 5.

V. 12. *Giloh*] A city in Judah, Josh. 15. 51.

V. 14. *bring*] Heb. *thrust*.

the city] That is, the inhabitants of Jerusalem, if they make resistance, and stand in our defence.

V. 15. *appoint*] Heb. *choose*.

V. 16. *household*] That is, his courtiers and officers.

after him] Heb. *at his feet*.

V. 17. *far off*] To wit, from Jerusalem.

V. 18. *Cherethites*] Which were his guard. See Chap. 8. 18. 1 King. 1. 38.

V. 19. *the Gittite*] Who was captain of the six hundred Gittites that came from Gath, and as some suppose, the king of Gaths son.

the king] That is, Absalom, whom they have anointed king.

a stranger] And therefore hast no reason to hazard thy life with me, and for my sake, and being none of mine house, but a stranger, the new king will neither suspect nor hurt thee, or thy followers.

V. 20. *yesterday*] That is, but a little while since.

make thee go] Heb. *make thee wander in going*.

brethren] That is, thy countrey men and followers.

mercy] That is, God recompense thy faithfulnesse to me, with his chief blessings.

V. 22. *passe over*] That is, the river Kidron, vers. 23. which lay between the city and the mount of Olives.

V. 23. *countrey*] All the people inhabiting about Jerusalem.

all the people] To wit, which accompanied David.

Kidron] Called John 18. 1, *Cedron*.

wilderneſſe] Which was east-ward from Jerusalem, between Jerusalem and Jordan.

V. 24. *Zadok*] To wit, the second priest, Chap. 8. 17. and Abiathar the high priest.

bearing] Which was the charge of the Kohathites, Num 4. 4.

went up] That is, as it is likely, to the mount of Olives, from whence he viewed the people as they passed by with David out of Jerusalem over the brook Kidron.

V. 25. *his habitation*] That is, his tabernacle or tent, in which the ark stood, the sign of Gods grace and presence.

V. 26. *no delight*] That is, if he doth not accept of me, but is pleased to try and correct me further, I wholly submit to his will.

V. 27. *a seer?*] 1 Sam. 9. 9. That is, who as a prophet consulteſt with God by Urim, and a teacher of the people, who now most of all need thy presence and guidance.

V. 28. *come word*] Till you give me notice of what shall be done in the city, and the new kings court.

V. 30. *and wept as he went up*] Heb. *going up and weeping*.

covered] In token of mourning and humiliation, according to the manner of close mourners, Ch. 19. 4. Esth. 6. 12. Jer. 14. 3.

bare-foot] As a sign of sorrow and shame, Isai. 20. 3, 4.

V. 31. *foolishneſſe*] Which prayer God heard and granted, Chap. 16. 21. and 17. 14, 23.

V. 32. *the mount*] That is, of Olives, turning himself towards mount Sion, where the tent was pitched, in which was the ark, the sign of Gods presence, and type of Christ; to which, when they prayed, they used to turn their faces, 1 King. 8. 44, 48. Dan. 6. 10.

coat rent] See Chap. 1. 2.

earth] In sign of deep humiliation. See Josh. 7. 6. 1 Sam. 4. 12. 2 Sam. 13. 19.

V. 33. *a burden*] Altogether unprofitable and troublesome.

V. 35. *hast thou not*] That is, they are surely there. See Judg. 4. 6. and they will be ready to assist thee with their counsell, and all their endeavours.

V. 36. *they have there*] To wit, as David thought, who sent them away to the city together, not knowing that by their fathers command they stayed at En-rogel, Chap. 17. 17.

CHAP. XVI.

Vers. 1. *The hill*] That is, the mount of Olives, Ch. 15. 30.

V. 3. *masters son?*] Mephibosheth the son of Jonathan.

for he said] This was a shameleſſe and improbable slander, both because of this poor cripples unfitnesse, and because all the peoples hearts were set upon Absalom; and yet David out of a kingly jealousie, doth over credulously beleeve it, and passeth a rash censure upon it, without further enquiry.

my father] That is, my grandfather Saul.

V. 4. *I humbly*] Heb. *I do obeisance*.

finde grace] As if he should say, I do not so much desire to be inriched with my masters goods, as to deserve the continuance of thy favour.

V. 5. *Bahurim*] A town situate upon an hill, in the borders of Benjamin, towards Jordan, an hours journey beyond Bethanie. See Chap. 3. 16.

he came forth, and cursed] Or, *he still came forth and cursed*. To wit, David, with a grievous curse, 1 King. 2. 9.

V. 7. *bloudy man*] Heb. *man of bloud*; So he calls him, as imputing unto him the death of Ish-bosheth and Abner, that he might get the kingdom; for no other blood had been yet spilt of the house of Saul.

man of Belial] See Judg. 19. 22.

V. 8. *behold, thou art taken in thy mischief*] Heb. *behold thee in thy evil*; That is, by Gods judgement punished for all thy wickednesse.

V. 9. *dead dog*] This base and contemptible wretch. See 1 Sam. 24. 14. and Chap. 9. 8.

V. 10. *What have I*] That is, meddle not with my matters which belong not to thee, for I care not for thy service in this way of revenge.

the Lord hath said] Not by his word, but by a command of providence, so ordering and disposing of Shemei his malice, that it may be as a rod of correction, to chastise David for his sins, and for the time to come be a cause of his own ruine. So 1 Kin. 22. 21, 22. 1 Chro. 21. 1. compared with 2 Sam. 24. 1. and Chap. 12. 11, 12.

then say] Namely, to the LORD, because he hereby justly corrected David for his sins, Chap. 12. 10, 11. Though Shemei hainously sinned in cursing and reviling the LORDS anointed, and was afterwards by God justly punished for it, 1 King. 2. 9, 44, 46.

V. 11. *bidden him*] That is, hath so disposed of it by his providence, that he should out of his own malice thus curse and rail, to correct me for my sins.

V. 12. *affliction*] Heb. *eye*. Or, *tears*.

requite me good] That is, turn his curses into blessings, when by his fatherly chastisement he hath humbled me, and fitted me for them.

V. 13. *cast dust*] Heb. *dusted* him *with dust*.

V. 14. *there*] That is, in Bahurim.

V. 16. *God save the king*] Heb. *Let the king live*. Hushai deludes Absalom with doubtfull speeches, which might be applyed to David, as well as unto him, as here, *God save the king*, that is, David, and so in the rest.

V. 17. *Is this*] As if he had said, If thou art no more faithfull to my father thy friend, who hath done thee so many favours, how should I expect fidelity from thee?

V. 18. *whom the Lord*] And that was none but David, and Solomon after him.

V. 21. *art abhorred*] That is, that thou hast made thy self odious, and unreconcileable to thy father by this act.

be strong] That is, they will with all resolution go on in their rebellion, when as they are assured that you cannot make your peace with your father, and leave them in danger to be punished for rising against him.

V. 22. *top of the house*] That is, the flat roof or terrace of the kings palace. See Chap. 11. 2. Deut. 22. 8.

in the sight] Wherein though Absalom committed abominable wickednesse, yet was his sin so ordered and over-ruled by Gods providence, that thereby his righteous judgement was executed, denounced against David, Chap. 12. 11, 12.

V. 23. *was as*] That is, was highly esteemed and applauded, as if his counsels had been of divine authority and truth.

oracle] Heb. *word*.

CHAP. XVII.

Vers. 2. *Weak-handed*] See Chap. 4. 1.

afraid] That is, I shall strike terrour into him and his followers, coming upon them suddenly and unexpected.

V. 3. *the man*] That is, David being slain, all the people will peaceably submit themselves unto thy government.

V. 4. *the saying*] That is, Ahithophels wicked counsell to have his father slain by a suddain surprise.

pleased Absalom] Heb. *was right in the eyes of*, &c.

V. 5. *what he saith*] Heb. *what* is *in his mouth*.

V. 6. *saying*] Heb. *word*.

V. 7. *given*] Heb. *counselled*.

at this time] That is, though he be a very prudent man, and commonly giveth wise and good counsell, yet now in this one particular he much faileth.

V. 8. *be chafed in their mindes*] Heb. *bitter of soul*; That is, are bitterly enraged with this affront, forcing them to flee, and leave their wives, children and habitations.

with the people] Because among many friends, there may be some enemies and traytors in so great a number, that will watch to betray and do him a mischief.

V. 9. *other place*] That is, some secret cave, well known unto him, ever since he used to hide himself, when Saul pursued him.

of them] That is, some of the twelve thousand of thy men that are sent to pursue David.

overthrown] Hebr. *fallen.*

V.10. *valiant*] Hebr. *sons of valour.*

a lion] Chap.1.23.

melt] Hebr. *melting melt*; That is, shalt faint, and be without courage. See Josh.2.11.

V.11. *from Dan*] That is, from the utmost limits of the land north and south. See Judg.20.1.

that thou go to battell in thine own person] Hebr. *that thy face*, or *presence go*, &c.

V.12. *as the dew*] This his speech is full of glorious expressions, fit to take and humour a vain and ambitious man.

V.13. *bring ropes*] An hyperbolicall and glorious expression used by souldiers boasting of their own strength. See 1 King. 20.10.

stone found there] That is, we shall utterly destroy it, Psal. 83.14.

V. 14. *appointed*] Heb. *commanded*: That is, ordained by his wise providence, Hushai's counsell, as a means to defeat Ahithophels.

good counsell] It was wicked in it self, but good, that is, wise and effectuall, for the attaining of Absaloms end, to wit, the ruine of his father, if he had presently pursued him, and given him no time to raise and gather an army, 1 Cor.1.20. and 3.19.

V.16. *passe over*] That is, Jordan, lest Absalom, upon better consideration, should have again enclined to embrace and put in practice the counsell of Ahithophel.

V.17. *stayed*] To wit, by their fathers appointment, that they might hear all the news, and bring it to David, Chap.15.27.

En-rogel] In the borders of Judah and Benjamin, neer Jerusalem, Josh.15.7. and 18.16. to which well, the maid might go without suspition, to wash clothes, or fetch water.

V.19. *the woman*] That is, the mans wife, and mistris of the house.

V.21. *the water*] That is, Jordan.

counselled] To wit, to pursue thee with all haste.

V.22. *morning light*] They travelled all night, and by morning had all their company passed over.

V.23. *followed*] Hebr. *done.*

his city] Giloh, Chap.15.12.

put his household in order] Heb. *gave charge concerning his house.*

in order] That is, disposed and setled his estate, and the affairs of his family, 2 King.20.1.

hanged] As despairing of Absaloms good successe; disdaining that Hushai's counsell was preferred before his, and expecting nothing but extremity, if David prevailed.

V.24. *Mahanaim*] See Chap.2.8.

V.25. *Ithra*] Called Jether, 1 Chron.2.17.

an Israelite] That is, a proselyte, and so an Israelite in respect of religion, profession and life; but by nation and birth an Ishmaelite, 1 Chron.2.17. Others think that he was an Israelite by birth, but called an Ishmaelite, because he had dwelled among them.

went in] That is, companied with her.

Abigail] Davids sister, as also Zeruiah.

Nahash] Whom some think to have been the wife of Jesse Davids father, and others Jesse himself, called here by another name.

V.26. *of Gilead*] In which also Mahanaim was situate, either to environ David, or to provoke him to battell.

V.27. *Shobi*] Who was, as some think, brother to Hanun, whom David deposed or killed, and made this Shobi king in his stead; who, in token of thankfulnesse, sheweth this kindnesse to David in supplying his wants, Chap.10.1. and 12.30,31.

Machir] With whom Mephibosheth dwelt, before he was called to the court, Chap.9.4.

Lo-debar] See Chap.9.4.

Barzillai] Of whom, see Chap.19,31. 1 King.2.7.

V.28. *basins*] Or, *cups.* That is, all manner of furniture and household-stuff fit for Davids present use.

V.29. *they said*] They thought with themselves that Davids company wanted these necessaries, by reason of their sudden flight from Jerusalem, and hastie passage thorow the desert.

CHAP. XVIII.

Vers.2. ITtai] See Chap.15.19.

V.3. *care for us*] Heb. *set* their *hearts on us.*

worth ten thousand of us] Heb. *as ten thousand of us*; As being our king and chief Generall, protectour and directour of the whole army and kingdom, at whose ruine the enemies principally aim. See Chap.17.2,3.

succour us] Heb. *be to succour*; By commanding men, munition and victualls to be sent to the army, as their occasion shall require.

city] To wit, Mahanaim.

V.6. *against Israel*] That is, Absalom and his army.

wood of Rephaim] Lying on the east side of Jordan in Gilead, in the tribe of Gad, not far from Mahanaim; but called Ephraims wood, from that great defeat given to this tribe there, by Jephthah, Judg. 12.5,6. though it was no part of the land belonging to Ephraim. Some think that it was so called, because there the Ephraimites fed their cattell, which they did drive over Jordan.

V.8. *wood devoured more*] Hebr. *multiplied to devour.* Being disordered and routed with the bushes and trees, they were easily slain by their enemies pursuing them; and also falling in their hastie flight into marishes, pits and ditches; they perished in them, v. 17.

V.9. *his head*] That is, the long hair of his head patted and plaited (it may be) into locks (like Samsons, Judg.16.13.) and winding about the thick boughs, God making his pride the means of his ruine: or his head striking into, and so held in the boughs of an oak.

V.10. *told Joab*] Not daring to hurt him himself, because of the kings command, v.12.

V.11. *ten shekels*] See Chap.14.26.

a girdle] That is, a military belt to be worn by him as an honourable ensigne and reward of his valour.

V.12. *receive*] Hebr. *weigh upon mine hand.*

Beware that none touch the young man Absalom] Heb. *Beware whosoever* ye be *of*, &c.

touch] Namely, to do him any harm.

V.13. *falshood*] That is, I should have betrayed my life to the kings revenge; or if I had made a lie to save my life.

thou thy self] That is, thou wouldest have been so far from standing for me, that thou wouldest have been one of the first to hasten my ruine.

V.14. *not tarry*] That is, not spend in idle talk, and so lose this opportunity of ending the war by Absaloms death.

with thee] Heb. *before thee.*

the heart] That is, the middle of the body neer the heart, for there was some life still in him after these wounds received, v.15.

midst] Hebr. *heart.*

V.16. *the trumpet*] As pitying the people seduced by Absaloms flattery.

V.17. *heap of stones*] As they used to burie those that died ignominiously. See Josh.7.26.

V.18. *a pillar*] A pyramis, for a monument and remembrance of him after his death; the which is here inserted, to shew how God crossed his ambition, by causing him, dying in his treason and rebellion, to be ignominiously buried.

the kings dale] A place neer Jerusalem, Gen.14.17. called also the valley Cedron, or of Jehosaphat, lying between Jerusalem and the mount of Olives.

no son] Whereby it appeareth, that his children mentioned Chap.14.27. were now all dead.

V.19. *avenged him of his enemies*] Hebr. *judged him from the hand*, &c.

V.20. *bear tidings*] Hebr. *be a man of tidings.*

is dead] And therefore the tidings will not be well accepted.

V.22. *howsoever*] Hebr. *be what* may; that is, come on it what will.

no tidings] To wit, that will be pleasing to the king; and besides all that, Cushi that is gone before thee, will relate it before thy coming.

ready] Or, *convenient.*

V.23. *plain*] That is, the champion countrey, which was more easie and compendious.

V.24. *two gates*] To wit, of the city Mahanaim, which, for more strength, used to be double, and an entry between them, where he sate waiting for the news. So 1 Sam.4.13.

roof] That is, the turret appointed for the watch-man.

V.26. *be alone*] For they that are beaten in battell flee by troups, whereas the victors dispatch some one or two to carry newes, being otherwise busied in taking the spoil and pursuing their victory.

V.27. *Methinketh the running*] Hebr. *I see the running.*

a good man] That is, who useth to bring me good news.

V.28. *All is well*] Or, *Peace* be to thee. Hebr. *Peace.*

delivered up] Hebr. *shut up*; To wit, to be slain by the kings servants. So 1 Sam.24.19. 26.8.

V.29. *Is the young man Absalom safe?*] Hebr. Is there *peace? the kings servant*] That is, Cushi.

I knew not] He conceals Absaloms death, because he thought that it would be unwelcome news to David, and much grieve him, and therefore leaves it to be told by Cushi.

V.31. *Tidings*] Hebr. *Tidings is brought.*

V.32. *young man is*] That is, overthrown and dead.

V.33. *much moved*] Considering both Gods judgement against himself for his sinne, the death of his dear Absalom, and also having just cause to fear his everlasting perdition, dying in his sinne, which he would willingly have prevented and redeemed, by dying for him a temporall death.

CHAP.

ap. 18. 9. Quidam coma suspensum ad arborem dicunt: alij dicunt quod caput incussit in acutum ramum, et ita pependerit. — efferebat se pulchritudine comæ, sed iam efficitur ei laqueus. ut rectè in libro Sapientiæ Philonis, cap. 11. 16. per quæ quis peccat, per ea punitur. P. Martyr. Suspensus enim fuit per crinem. Munster. Hæsit nempe crinibus quos habebat prælongos, vide supra Cap. 17. Piscator. His head was fastened to ye oak I in regard his long hair (Cap. 14. 26.) slipped about the thick bowghs of the oak, and caught hold thereon. Dutch Annot. He is hanged by the hair, which he nourished of purpose to glory in it. Cap. 14. 26. Osiander apud Willet p. 110.

C. 17. 23. All politicians may learn by his fall, That Policy without Pitty, can never give a man satisfaction while he lives; nor Comfort when he dyes.

Francis Cheynell, Sermon before ye Commons, March, 25. 1646.

CHAP. XIX.

Vers.2. *Victory*] Heb. *salvation*, or *deliverance*; That is, the joy that should have been for the victory.

V.3. *by stealth*] To wit, that they might not be seen of the king.

V.4. *covered his face*] To wit, after the manner of close mourners, Chap.15.30.

V.5. *hast shamed*] To wit, in not accepting of their faithfull service with the danger of their lives; and frustrating their hopes of praise and reward, which they expected from thee.

V.6. *In that thou lovest*, &c.] Hebr. *by loving*, &c.

that thou regardest neither princes nor servants] Heb. *that princes or servants are not to thee.*

had pleased] This reproof was too harsh and sharp for a king from his subject, especially dejected with bitter grief: and false also, for David desired the life and welfare of all his friends, but of Absalom also with the rest.

V.7. *arise*] That is, shake off thy sorrow, and put off thy mourning.

comfortably to thy servants] Hebr. *to the heart of thy servants.*

V.8. *the gate*] That is, the ordinary place of publike assemblies and judicature.

all the people] To wit, of Davids party.

for Israel] To wit, who were of Absaloms party, and were all that had escaped, departed to their own houses.

V.9. *at strife*] To wit, laying the fault of the rebellion one upon another, and now blaming their own slackness to make him some amends, in hasting his return with honour to his own home at Jerusalem.

V.10. *speak ye not a word*] Hebr. are *ye silent.*

V.11. *the speech*] To wit, expressing their resolution of coming to fetch him back to his house from Mahanaim.

V.13. *Amasa*] Generall of Absaloms army, Chap.17.25. and son of Abigail Davids sister, 1 Chron.2.16,17.

my bone] See Chap.5.1.

God do so] See Ruth 1.17.

before me] That is, as long as I and thou live.

of Joab] Whom he deposed for killing Absalom, contrary to his expresse command; for murthering Abner, Chap.3.39. and because, through his harshnesse and imperiousnesse, he was become vexatious to himself, v.5,6.

V.14. *he bowed*] That is, David, by this message sent by the priests, enclined with unanimous consent their hearts towards him. Some refer this to Amasa.

V.16. *Shimei the son of Gera*] 1 King.2.8.

Bahurim] See Chap.16.5.

V.17. *Ziba*] Chap.16.1. Fearing that now his unfaithfulnesse towards his master would be discovered, sheweth his officiousnesse towards David, to gain his favour.

before the king] That is, they got over before the kings coming, that they might wait upon him when he arrived.

V.18. *And there went*] To wit, after the king was passed over.

houshold] That is, his wives, children and servants.

what he thought good] Heb. *the good in his eyes.*

V.19. *impute iniquity*] Namely, to punish me according to my demerits.

that which thy servant did perversly the day that my lord the king went out of Jerusalem] Chap.16.5.

V.20. *come the first*] That is, out of an earnest desire to regain thy favour, I have with my diligence prevented others farre neerer to this place then I, to wait upon thee, and to finde grace in thy sight.

Joseph] That is, of all the tribes of Israel, Judah excepted: but he nameth Joseph, because all the rights and priviledges of the *primogeniture* and birth-right were by Jacobs blessing divided between the posterity of Judah and Joseph, Gen. 49. and Ephraim among the ten tribes had still the pre-eminence.

V. 22. *to do with you*] That is, that I should be hindered by you from shewing mercy to whom, and when I please.

adversaries] That is, to hinder me in that which is good, and tempt me unto evil, to wit, unseasonable revenge.

that I am] That is, I am as newly created king, my lost kingdom being restored; and therefore it is unfit to interrupt and damp the publike joy with any severe punishment. So Saul, 1 Sam.11.13.

V.23. *Thou shalt not die*] That is, neither at this time, nor during my reign; though his offence was so haynous and scandalous, that he did not think it just that it should be wholly remitted, but that his successour should call him to account for it, 1 King.2.8,9,36.

V.24. *son*] That is, the nephew or grand-son of Saul.

dressed] That is, washed; by which neglect both of his person, and habite, he testified his mourning and grief for Davids exile and trouble.

V.25. *to Jerusalem*] Wanting (as it seemeth) opportunity of coming sooner to him, through Ziba's treachery. Or thus; when he was come from Jerusalem to meet, &c.

V.26. *servant said*] That is, I made known my purpose to Ziba, and commanded him to make ready my asse; and he neglected and disappointed me.

to the king] Or, *with the king.*

V.27. *he hath slandered thy servant unto my lord the king*] Chap. 16.3.

As an angel] That is, of excellent wisdom to discern between truth and falsehood, good and evill, Chap.14.20.

do therefore] That is, if thou deest judge me faulty, punish me how thou pleasest, for thou mayest justly do it, seeing all my fathers house deserved to be punished with losse of goods and life, by rising against thee our lawfull king, and siding with Ish-bosheth.

V.28. *dead men*] Heb. *men of death.*

to cry] That is, to make further complaints of my servants ill dealing with me, and losing both my honour and lands.

V.29. *Why speakest*] As if he had said, There needs no more words, seeing I accept thy excuse.

I have said] That is, I have adjudged and fully determined the matter, and will not alter my sentence of dividing the lands between you. And thus this just king, now blinded with Ziba's lies, sycophancy, flattery, and bribes, and with a kingly jealously of his crown and kingdom, judgeth unjustly, and rewardeth a perfidious villain, who for his treachery deserved severe punishment. Some think that he doth here but recall his former sentence, Chap.16.4. and ratificth his first order, Chap. 9.10. But he doth not speak of dividing the fruits for tillage, but of the land it self, and Mephibosheth his answer implyeth so much, *Let him take all*, that is, both land and fruits.

V.30. *forasmuch*] That is, seeing it goeth well with the king and state, this joyeth me so much, that I can easily dispence with my own private losse.

V.31. *Rogelim*] A city beyond Jordan, where he dwelled.

V.32. *he had provided the king of sustenance while he lay at Mahanaim*] Chap.17.27.

great man] In power and riches.

V.34. *How long have I to live*] Heb. *How many dayes* are *the yeers of my life?* That is, I cannot in respect of my great age live long, and therefore have no reason to change my habitation and course of life, for so little a time, especially being unfit by reason of age, to enjoy the pleasures of the court.

V.35. *fourscore yeers old*] And therefore high time it is, to prepare for death, rather then delight and solace; and yet if I would, I am not in this age capable of it.

good and evil?] To wit, in meats, drinks, and other delights.

a burthen] To wit, being unable to do thee any service in this decrepit age.

V.36. *recompense it*] That is, my poor kindnesse in supplying thy late wants, with so rich a reward, whereas all I did was but my duty.

V.37. *Chimham*] That is, one of my sons, 1 King.2.7. of him, see Jerem.41.17.

V.38. *over*] To wit, to the other side of Jordan, and so to the court.

require] Heb. *choose.*

V.39. *blessed him*] That is, giving him thanks, wished unto him all peace and prosperity. So Chap. 14.22.

V.40. *half the people*] That is, either those that had not rebelled, or had reconciled themselves to the king, or so many of them, as in that great haste could make themselves ready to go out to meet him.

V.41. *stolen thee*] That is, have fetched thee homewards unawares to us, and not expecting our company, thereby appropriating to themselves all the glory of the action.

the king] They change their speech from the second person to the third, which is usuall in the Hebrew phrase, when the inferiour speaketh to the superiour, that he may exalt him, and abase himself.

V.42. *of kin*] That is, of our tribe, and dwelleth amongst us.

have we eaten] That is, have we done him this service for our own advantage, and not rather in the former respects?

V.43. *ten parts*] As if they had said, If David be considered as a private man, you have more interest in him; but consider him as a king over the whole land, and then we have a greater share in him then you; being ten tribes for one, and so far the greatest part of his kingdom.

despise us] Heb. *set us at light.*

CHAP. XX.

Vers.1. *There*] That is, where the ten tribes contended with Judah.

of Belial] See Judg. 19.22.

a trumpet] To assemble the Israelites who were discontented, Chap. 19.41,43. and to stir them up to rebellion.

We have no part] A form of speech used by the Hebrews, whereby they professed, That they would have no commerce with

with those that had displeased them. So 1 King. 12. 16. Act. 8. 21. As if they had said, Judah challengeth the whole interest in the king, and therefore let them wholly have him.

to his tents] That is, shift for himself, and stand upon his own guard.

V. 2. *went up*] That is, forsook David and followed Sheba.

V. 3. *concubines*] Chap. 16. 22.

ward] Heb. *a house of ward.*

went not] That is, did not company with them as his wives, because his son had defiled them.

shut] Heb. *bound.*

living in widowhood] Heb. *in widowhood of life.*

V. 4. *Amasa*] Whom he had made generall of his army in Joabs place, Chap. 19. 13.

Assemble] Heb. *Call.*

V. 6. *Abishai*] Joabs brother, being unwilling to use Joab, lest he might take occasion hereby to presse into the place from which he had deposed him.

thy lords] That is, either them that had been under Joabs command, or Davids souldiers.

escape us] Heb. *deliver himself from our eyes.*

V. 7. *Cherethites*] See Chap. 8. 18.

V. 8. *garment*] That is, souldiers coat or cassock.

it fell out] He purposely put it into a wide scabbard, that upon the moving or bending of his body, it might fall out; that falling, he might without Amasa's suspecting any thing, stoop to take it up, and in his rising, might wound Amasa, whilest he imbraced and took him by the beard to kisse and salute him.

V. 9. *my brother*] Heb. That is, *my dear kinsman*; for they were sisters sons, 1 Chro. 2. 16, 17.

to kisse] As their manner was in saluting. See Genesis 29. 11.

V. 10. *smote him*] That is, stabbed him in the body under the fift rib. See Chap. 2. 23.

strook him not again] Heb. *doubled not his* stroke, Because he made sure to kill him with the first blow. See 1 Sam. 26. 8.

V. 11. *favoureth Joab*] That is, to restore him to his place of Generall, Amasa being dead.

the man] That is, Joabs friend and follower, mentioned in the former verse.

V. 12. *wallowed*] To wit, in the panges of death.

V. 14. *all the tribes*] That is, between Jerusalem and Abel, to wit, Ephraim, Manasseh, Issachar, Zebulon, and Naphthali.

Abel] Situate in the tribe of Naphthali in the north border of Canaan towards Syria, where were valleys called Maachah; From whence it is surnamed Abel-Beth-Maachah here, and 2 King. 15. 29. And Abel-Maim, 2 Chro. 16. 4. to distinguish it from another city of this name.

Berites] That is, the inhabitants of the land and city of Beeroth, in the tribe of Benjamin, neer Abel, Josh. 18. 25.

and they] That is, the Israelites, which were the inhabitants of the fore-mentioned places, followed also Joab.

V. 15. *besieged him*] That is, Sheba the rebell.

a bank] To wit, that from, or upon it, they might fight with, and beat off those that defended the city wall.

it stood in the trench] Or, *it stood against the outmost wall.*

battered the wall] Heb. *marred to throw down.* To wit, with engins, and as the word implyeth, undermined the wall.

V. 16. *the city*] That is, from the city wall.

V. 18. *They were wont to speak in old time, saying, They shall surely ask counsell at Abel: and so they ended the matter*] Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.* It seemeth, that the inhabitants of this city were in former times reputed very just and prudent; and therefore, in weighty affairs were resorted unto for counsell; Whence it grew into a proverb, *That they that needed advice should ask at Abel*; And when they had heard it, they so rested in it, That the controversie was ended and determined, and all was well and peaceably concluded. Which course, if Joab had taken before the siege, he might have saved that labour, and that city been preserved from danger. Others think, that she putteth him in minde of the old law, which commandeth that before they besieged a city, they should summon it, and offer unto it, conditions of peace; to which, if the citizens yeelded, there should be a cessation of arms, Deut. 20. 10, 11. Which if Joab had done, sending by his messengers such conditions of peace to Abel, before he laid siege to it; they had yeelded to them, and so the war had ceased.

V. 19. *a mother*] She speaketh this in the name of the city, that it was a mother, or head city, having other towns and villages under it, which had been peaceable, and loyall to the king.

the inheritance] That is, a city in Israel which the LORD accepteth and loveth, as his inheritance.

V. 21. *mount Ephraim*] That is, dwelling upon the confines of Ephraim; for properly the Beerothites, of which Sheba was, were of the Benjamites. See vers. 1. Chap. 4. 2. Josh. 28. 25.

by name] Heb. *by his name.*

V. 22. *in her wisdom*] That is, perswaded the citizens with her wise reasons, to give Sheba's head to Joab, as she had promised.

retired] Heb. *were scattered.*

V. 23. *Joab was over all the host of Israel*] Chap. 8. 16. That is, was restored to his generallship after the death of Amasa, because another could not be substituted without danger of commotions. See Chap. 3. 39.

and Benaiah] These officers named, 2 Sam. 8. 16. are here the second time repeated, because upon Davids restoring to the kingdom, there might happen many other great alterations, but these remained still the same.

V. 24. *recorder*] Or, *remembrancer.*

V. 25. *Sheva*] That is, the same (as some think) who is called Seraiah, Chap. 8. 17.

V. 26. *Jairite*] Of the countrey of Jair in Gilead, Num. 32. 41. Judg. 10. 4.

a chief ruler] Or, *a prince.*

CHAP. XXI.

Vers. 1. *And David*] To wit, in the fourth yeer, enquired, that is, by the priest, with the brestplate, and Urim and Thummim, what was the cause of Gods wrath in sending this dearth, that he might use means to appease it, Numb. 27. 21.

enquired of the Lord] Heb. *sought the face*, &c.

because he slew] To wit, contrary to covenant confirmed by an oath, Josh. 9. 7, 15, 18. The which, his sin is imputed to his house, and all the people; because they approved his bloody fact, and did not seek to hinder, or dissuade him from it.

V. 2. *of the remnant of the Amorites*] Josh. 9. 3, 16, 17. So called improperly and figuratively, for they were of the Hivites, Josh. 9. 7. But these nations were generally named Amorites. So Gen. 15. 16. as being the most potent people in the countrey of Canaan.

in his zeal] A blinde zeal envying that these Gentiles should be incorporated into Gods people, and injoy all their priviledges; and thinking hereby to rectifie the errour of Joshua, and other rulers, and to bring the kingdom into a right frame; when none enjoyed any part of it, but onely the Israelites to whom it was given. The which is called *zeal*, because it seemingly respected Gods commandment, that these nations should be destroyed, Exod. 23. 32, 33. Deut. 7. 16.

V. 3. *What shall I do*] That is, what satisfaction will ye require, that ye may not complain unto God of his peoples cruelty, and draw down his judgements upon them: but contrarywise being satisfied, may pray for their peace and prosperitie.

V. 4. *We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel*] Or, It is *not silver nor gold, that we have to do with Saul or his house, neither* pertains it *to us to kill*, &c.

V. 5. *devised against us*] Or, *cut us off.*

V. 6. *of his sons*] That is, of his posterity.

hang them] Which execution was used to make atonement for some publike misdeeds, Deut. 21. 22, 23.

unto the Lord] That is, devote them to the LORD, to appease his wrath incensed against the land of Israel. So Numb. 25. 4.

whom the Lord did choose] Or, *chosen of the Lord*; To wit, to be king of Israel.

V. 7. *the Lords oath*] 1 Sam. 18. 3. and 20. 8, 42. That is, the covenant made between him and Jonathan, 1 Sam. 20. 16, 42.

V. 8. *Rizpah*] That is, Sauls concubine, Chap. 3. 7. and v. 11.

Michal] Or, *Michals sister*; That is, of Merab, the sister of Michal, and wife of Adriel. 1 Sam. 18. 19. who being educated and adopted by Michal, are called here her sons. See Gen. 16. 2. and 30. 3. and 50. 23. Ruth 4. 17. Some think that here is used the figure *eclipsis*, cutting of the name off the one sister, and expressing it by the other. So verse 19. Goliath, for the brother of Goliath, and Jerem. 32. 12. uncle, for uncles son.

brought up for Adriel] Heb. *bare to Adriel.*

Meholathite] In the tribe of Manasseh, where Abel-Meholah did lie, Judg. 7. 22. which is here used to distinguish him from Barzillai the Gileadite, Chap. 19. 31.

V. 9. *in the hill*] That is, in Gibeah Saul, v. 6. which was mountainous.

before the Lord] That is, to appease Gods wrath.

fell] That is, perished, or were executed.

harvest] Which was in Canaan, in the moneth Nisan, of which, part was in March, and part in April, Ruth. 1. 27.

V. 10. *Rizpah*] Chap. 3. 7.

spread

spread it] To wit, over the dead corps day and night.

untill water] By Gods law, bodies were to hang onely to the sun setting of the same day, Deut. 21. 23. But because the famine came through drought, the king would have them hang till rain came; that it might be a sign that Gods wrath was appeased, and mercy obtained; for which end they were hanged up.

V. 12. *and took*] That is, commanded his servants and officers to take. So v. 14.

Jabesh-gilead] See 1 Sam. 31. 10, 11, 12.

Philistines had hanged them] 1 Sam. 31. 10.

V. 13. *the bones*] That is, after they had been long buried. See 1 Sam. 31. 12.

V. 14. *Zelah*] See Josh. 18. 28.

was intreated] Taking away the famine, and returning plenty by sending rain. So Chap. 24. 25.

V. 16. *of the giant*] To wit, who dwelt at Gath, v. 22. called *Rapha*, from whom other giants had their name Raphites.

spear] Heb. *the staff*, or *the head*; That is, the iron of his spears head. So 1 Sam. 17. 5.

three hundred shekels] That is, twelve pounds and an half. See 1 Sam. 17. 5.

V. 17. *the light*] Heb. *candle*, or *lamp*. That is, their wisedom to guide and counsell them; and even the very joy and life of the whole nation. So 1 King. 15. 4. and 11. 36. *q. d.* lest the glory and splendour of Israel perish with thee.

V. 18. *Gob*] Situate by Gezer, where this war was therefore said to be raised, 1 Chron. 20. 4. in Ephraim, upon the border of Benjamin, towards the countrey of the Philistines.

Sibbechai] One of Davids worthies, 1 Chron. 11. 29.

Saph] Called also Sippai, 1 Chro. 20. 4.

the giant] Or, *Rapha*.

V. 19. *Elhanan*] One of Davids worthies, 1 Chro. 11. 26.

Jaare] Called also Jair, 1 Chro. 20. 5. to which name *Oregim* was added, because the spear of the giant whom Elhanan slew, was like a weavers beam, as the word signifieth.

of Goliath] Called Lahmi, 1 Chro. 20. 5.

V. 20. *Gath*] One of the five famous cities of the Philistins, neer unto the Midland-sea.

the giant] Or, *Rapha*.

V. 21. *defied*] That is, reproached, dared and challenged with scorn and despight.

Shimea] Named also Shammah, 1 Sam. 16. 9.

V. 22. *David*] As being king and generall, to whom the victorie of his souldiers and commanders is ascribed; or we may adde to these, Goliath, who was slain by David, 1 Sam. 17. all which were the sons of this giant.

CHAP. XXII.

Vers. 1. OF *this song*] Compare this with Psalm 18, and see the annotations upon it.

V. 2. *The Lord is my rock and my fortresse, and my deliverer*] Psa. 18, 2, *&c.*

V. 3. *horn*] A metaphor taken from beasts, whose strength and defence is in their horns. So Numb. 23. 22. 24. 8. Deut. 33. 17.

V. 5. *The waves*] Or, *pangs*. Psal. 18. 5. *the sorrows*; That is, such pressing griefs, as like waves overflow, and overwhelm us.

ungodly] Heb. *Belial*.

V. 6. *sorrows*] Or, *cords*.

V. 8. *foundations of heaven*] Psal. 18. 7. *of the hils*; That is, of the high mountains, which seemed to touch the heavens, as though they were founded upon them.

V. 9. *a smoke*] An emphaticall description of fearfull earthquakes, and tempests, which God raised against Davids enemies, for his defence, and their destruction.

out] Heb. *by*.

V. 12. *dark waters*] Heb. *binding of waters*.

V. 13. See this more enlarged, Psal 18. 12. a description of the lightnings, breaking out of the thick and dark clouds.

V. 17. *many*] Or, *great*.

waters] That is, out of deep and desperate dangers and calamities, which threatned to drown and destroy me, Psal. 69. 2. and 124. 4, 5.

V. 18. *strong enemy*] Especially Saul, who above others was most potent and malicious.

V. 19. See 1 Sam. 13. 24, 25, 26.

V. 21. *righteousnesse*] That is, my innocency, and the righteousnesse of my cause; in relation to his enemies, who unjustly persecuted him; and not unto God, against whom he had sinned, as he often confesseth, Psal. 7. 3, 4, 8.

V. 24. *before him*] Heb. *to him*.

V. 25. *in his eye-sight*] Heb. *before his eyes*.

V. 27. *shew thy self unsavoury*] Or, *wrestle*. Psal. 18. 26. *froward*] That is, distastfull, unpleasant and opposite to their will, as one wrestling with them to overthrow them. So Levit. 26. 24, 27, 28.

V. 28. *thine eyes*] That is, thou takest speciall notice of the proud, to oppose and pull them down.

V. 29. *lamp*] Or, *candle*; That is, thou art my light to guide me, and dost fill me with joy and comfort.

darknesse] Comfort me in my heavinesse and misery.

V. 30. *run thorow a troup*] Or, *broken a troup*.

leaped] That is, overcome all difficulties and dangers.

V. 31. *tried*] Or, *refined*; That is, as metall purified in the fire from all drosse.

V. 33. *maketh my way perfect*] Heb. *ridden*, or *looseth*.

V. 34. *maketh*] Heb. *equalleth*.

high places] That is, in places of strength and defence against all enemies. See Deut. 32. 13. 33. 29.

V. 35. *to warre*] Heb. *for the war*.

V. 36. *made me great*] Heb. *multiplyed me*.

V. 37. *enlarged*] That is, thou hast made me to go freely and firmly in all my wayes, without restraint or danger.

feet] Heb. *ancles*.

V. 40. *subdued*] Heb. *caused to bow*.

V. 41. *the necks*] Thou hast subdued them under my power and command. See Gen. 49. 8. Exod. 23. 27.

V. 42. *They looked*] Psal. 18. 41. *they cryed*; That is, they looking about, cryed for help.

V. 43. *of the earth*] Psal. 18. 42. *as the dust before the winde*; That is, as the dust of the earth scattered with the winde.

I did stamp] That is, I did cast them out as dirt and refuse, and did stamp them under my feet. See Psal. 18. 42.

V. 44. *strivings*] That is, from their insurrections against me, both in the dayes of Saul, and also of Absalom and Sheba.

V. 45. *Strangers*] Heb. *sons of the stranger*.

submit] Or, *yeeld feigned obedience*. Heb. *lie*.

V. 46. *fade away*] To wit, like flowers, and untimely fruit.

close places] That is, even in their inmost fastnesse, and strongest holds.

V. 48. *avengeth me*] Heb. *giveth avengement for me*.

V. 49. *bringeth me forth*] That delivereth me from my enemies. So Psal. 18. 48.

violent man] That is, especially from Saul, who pursued me with all violence.

V. 50. *among the heathen*] Where he propheseth of the kingdom of Christ, and the calling of the Gentiles, Rom. 15. 9.

V. 51. *the tower*] That is, the king by his power and protection, as by a strong tower hath defence and deliverance from his enemies.

salvation] Heb. *salvations*.

to his seed for evermore] Chap. 7. 12.

CHAP. XXIII.

Vers. 1. THE *last words*] That is, which he spake by the inspiration of Gods spirit, as a pen-man of holy Scriptures, after his Psalms, and other works.

raised] To wit, from a low estate to be king of Israel.

sweet psalmist] That is, who had both penned the Psalms, and appointed the musick-instruments, and tunes fitting for them, Amos 6. 5.

V. 2. *my tongue*] Meaning that he spake nothing, but by the motion of Gods spirit.

V. 3. *the Rock*] That is, the immoveable foundation of all their hopes and comforts, and the place of their refuge in danger of all enemies. So Deut. 32. 4. and Psal. 18. 2.

He that ruleth] Or, *Be thou ruler*, &c. That is, it is fit that he who giveth laws and commands to order and guide others, should himself be just and straight; and that not for outward and civill respects, but from an inward and true principle, the fear of God, in whose right and place he ruleth. Some think this to be meant of our spirituall king, the LORD CHRIST, of whom David and Solomon were types, Psal. 2, 8. 110. 2. 72. 5, 8. Jere. 23. 5, 6. Zach. 9. 7.

V. 4. *as the light*] That is, he that ruleth justly, and in the fear of God, shall like the morning light, still increase in glory and all prosperity.

tender grasse] That is, he shall grow and flourish like the grasse and herbs, which have the benefit of the sun, and seasonable showres; all which, some understand of the Messias, and the fruits and benefits that accompany his kingdom, Hos. 6. 3. Psal. 110. 3. Mal. 4. 2. Isa. 60. 1, 2. Luk. 1. 78. Isa. 64. 4.

V. 5. *be not so*] That is, so exact and perfect in our rule and government; but are subject to many failings, and often break our covenant with God.

everlasting] That is, durable and immutable, being grounded not on our worthinesse and perfections, but his own free grace, 2 Sam. 7. 15, 16. Jere. 31. 31, 32, 33, 34.

ordered] That is, by his eternall and gracious decree disposed, both in respect of the end and means, that it cannot fail; but will, notwithstanding our unworthinesse; continue firm in all his promises, both to me and my house, even for his own names sake, and for his Christ the foundation of the covenant.

for this] That is, Gods gracious covenant, and the things contained in it, concerning my self and house.

not to grow] That is, although for our sins and unworthinesse he do not grant unto us that flourishing prosperity expressed in the former verse; yet all this will not frustrate his free promises, and make them of no effect, Rom. 3. 3.

V. 6. *Belial*] That is, wicked and reprobate men, who being quite opposite to the just and faithfull, have shaken off the yoke of Christs kingly government. See Judg. 19. 22.

be taken] To wit, without pricking and hurting those that gripe them.

V. 7. *fenced*] Heb. *filled.*

with iron] That is, must fill his hand with some iron instrument to cut them down, or preserve it from hurt, by putting on it some strong and impenetrable glove.

the staff] That is, must thrust them from him, and keep them aloof, that they may not hurt, with a staff or pole, like the staff of a spear.

same place] To wit, in which they are cut down; and thus wicked men must be used like these thorns, if the godly will keep themselves from being hurt by them.

V. 8. *mighty men*] That is, Davids worthies, and cheif commanders.

the Tachmonite] Or, *Josheb-bassebet the Tachmonite head of the three*; called Jashobeam the son of Hachmoni, 1 Chro. 11. 1.

sat in the seat] To wit, president in the councell of war; to which his name alludeth.

chief] To wit, among the six colonels here named, who in Davids army were set over the thirty captains after mentioned, v. 23, 24.

he lift up] That is, he fought against, or set upon eight hundred to slay them; though he slew onely three hundred upon the place, as it is 1 Chron. 11. 11. Or it may be thus taken, That he discomfited eight hundred by slaying three hundred of them, and put the rest to flight. Others think, that this place, and that in the Chronicles, speak of two severall victories.

whom he slew] Heb. *slain.*

V. 9. *Eleazar the son of Dodo the Ahohite*] 1 Chron. 11. 12.

defied] Exposing their lives to danger of death, as it is Judg. 5. 18.

gone away] That is, were by the Philistines put to flight. See 1 Chron. 11. 13. where this story is inlarged.

V. 10. *the people*] To wit, who had fled, returned not to fight (for he had got the victory) but to pillage onely.

V. 11. *Shammah*] Called Shammoth, 1 Chro. 11. 27.

into a troup] Or, *for foraging.*

V. 13. *And three of the thirty*] Or, *the three captains over the thirty.* That is, those three set over the thirty, as chief colonells, that is, Adino, Eleazar, and Shammah.

of Adullam] See 1 Sam. 22. v. 1. to 6.

Rephaim] See Chap. 5. 18.

V. 14. *an hold*] See 1 Sam. 22. 5. Some take it for the fort of Sion.

V. 15. *longed*] That is, through heat and thirst afflicting him.

that one] That is, some one or other, not requiring any to fetch it: But the wishes of princes are commands to subjects.

V. 16. *poured it*] That , as an oblation to testifie his thankfulnesse to God, for preserving these men in this extream danger.

V. 17. *the blood*] That is, that for which they have hazarded their blood.

V. 18. *Abishai the brother of Joab*] 1 Chron. 11. 20.

among three] That is, not the first three, but a second ternary of colonels, to wit, Abishai, Benajah, and Asahel. Or as others think, Jonathan the son of Shimea, Chap. 21. 21.

lift up] That is, assaulted and fought with three hundred.

and slew] Heb. *slain.*

V. 19. *attained not*] That is, to that esteem of strength and valour.

V. 20. *Kabzeel*] A citie situate in the south end of Judah, Josh. 15. 21.

who had done many acts] Heb. *great of acts.*

lion-like men] Heb. *lion of God*; That is, both in respect of courage and strength.

of snow] That is, when wilde beasts are most hungry and fierce.

V. 21. *a goodly man*] Heb. *a man of countenance*, or *sight*: called also, *a man of* great *stature*; That is, both in respect of stature, strength and valour. See 1 Chro. 11. 23.

V. 22. *among three*] That is, the three of Davids chief commanders of the second order.

V. 23. *more honourable then the thirty*] Or, *honourable among the thirty.*

his guard] Or, *councel.* Heb. *at his command.* See Chap. 8. 18.

V. 24. *Asahel the brother of Joab*] Chap. 2. 18.

one of the thirty] He was last of the second order of Davids chief commanders, but more honourable then the thirty captains after named, which had over every five of the thirty one of the six colonels set to command them for the service of warre.

V. 25. *Harodite*] See Judg. 7. 1.

V. 26. *Pahite*] 1 Chron. 11. 27.

V. 27. *Anethothite*] See Josh. 21. 18.

Hushathite] Of the tribe of Judah, 1 Chro. 4. 4. many of these here mentioned had two names, as appeareth, 1 Chro. 11. (the which was usuall among the Hebrews) and many more are there reckoned, which were either added to this number, or else substituted in the places of those that died. All which were called Davids thirty, in respect that they were just so many in his first choice, though afterwards they might be fewer or more; as they were called still the twelve Apostles, when Paul and Barnabas were added to them, and so also when Judas was taken from them, Joh. 20. 24. 1 Cor. 15. 5.

V. 30. *brooks*] Or, *valleys.*

V. 39. *thirty and seven*] To wit, Joab the generall, and the six great worthies being added to the thirty here named.

CHAP. XXIIII.

Vers. 1. *And again*] That is, besides the judgement of three yeers famine, wherewith God formerly in his just displeasure had punished the people, he was again by their sins incensed to anger against them.

and he moved] That is, *Satan*; which is to be supplyed out of 1 Chro. 21. 1. or, *David was moved*; or God himself (that hereby he might take occasion to punish Davids, and the peoples sins) did give him over to be tempted by Satan, and withheld his grace, whereby he might have been enabled to withstand the tentation; and so David committed this sin of numbring the people, which did arise out of his pride, curiosity and confidence in his own strength; which otherwise in a civill use might have been lawfull, Exod. 30. 12. and Numb. 1. 2. See Chap. 16. 10. 1 Sam. 26. 19. 1 King. 22. 22.

to say] To wit, not inquiring of God, or having his command to warrant him in so weighty a matter, nor upon any just cause, either Ecclesiasticall or civill, but his curiosity, *&c.* vers. 2.

V. 2. *Go*] Or, *compasse.*

Dan] That is, the utmost bounds of Canaan north and south.

the people] That is, from twenty yeers old and upward, Num. 20. 3. or as some take it, all that are able to bear arms, without respect to this age, contrary to the law, Numb. 1. 3. which they think may be a cause of the difference between the number here expressed, vers. 9. and 1 Chro. 21. 5. The one speaking of them onely above twenty, and the other of all in generall.

V. 3. *delight*] Implying, that there was no just cause of this tedious and troublesome work, but onely the kings will and pleasure. Compare this with 1 Chron. 21. 3, 6.

V. 5. *Aroer*] Situate between the two rivers of Arnon, the one of them running into Jordan, the other into the dead sea. See Josh. 13. 16.

river] Or, *valley.*

Jazer] Situate on the river Arnon.

V. 6. *land*] Or, *netherland newly inhabited.*

Tahtim-hodshi]. Which reacheth from the river Arnon to the north limits of Canaan.

Dan-jaan] That is, as some think, the city of Dan the north limit of Canaan, named also Lais and Leshem, Josh. 19. 47. Judg. 18. 7.

V. 7. *Tyre*] See Josh. 19. 29.

V. 9. *eight hundred thousand*] In 1 Chron. 21. 5. there are mentioned eleven hundred thousand. And for reconciling of these two places, some think that Davids ordinary souldiers or trained-bands are not here computed, because their number was already known, and that they are reckoned in that number, expressed 1 Chron. 21. 5. Now the number of these comes to two hundred and eighty thousand, there being in every of the twelve tribes twenty and four thousand, as appeareth 1 Chron. 27. vers. 1. to 15. Over which were set so many colonels or tribunes, centurions, captains, commanders, and chief officers, as made up the number of twelve thousand, which also are mentioned, 1 Chron. 27. 1. which in the whole, amount to eleven hundred thousand.

five hundred thousand] In which are reckoned the ordinary souldiers of Davids army in Judah, which are computed to have been thirty thousand, every thousand having one of those colonels or captains set over them, mentioned Cha. 23. 8. 13. 23. The which are left out in the computation, 1 Chron. 21. 5. and onely four hundred and seventy thousand mentioned, to which, these thirty thousand being added, make up the number of five hundred thousand here expressed. Others think, That according to that number related, 1 Chro. 21. 5. Joab did not in his return reckon the tribes of Benjamin, Levi, and Jerusalem it self, because he was weary of his work, and the kings command abominable unto him, as appeareth 1 Chron. 21. 6. and 27. 24.

V. 10. *smote*

24. 2. — he giveth up David to a covetous thought, to number the people; that he might lay a Tax upon Every Poll. ——— The L. begun to cut off them that David had begun to make his Pride; and intended to make his Profit. Lightfoot. p. 34, 5.

24.23. as a king] Regulus, Munster. Tit
Araunah the king] Some think
he is called a King, bec. he behaved
himself here so bountifull, as if he
had been a King. Others conceive
that he was a King of the Jebusites,
before David took the hold of Zion.
Others think that his Sir-name
was King. Dutch Anon:
Italian, Spanish, the King.
Rex regi I Vulg.

V. 10. *smote him*] That is, his conscience checked him for his sin, after the prophet Gad had convinced him of it, 1 Chro. 21. 9. and vers. 11.

take away] That is, pardon, and put out of thy sight. See Chap. 12. 13.

V. 11. *Davids seer*] See 1 Sam. 9. 9.

V. 13. *seven yeers*] That is, reckoning in this number the three yeers of famine already past, and this yeer present following, there shall three yeers more be added unto them, which all together make up these seven. See 1 Chron. 21. 12. Some by seven understand many, according to the usuall Hebrew phrase.

thine enemies] To wit, they also overtaking thee in thy flight, and destroying thee. See 1 Chron. 21. 12.

pestilence] Which is called the sword of the LORD, in the hand of his angell, destroying in all their coasts, 1 Chron. 21. 12.

V. 14. *into the hand*] That is, to be corrected onely, and immediately by himself.

great] Or, *many*.

of man] That is, an enemy in whom is no mercy, and execute thy judgements with all cruelty. Isai. 47. 6. Zach. 1. 15.

V. 16. *the angel*] To wit, whom God appointed to destroy, 1 Chron. 21. 15.

stretched out] Being sent of God to that end, and having begun to execute his commission. See 1 Chron. 21.

Lord repented] See 1 Sam. 15. 11.

Araunah] Called also Ornan. See 1 Chron. 21. 16. where this story is inlarged.

the Jebusite] But a proselyte converted to the true religion, descended from those Jebusites who were of old the inhabitants of Jerusalem, Judg. 1. 21. 19. 10.

V. 17. *the angel*] To wit, in the shape of a man, between heaven and earth, having a drawn sword in his hand, 1 Chron. 21. 16.

what have they] That is, they have had no part in that sin of mine, in numbring the people which is now punished.

fathers house] Who either advised me to it, or did not dissuade me from it.

V. 18. *and said*] To wit, by Gods command and appointment, 1 Chron. 21. 18. and v. 19.

threshing-floor] This was on the mount Moriah, where Abraham was commanded to sacrifice Isaac, upon which the temple was afterward built, 2 Chron. 3. 1. which place was consecrated by this altar, for that use, by making upon it a publike atonement.

V. 22. *for wood*] Namely, to kindle the sacrifice with fire.

V. 23. *as a king*] That is, in respect of kingly bounty and magnificence. Some think that he had been king of Jebus before David took it.

accept thee] That is, be made propitious by this thy sacrifice, and remove the present judgement from thee and thy people.

V. 24. *for fiftie shekels of silver*] That is, the oxen and threshing-instruments for fiftie shekels of silver, and the threshing-floor, with the place on which it stood, for six hundred shekels of gold, as it is 1 Chron. 21. 25. See the inlargement of this story, 1 Chron. 21. vers. 18. to 30.

ANNOTATIONS
On the first Book of the KINGS,
Commonly called,
The third Book of the KINGS.

The Argument of the two Books of KINGS.

THE Books of Kings *record an History of four hundred thirty eight yeers, whereof* Solomon *reigned fourty over all the twelve Tribes; but after his reign, those Tribes were divided into two Kingdoms: Two Tribes* (Judah *and* Benjamin) *made one Kingdom, called* Judah, *wherein the posteritie of* David *and* Solomon *reigned three hundred seventy and two yeers. In which time, nineteen Kings of the same stock succeeded each other: Onely one interruption was made for the space of six yeers, by* Athalia *an usurper,* 2 King. 11. 3. *Of the Kings of* Judah, *some were very good, others idolaters. The other two Tribes made another Kingdom, called* Israel, *which continued but two hundred thirty and seven yeers, till the sixth of* Hezekiah, *when* Hoshea *the last King of* Israel *was carried away captive;* 2 King. 18. 6. *In that time there were twenty Kings of* Israel; *and ten severall stocks, whereof one destroyed another. For first,* Jeroboams *stock was destroyed by* Baasha (1 King. 16. 29.) *secondly,* Baasha's *by* Zimri (1 King. 16. 11.) *thirdly,* Zimri's, *and fourthly,* Tibni's *by* Omri (1 King. 16. 17, 18, 22,) *fifthly,* Omri's *by* Jehu (2 King. 10. 11.) *sixthly,* Jehu's *by* Shallum (2 King. 15. 10.) *seventhly,* Shallum's *by* Menahen (2 King. 15. 14.) *eighthly,* Menahen's *by* Pekah (2 King. 15. 25.) *ninthly,* Pekah's *by* Hoshea (2 King. 15. 30.) *tenthly,* Hoshea *was carried away captive by* Salmaneser (2 King. 17. 3, 6.) *In this time of twenty Kings over* Israel, *there were but eleven over* Judah: *Whereof one* (*namely* Asa) *raigned in the time of eight severall Kings of* Israel (1 King. 15. 9. *and* 16. 29.) *of which, were the first five severall stocks: And another* (*namely* Azariah *or* Uzziah) *reigned in the time of six other Kings of* Israel (2 King. 15. v. 27.) *of which were four other stocks. From the division of the ten Tribes to the captivity of* Israel, *there was not one good King of* Israel. *That Kingdom remained idolatrous from the beginning to the end. The Kingdom of* Judah *continued one hundred thirty and five yeers after the captivity of* Israel, *from the sixt of* Hezekiah (2 King. 18. 10.) *to the last of* Zedekiah (2 King. 25. 3.) *Twenty six yeers after the captivity of* Zedekiah, *mention is made of lifting up* Jehoiachin (2 King. 25. 27.) *which fill up the History of four hundred thirty and eight yeers.*

438.
372.
237.
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372
237
135.

The Argument of the first Book of KINGS.

THE first Book of Kings *records part of the forementioned History of* Kings, *from the end of* Davids *reign to the end of* Jehosaphats, *which was the space of one hundred and eighteen yeers, wherein we have* Davids *last*

118.

acts; Solomons *glorious reign*; *the division of the twelve Tribes into two Kingdoms*; *the reign of the first four Kings of* Judah, *and eight of* Israel, *after the said division.*

The Title.

First] *So in the Hebrew Title.*
Kings] *It containeth an History of Kings.*
Third] *The LXX, the vulgar Latin and old English Translators, call the two Books of* Samuel, KINGS, *because they set down the History of the two first Kings,* Saul *and* David. *After that account, this is called the* third.

CHAP. I.

Vers. 1. *Ld*] Seventy yeers old, as appears, 2 Sam. 5. 4.

stricken in yeers] Heb. *entered into dayes.*

with clothes] Clothes may increase heat, but they cannot beget heat.

no heat] His naturall heat was spent by travels, labours and afflictions: Otherwise he might longer have retained heat and strength, as well as others.

V. 2. *servants*] Physitians, as *Josephus.*

Let there be sought] Heb. *Let them seek.*

a young virgin] Heb. *a damsel, a virgin.*

cherish him] Heb. *be a cherisher unto him.*

lie in thy bosome] This was a wives priviledge, Gen. 16. 5. Deut. 13. 6. Mic. 7. 5. So as she was as his wife.

may get heat] Nothing could do it more kindely.

V. 3. *Shunammite*] Of the city Shunem, which was in the tribe of Issachar, Josh. 19. 18.

V. 4. *cherished, ministred*] By doing the office of a nurse-keeper.

knew her not] By reason of his frigidity. This is a modest and seemly phrase, whereby both matrimoniall, and all other copulation of man and woman is set out, Gen. 4. 1. Matth. 1. 25. Judg. 19. 25. yea, its used to set out the filthy sin of man with man, Gen. 19. 5. Judg. 19. 22.

V. 5. *Adonijah*] The eldest son then living, 2 Sam. 3. 4.

exalted himself] For David had declared Solomon to be designed king by God himself, 1 Chron. 22. 10.

be king] Heb. *reign.*

chariots, &c.] As Absalom had done before in a like case, 2 Sam. 15. 1. These were evidences of an aspiring haughty minde.

V. 6. *not displeased*] By any rebuke.

at any time] Heb. *from his dayes.*

he also] As well as Absalom, 2 Sam. 14. 25.

after Absalom] By another mother, 2 Sam. 3. 3, 4.

V. 7. *he conferred with Joab*] Heb. *his words were with Joab.* Consulted how to bring the plot to passe.

Joab] Generall of the army, 2 Sam. 8. 16.

Abiathar] High-priest, Chap. 2. v. 35.

following Adonijah] Heb. *helped after Adonijah.* Hearkning to his motion, vers. 5. 2 Sam. 2. 10.

helped] By counsell, ayd, company, and what other means they could.

V. 8. *priest*] Next in order to Abiathar.

Benaiah] Chief captain and commander over choice souldiers. See 2 Sam. 8. 18.

Nathan] A prophet, to whom David used to communicate his minde (2 Sam. 7. 2.) and whom God used to send to David, 2 Sam. 12. 1.

Shimei] Of whom mention is made, Chap. 14. 18. See what favour David shewed him, 2 Sam. 19. 23.

Rei] A states-man.

mighty men] The guard or garison-souldiers under Benaiah, called Cherethites and Pelethites (2 Sam. 20. 23.) who remained faithfull to David in Absaloms rebellion, 2 Sam. 15. 18. Of these, see the notes on 2 Sam. 8. 18.

V. 9. *slew sheep*] For sacrifices, and for a feast. So Gen. 31. 54.

En-rogel] Or, *the well Rogel.* Without Jerusalem (2 Sam. 17. 17.) on the east-side, Josh. 15. 7.

called] Invited to his feast, thereby to win them to his side.

brethren] Except Solomon.

kings servants] Except the mighty-men, v. 9. and the servants mentioned, v. 33.

V. 10. *he called not*] Such as he had no hope to win to his side.

V. 11. *Nathan spake*, &c.] He knowing that God had appointed Solomon to be king, useth means to bring it to passe.

Haggith doth reign] 2 Sam. 3. 4.

knoweth it not] So as all which is done, may be undone.

V. 12. *save*, &c.] Heb. *counsell.* This he said because he knew that usurpers would do what they could to destroy such as have a right claim, and also their friends.

life] Heb. *soul.*

V. 13. *swear*] Herewith David comforted Bath-sheba, 2 Sam. 12. 24. David himself confesseth that he did so swear, v. 30.

hand-maid] Though she were his wife, yet his subject. It is a title of reverence, 1 Sam. 25. 24, 41. See v. 16.

V. 14. *confirm*] Heb. *fill up.* Testifie the truth of what thou sayest: And further adde what I shall conceive requisite to be added.

V. 15. *old*] See v. 1. *ministred*] See v. 4.

V. 16. *bowed*] As became a wife, and a subject. See v. 13.

What wouldst thou?] Heb. *What to thee.*

V. 17. *sware st*] A sacred and solemn oath. See v. 13.

thy God] Inclusively: not excluding others: but as John 20. 17. But she thus appropriateth this relation to him, to move him the more to make good his oath.

V. 18. *reigneth*] Endeavoureth to reign, and carrieth himself as king.

knowest not] By reason of bodily weakness, so as David had no hand therein.

V. 19. *thy servant*] As hand-maid, v. 13.

V. 20. *And thou*] Or, *And now.*

eyes of all] All expect whom thou wilt declare to be thy successour in the throne. Thus they who expect any succour from God are said to have their eies on God, Psal. 25. 15. and 123. 2.

V. 21. *sleep*] Shall be dead and laid in grave, Gen. 47. 30. See Chap. 2. 10.

with his fathers] As his fathers and predecessors before him, Gen. 15. 15.

offenders] Heb. *sinners.* See Gen. 43. 9.

V. 22. *came in*] So as David might not suspect the matter before-hand plotted betwixt them, as it was, v. 14.

V. 23. *come in*] Bath-sheba going out, v. 28. See v. 32.

bowed] In the lowliest manner that he could, according to the custome of those times, yeelding civill obeisance to his Sovereign.

V. 24. *hast thou said?*] I cannot let it sink into my minde, that thou shouldest say any such thing.

V. 25. *eat*, &c.] They feast together, v. 9.

God save king Adonijah] Heb. *Let king Adonijah live.* An usuall acclamation at the election or coronation of a king, vers. 34. 1 Sam. 10. 24. 2 King. 11. 12.

V. 26. *me thy servant*] Prophets are kings servants.

thy servant Solomon] Though designed king, yet servant to the old king living.

V. 27. *hast not shewed*] For David was wont to communicate his weighty purposes to Nathan, 2 Sam. 7. 2.

V. 28. *into the kings*] Heb. *before the king.*

V. 29. *As the Lord liveth*] Heb. *The Lord liveth.* An usuall form of oath, Judg. 8. 19. Forms of oaths use to be concise. The first particle, *as*, is prefixed to make up the sense.

V. 31. *for ever*] Very long, an usuall salutation given to kings, Nehem. 2. 3. Dan. 6. 21. It is here used by Bath-sheba, to shew that she preferred Davids life and reign before her sons.

V. 32. *and Nathan*] For he went out upon Bath-sheba' coming in, that they might not seem to plot together.

V. 33. *servants*] Such as abode faithfull to David, and were speciall attendants on him, and his guard, v. 8.

lord] David, Heb. *your lords.* Meaning his own, and his son Solomons servants.

mine own] Heb. *which* belongeth *to me.* To shew it was with Davids consent.

mule] A royall honour, Esth. 6. 8.

Gihon] A famous place, so called by reason of the river Gihon, 2 Chron. 32. 30. and 33. 14. and so far distant from En-rogel, as the two companies might not meet together; for it was on the west-side of the city, over against Gihon, vers. 9.

V. 34. *Zadok*,

V. 34. *Zadok, and Nathan*] For the greater solemnity.
anoint] An usuall rite of inaugurating kings; especially in troublesome times. 1 Sam. 10. 1. and 16. 1. 2 King. 23. 30.
blow, and say] These acclamations adde much to the solemnity. See 2 Sam. 15. 10. 2 King. 9. 13. and 11. 12, 14.
God save] See v. 25.
V. 35. *I have appointed*] A good warrant.
and Judah] For excellency sake Judah is distinctly named; and the rather because David was of the tribe of Judah. Besides, there were emulations betwixt the ten tribes and Judah, (2 Sam. 19. 41.) before the division of the kingdoms, 1 King. 12. 19.
V. 36. *Benaiah*] In his own, and the others name, as Matt. 16, 16.
Amen] An Hebrew word, which importeth an approbation, ratification, and earnest desire of all that whereunto it is annexed: thereupon it useth to be added to prayers, Matth. 6. 13. The words following are an exposition hereof.
say so] Accomplish that which the king hath said: Gods words are deeds, Gen. 1. 3. Psal. 33. 9.
V. 37. *so be he*] In bestowing all kindes of blessing.
greater] Increase of blessing must ever be prayed for, v. 47.
V. 38. *Cherethites and Pelethites*] The mighty men and kings servants before mentioned, v. 8, 10, 33. Such as waited on the king to guard his person, 2 Sam. 8. 18. and 15. 18.
V. 39. *out of the tabernacle*] To shew it was holy oyl; as Psal. 89. 20.
God save] See v. 25.
V. 40. *pipes*] Or, *flutes*.
the earth rent] An hyperbolicall speech, to amplifie the exceeding great rejoycing, and loud acclamations of the people. Reports of great canons will make mountains to shake and cleave: so will great thunder-claps.
V. 41. *end of eating*] Their feast being soon ended.
Joab] It belonged to his office to suppresse tumults, as Act. 21. 38. 32.
V. 42. *a valiant man*] Heb. *a man of vertue*. Or, *a vertuous man*. This word is translated (Prov. 12. 4.) vertuous, being applyed to a woman. Such a man is stiled a good man, 2 Sam. 18. 27.
good tidings] Flattering himself with vain hopes.
V. 44. *kings mule*] Whereon none must ride but a king.
V. 45. *city rang*] Another hyperbole, whereby the rejoycing is amplified.
V. 46. *sitteth on the throne*] Hath an actuall possession of the kingdom.
V. 47. *blesse*] Saluted him: prayed, and praised God for him. See v. 37.
bowed himself upon the bed] Worshipped God even in his bed, and praised him, as Gen. 47. 31.
V. 48. *Blessed*] This shews that he bowed to God.
V. 49. *afraid*] Joy may soon be turned into fear, which quickly seizeth on traitors.
his way] To his own house, and affairs: leaving Adonijah and his cause.
V. 50. *feared*] By reason of a guilty conscience he feared lest Solomon should take away his life, knowing that he had sinned against God, and his fathers will.
horns] The altar was made with four horns, Exod. 38. 2. on them a man might lay fast hold.
altar] They supposed that to be a place of refuge, Exod. 21. 14. and to have a priviledge of immunity from punishment: at least he thought he might gain time, thereby to pacifie his brothers wrath (which he did, v. 52, 53.) and to seek mercy of God, as Joab, Chap. 2. v. 30.
V. 51. *swear*] His guilty conscience would be satisfied with nothing but an oath.
servant] An acknowledgement of subjection.
V. 52 *If he will*] He is pardoned upon his future good behaviour.
a worthy man] Heb. *a son of vertue*. So as becometh his place.
not an hair] The least evill shall not befall him, for what he did before, 1 Sam. 14. 45. 2 Sam. 14. 11. Act. 27. 34.
he shall die] No hope of escaping hereafter shall be given him.
V. 53. *Go to thine house*] Attend thine own affairs: and meddle not with the affairs of the kingdom.

CHAP. II.

Vers. 1. *Should die*] Words of dying men make deepest impressions, Gen. 49. 1. Deut. 33. 1. Josh. 23. 2. Joh. 19. 26, 27. 2 Pet. 1. 14.
his son] Designed to succeed him in the kingdom.
V. 2. *way of all the earth*] Of all men living on earth, Josh. 23. 14. For it is appointed unto men once to die, Heb. 9. 27.
strong] Heb. *be a man*; Of a valiant minde.
a man] Though thou be young in yeers, Chap. 3. 7. 1 Chron. 22. 5.
V. 3. *And keep*] So Josh. 1. 7. Faithfulnesse to God makes valiant.
charge] That which God hath given in charge to be kept.
his wayes] That course of life which he hath prescribed.
statutes] Rites and ceremonies enjoyned.
commandments] Contained in the morall law.
judgements] For governing the state.
testimonies] Which were signes of the covenant betwixt God and them. Notwithstanding this distinction, these are in scripture promiscuously used.
written] Deut. 17. 18, 19.
prosper in all that thou doest] Deut. 29. 9. Josh. 1. 7. Or, *do wisely*.
V. 4. *continue*] Perform.
word] Promise.
not fail thee (said he) a man on the throne of Israel] 2 Sam. 7. 12. Heb. *be cut off from thee from the throne*. One after another shall succeed.
Israel] Including Judah too.
V. 5. *to me*] By breaking the agreement which David made with Abner, 2 Sam. 3. 26. and with Amasa, 2 Sam. 19. 11. Joabs murthering those two, might have tended to Davids dishonour.
shed] Heb. *put*.
of war in peace] Doing hostile actions to confederates in time of peace.
the blood of war] A bloody sword used in war.
upon his girdle] Into the scabbard that was on his belt.
in his shoes] While he embraced them, he kil'd them; so as their blood ran into his shoes. His insolency is further set out by these phrases, in that he carried a bloody sword, and walked with blood in his shoes, as if he had done a worthy deed.
V. 6. *according to thy wisdom*] Wisely observing him: he is of a stirring spirit, so as thou mayest some time or other, take just advantage against him.
hoar head] He was now old, having been a Generall all Davids time, 2 Sam. 2. 13.
in peace] By a naturall death, without revenge; but cut him off by the sword of justice. See vers. 9. See also Genesis 42. 38.
V. 7. *sons of Barzillai*] As Barzillai desired; and David promised, 2 Sam. 19. 37, 38.
so they came] They brought all store of provision to David, 2 Sam. 17. 28, 29. and 19. 32.
because of Absalom] Heb. *from the face of Absalom*.
V. 8. *Shimei the son of Gera*] 2 Sam. 16. 5.
grievous] Heb. *strong*.
I will not put thee to death] Heb. *If I put thee to death*. A form of imprecation, wherein the penalty is understood. Gen. 14. 23. 2 Sam. 19. 23.
V. 9. *guiltlesse*] Though I for my time pardoned him, thou mayest take some occasion of punishing him.
with blood] By the sword of justice. Gen. 49. 4.
V. 10. *David slept with his fathers*] *Died*. Death is a kinde of sleep, Acts 2. 29. and 13. 36. Deut. 31. 16. See Chap. 1. v. 21.
city of David] Called Zion, which David wonne, and built: wherein also he dwelt, 2 Sam. 5. 7, 9. Here was the usuall royall burying place, where the successours of David that were of any good note and name, were buried.
V. 11. *reigned over Israel*] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.
V. 12. *Then sat Solomon upon the throne of David his father*] 2 Chron. 29. 23.
greatly] None now durst hisse against him.
V. 13. *mother of Solomon*] Mothers may prevail much with their children.
peaceably?] Hebr. *Is peace thy coming? and he said, Peace*. 1 Sam. 16. 4. His former practice made her still suspect him.
V. 14. *I have somewhat*] Heb. *a word of me to thee*. A request to make to thee, v. 16.
V. 15. *mine*] By birth-right.
set their faces] Expected, and that with a desire.
from the Lord] By Gods appointment, 2 Chron. 22. 10. and 28, 5.
V. 16. *deny me not*] Heb. *turn not away my face*.
V. 17. *unto Solomon*] Without his consent he durst not attempt such a matter.
not say thee nay] Heb. *not turn away thy face*. See vers. 16. 20. 2 Chron. 6. 42. Psal. 122. 10.
to wife] See v. 22.
V. 18. *I will*] Being too forward to gratifie him.
V. 19. *bowed himself*] To testifie his reverend respect to his mother: as she had done to David, Chap. 1. v. 16.
throne] See Chap. 10. v. 18.
right hand] The highest place next to the king, who sat in the midst, 2 Chron. 18. 18. Nehe. 8. 4. Psal. 45. 9. and 110. 1. Matth. 20. 21.
V. 20. *small*] Being ignorant of the importance of the thing, and dangerous consequences that might have followed thereupon.

say me not nay] Heb. *turn not away my face*. For men use to turn their faces from them, whose request they dislike.

I will not say thee nay] Supposing it had been just, and safe, and but small, as she said.

V. 22. *Abishag*] She had been as his fathers wife, and lain in his bosom. This was one thing which incensed Solomon.

the kingdom also] It might have been a means for Adonijah to have gained many of the people, if Abishag (much admired for beauty, and seemly behaviour in ministring to David, and so honoured, as to be Davids bed-fellow) if she had been his wife.

elder brother] This may give him a shew of title.

and for Abiathar] Hereby is implyed, that Adonijah, Abiathar, and Joab, were all as one, all intending and plotting the same thing.

V. 23. *and more also*] Heb. *and so adde*; A form of imprecation, whereby most severe vengeance is wished for, if the things sworn be not performed. See the notes on Ruth 1. 17.

against his own life] Heb. *soul*. To take it away. So v. 24.

V. 24. *established me*] In my kingdom. See v. 12.

made me an house] A fair and royall family, 1 Sam. 2. 35. and 25. 28. 2 Sam. 7. 27. Exod. 1. 21.

promised] 2 Sam. 7. 12, 13.

V. 25. *by the hand*] Gave a charge and power to Benaiah to slay Adonijah.

fell upon him] This was of old the custome in cases of apparent treasons, and other capitall crimes, as 2 Sam. 1. 15. and 4. 12.

V. 26. *to Anathoth*] Josh. 21. 18. There live a private life, and meddle no more with the priests office.

worthy of death] Heb. *a man of death*. Because he conspired with Adonijah, Chap. 1. 4. and 2. 22.

bare'st the ark of the Lord God before David my father] 1 Chro. 15. 11, 12. 2 Sam. 25. 24, 29.

been afflicted] Hebrew, *thou hast afflicted thy self*; Hast had a part and share in all my fathers troubles, by thine own voluntary following of him, 1 Sam. 22. 23. and 23. 6, 9. and 30. 7. 2 Sam. 15. 24. Solomons piety to God and his father David, moves him to spare Abiathar; to God, in that he was his priest; to David, in that he was an ancient follower of him, above fourty yeers, 1 Sam. 22. 23.

V. 27. *fulfill the word of the Lord*] 1 Sam. 2. 31, 35.

of Eli] Abiathar was the fourth from Eli: for he was the son of Ahimelech, the son of Ahitub, (1 Sam. 22. 20.) the son of Phinehas, the son of Eli, 1 Sam. 14. 3.

in Shiloh] A city in the tribe of Ephraim, where the tabernacle was for many yeers, and where the tribes were wont to assemble together in Joshua's and the Judges times, Josh. 18. 1. Judg. 21. 19. 1 Sam. 4. 3, 4.

V. 28. *tidings*] Of what befell Adonijah and Abiathar: For Joab lived not at the court.

to Joab] In some copies, to Solomon: but corruptly.

turned] Traiterously, Chap. 1. v. 7.

not after Absalom] *Vulg. Lat.* after Solomon. So the L X X, and *Josephus*, but all corruptly.

fled, &c.] See Chap. 1. v. 50.

V. 29. *and behold*] The speech of them that told Solomon what Joab did.

fall upon him] See v. 25.

V. 30. *Come forth*] Though it be not expressed in the kings speech, yet he might say, or at least intend as much, to keep the altar (if it might be) from being polluted. See Exod. 21. 14.

die here] Or in hope that they would not slay him there: or in a superstitious conceit of the place, that it might be some advantage to his soul.

V. 31. *fall upon him*] Slay him by the altar: for better, blood be there shed (which was but a ceremony) then murther and treason not punished, which is a morall matter.

bury him] For the honour of his place (2 King. 9. 34.) and for his former service.

take away] The reason why he was slain, Numb. 35. 33.

innocent] The blood of Abner and Amasa, whom Joab unjustly slew.

house] Posterity.

V. 32. *his blood*] The blood which he shed: the vengeance thereof shall fall on his head: even upon himself. See v. 37.

more righteous] In that cause, being unjustly slain.

not knowing] Before they were slain, 2 Sam. 3. 26, 37.

Abner the son of Ner] 2 Sam. 3. 27.

Amasa the son of Jether] 2 Sam. 20. 10.

V. 33. *Their blood*] The vengeance of their blood, v. 32.

his seed] His posterity. 2 Sam. 3. 29.

peace] All manner of blessings, in that by executing judgement on the murtherer, the guilt is taken from the magistrate.

V. 34. *wilderness*] A place not so populous as other countries, Matth. 3. 1. Act. 8. 26.

V. 35. *Zadok*] Who by lineall descent came from Phinehas, to whom the covenant of priesthood for ever was confirmed, Num. 25. 11, 12, 13. See Zadoks pedigree, 1 Chron. 6. 3, *&c.* See his solemn inauguration, 1 Chron. 29. 22.

V. 36. *Shimei*] Of whom his father had given him a charge, v. 8.

in Jerusalem] That he might be the more in the Kings eye, and kept within compasse.

V. 37. *Kidron*] A river betwixt Jerusalem and Bahurim, which was Shimeis inheritance (see 2 Sam. 16. 5.) whereunto he could not go but over that river, 2 Sam. 15. 23. 1 King. 23. 6. Joh. 18. 1.

own head] Heb. *Knowing thou shalt know that dying thou shalt die*. None but thy self shall be accounted guilty of thy death: thou art the cause thereof, Josh. 2. 19. Matth. 27. 25.

V. 38. *good*] Just and equall, (2 King. 20. 19.) he being conscious to the wrong he had done to David, could not but acknowledge his confinement to be meet in it self, and lesse then his desert.

so will, &c.] And bound himself thereto by oath, vers. 42.

V. 39. *Gath*] See the notes on 1 Sam. 5. 8. There was then peace betwixt the Israelites and Philistines: So as one might freely passe to the other.

V. 40. *Shimei*] His covetous minde made him venture his life.

V. 41. *told Solomon*] Kings have more eyes then their own.

V. 43. *not kept*] This was cause enough to take away his life.

V. 44. *moreover*] The king declareth the true and just ground of his proceeding against Shimei, from the beginning to the end.

the Lord] Solomon puts him in minde of Gods just dealing with him, to justifie himself therein.

thy wickednesse] The punishment of thy wickednesse.

V. 45. *established*] Execution of justice establisheth a kingdom. Psal. 106. 30.

V. 46. *kingdom was established in the hand of Solomon*] 2 Chro. 1. 1. The contrary faction being destroyed.

CHAP. III.

Vers. 1. *Solomon made affinity with Pharaoh king of Egypt*] Cha. 7. 8.

Pharaohs daughter] It is more then probable, that she professed the faith of Israel, and was taken into the Church, as Rahab (Josh. 2. 9. Heb. 11. 31.) Ruth 1 16. Maacah (2 Sam. 3. 3.) and sundry others. See Chap. 11. 1.

city of David] The place where his own court was. See 2 Sam. 2. 7. and 1 Chron. 11. 7. David built this city, and in it his palace.

untill] For this place was too strait for such a princesse and her retinue. See Chap. 7. v. 8.

own house] Chap. 6. 38.

the house of the Lord] Chap. 7. 1.

the wall] Chap. 9. 15.

V. 2. *Onely*] Or, *as yet*; *then, and before*; It was the more warrantable, because (as is here noted) no temple was yet built, Deut. 12. 8.

V. 3. *of David*] Wherein David himself walked (Chap. 11. v. 34.) and commanded his son to walk, Chap. 2. v. 3.

V. 4. *Gibeon*] That great city which first yeelded to the Israelites, Josh. 9. 3, *&c.* and fell to Benjamins lot, Josh. 18. 25. but was given to the Levites to dwell in, Josh. 21. 17. There was the tabernacle of the L O R D, 1 Chron. 16. 39. and the altar of burnt-offering, 1 Chron. 21. 29.

great high-place] An high-place used to be on an hill, whereon fair spreading trees grew, under which they erected altars for sacrifices, Ezek. 20. 28, 29. Idolatrous Israelites superstitiously used such high-places, and the groves upon them (1 King. 14. 18. 2 Chr. 33. 5.) and that in imitation of the heathen. But the true worshippers of God used them as convenient places, from the time that the ark and tabernacle were removed from Shiloh, till the temple was built. The first high-place that we read of to be used by the people of God, is mentioned 1 Sam. 9. 12. See the note there. This is here said to be the *great* high-place; First, in regard of the spaciousnesse and fairnesse of the place. Secondly, in regard of the multitude of people that resorted thereunto. Thirdly, in regard of persons that frequented it, as the chiefest priests and Levites (1 Chro. 16. 39.) yea, David and Solomon with their princes and courtiers. Fourthly, in regard of that tabernacle, and altar which Moses built, and was there pitcht, 1 Chron. 21. 22. *Of groves.* See Chap. 16. 33.

V. 5. *appeared*] Evidently manifested that it was God who spake.

in a dream] While Solomon was asleep, as Gen. 28. 11, *&c.* see v. 15.

by night] In that night (2 Chron. 1. 7.) after he had offered up his sacrifices.

Ask] To try and manifest his disposition.

V. 6. *And*]

cap. 3. 3. - high places] - Non in vituperium quidem, sed in laudem Solomonis profertur, nempe quod non promiscuè, in locis omnibus sacrificarit, sed in excelsis; nimirum in unica illa ara consecrata et destinata a Domino. Bullinger. Decad. 3. Serm. 5. fol. 117. a.

V. 6. *And*] Presently without further demur upon the matter.

said] In his sleep, and dream, v. 15. For hereon had high thoughts been when he was awake: and this he had oft desired before: whereupon the answer was so ready in his dream.

shewed] Heb. *done.*

mercy] Or, *bounty.*

according as] Answerably whereunto. This sets out Davids answerable carriage to Gods mercy.

kept] And not suffered to fail, 2 Sam.7.15.

V. 7. *a little childe*] He had now a son, Chap.14. 21. This therefore is here spoken figuratively, but a little childe to sway so great a scepter as was put into his hand. So 1 Chro.22.5. and 29. 1. Jerem.1. 6.

to go out or come in] To order and govern the people. A comparison taken from captains, or shepherds. See Num.27.17.

V. 8. *in the midst*] A supreme governour, about whom they all stand.

great] In number, as the words following shew, Num.20.20.

V. 9. *understanding heart*] Heb. *hearing*; Wisdom and knowledge, 2 Chron.1.10. See v. 11.

who is able] Without wisedom given from above.

V. 10. *the speech*] This pleased the LORD, that, *&c.*

the Lord] Heb. *in the eyes of the Lord.*

V. 11. *not asked, &c.*] Inferiour things, such as mens hearts by nature are set upon, Psal.4. 6.

long life] Heb. *many dayes.*

the life of thine enemies] Or, *the soul*; Their ruine and utter destruction.

to discern] Heb. *to hear.*

V. 12. *thy words*] Thy desire.

none like] See Chap.4. v. 29, *&c.*

V. 13. *I have also given thee that which thou hast not asked*] Wisd. 7. 11. Matth. 6. 33. Eph. 3. 20. I have determined to give: thou maiest be assured in due time to have all, as if now thou hadst all.

shall not be] Or, *hath not been.*

V. 14. *as thy father David did walk*] Chap.15. 5. Approved examples are directions and incitations, which shew what must, or may be done: they are as guides before us.

lengthen] Solomons apostasie shortned his dayes: for many kings lived longer then he, 2 Sam.5.4. 2 King.15.2. and 21.1.

V. 15. *behold, a dream*] A dream worth the heeding, more then ordinary, Gen.41.7.

Jerusalem] 2 Sam.6. 12.

ark of the covenant] See Exod.40. 3, 20. and Num. 10. 33. In the ark was the law kept, (Deut.10. 5.) which is stiled the covenant, Deut.4. 13.

offered] In way of thankfulnesse to God, for the kindnesse of the LORD shewed to him.

burnt-offerings] Which were for expiation of sin, Levit.1.4.

offered] Or, *made.*

peace-offerings] Which were evidences of reconciliation and gratulation, 1 Sam.11. 15.

a feast] To testifie his respect to his subjects, and to quicken their spirits. See Chap.8. 65.

V. 16. *Then*] After the foresaid dream, that an evidence of his wisdom might be discerned, v. 28.

harlots] Or the law (Deut.23.17.) was neglected; or they were concubines, or victuallers, as some take Rahab to be, Josh.2. 1.

V. 17. *O*] A note of complaint, and seeking succour. So v. 26. and Gen.43. 20.

with her] She being then in the house, and privy to it.

V. 18. *no stranger*] No other. So as there were no witnesses to prove the matter in difference.

V. 19. *overlaid*] By her arms, or some other part of her body lying upon the mouth of the childe, she smothered it. Many children by the carelesnesse of heavy and drousie women, have in all ages been thus made away.

V. 20. *midnight*] The darkest time of the night; and the time of deepest sleep, when fewest are stirring.

V. 21. *my childe*] That which I supposed to have been mine.

it] The childe was laid by me.

considered it] Thorowly viewed it, Job 37.14. Psal.119.95. Isai.43.18.

in the morning] When it was day-light.

V. 22. *spake*] Contended one against another.

V. 24. *a sword*] Meerly for triall, as Gen.22. 2. See v.27.

V. 26. *bowels*] Heart and affections were moved, Gen.43.30.

yerned] Heb. *were hot.*

in no wise slay it] Heb. *slaying do not slay it.*

divide it] Not love to the childe, but envy that her companion had what she had lost; made her at first steal the childe away from her mother, and now not care though it were slain.

V. 27. *in no wise slay it*] Heb. *slaying do not slay it.*

the mother] He discerned it by her motherly affection.

V. 28. *the king*] Heb. *before the king.*

wisdom of God] First, most excellent, and extraordinary wisdom, as Gen. 23. 6. and 30. 8. Psal. 36. 6. and 80. 10. 1 Chron.12. 22. Ezek.10.5. Secondly, wisedom given and inspired by God himself.

in him] Heb. *in the midst of him.* Job 20. 14.

CHAP. IIII.

Vers.1. *All Israel*] All the twelve tribes, which no king after him did; no, nor David his father in the beginning of his reign, 2 Sam 5.5.

V.2. *princes*] By whose ministery he governed the kingdom, according to Jethro's advice, Exod.18.21.

Azariah the son] If Zadok the priest (Chap.2.35.) be here meant, Azariah was his grand-childe, 1 Chron.6.8,9. But the Hebrew word כֹּהֵן signifieth a secular prince, as wel as an ecclesiasticall priest. This title is given to Davids sons (2 Sam.8.18.) who are said to be *chief about the king*, 1 Chron.18.17. It is also given to Ira, Davids chief officer, 2 Sam.20.26. and to Nathan, Solomons principall officer, v.5. and to Josephs father in law (Gen.41.45.) and to Moses his father in law, Exod.3.16. It is therefore most probable that another Zadok is here meant; and that this Azariah was a vice-roy under Solomon, as Dan.6. 2,3. or as Gen.41.44.

the priest] Or, *the chief officer.*

V.3. *scribes*] 2 Sam.8.17. Est.3.12. such as our kings secretaries are. Three sorts of scribes are mentioned in Scriptures; 1. these. 2. publike notaries, Jer.36.26. 3. teachers of the law of God, Ezr.7.6. Matth.23.1. David (2 Sam.20.25.) had but one scribe: Solomon (whose dominion was larger) had two.

recorder] 2 Sam.8.16. 2 King.18.18. According to the derivation of the Hebrew word, it signifieth a remembrer, or remembrancer, as Gen.14.9. Isai.62.6. and 66.3. Such are *Masters of request*, whose office it is to put the king in minde of petitions and other like things. Others stile them *chroniclers*, such as Esth.2. 22.

V. 4. *Abiathar*] He was a chief priest when Solomon first came to the crown, and so is he here joyned with Zadok; for David joyned him with Zadok, 2 Sam.20.25. because he was an occasion of the death of his fathers house (1 Sam.6.22,23.) and because Abiathar still followed him, Chap.2.26. Besides, though Abiathar was removed from the superior place, yet he remained a priest. See the notes on Mar.2.26.

V.5. *over the officers*] Mentioned v.7. and 2 Chron.8.10.

principall officer] See v.2.

friend] As 2 Sam.15.37. his favourite, who had on all occasions a free accesse to the king: by this he is distinguished from Azariah; for the other title is common to them both.

V.6. *over the houshold*] Treasurer of the kings house, or governour thereof, Chap.16. v.9. and 18.3.

Adoniram] Chap.5.14.

over the tribute] Or, *levie*: Chief customer or receiver of the kings revenues, Chap.5. v.14. and 12.18.

V.7. *twelve*] For the twelve moneths.

V.8. *The son of Hur*] Or, *Ben-hur.* So are the rest described by their fathers names, because their fathers were men of note and name, famous in Israel.

Ephraim] The divisions are not simply made according to the tribes, for so might some have been over-prest, in that some were neither so large, nor so fertile as others: the division is according to the commodities of the soil.

V.9. *The son of Dekar*] Or, *Ben-dekar.*

Makaz, &c.] Cities in the tribe of Dan, Josh.19.40,&c.

V.10. *The son of Hesed*] Or, *Ben-hesed.*

Sochoh, &c.] Cities in Judah, Josh.15.35, &c.

Hepher] Josh.12.17. 1 Chron.4.6.

V.11. *The son of Abinadab*] Or, *Ben-abinadab.*

Dor] In Manasseh, Josh.17.11. Judg.1.27.

Daughter of Solomon] This is here set down by anticipation, for mention being here made of Abiathar, occasion is thence taken to name the wife which he married many yeers after, to shew that he was a man of some worth, in that the king would bestow his daughter upon him. Solomon at this time could not have daughters marriagable.

V.12. *Taanach and Megiddo*] In Manasseh too, Josh.17.11. Judg.1.27.

Zartanah] Josh.3.16.

Jezreel] In Issachar, Josh.19.18.

Beth-shean] Josh.17.11.

Abel-meholah] Judg.7.22.

Jokneam] In Zebulun, Josh.19.11. and 21.34.

V.13. *The son of Geber*] Or, *Ben-geber.*

Ramoth-gilead] In Gad; it was in the countrey of Gilead, Deut.4.43. Josh.20.8. 1 King.22.3. By Gilead added to it, it is distinguished from Ramoth in the tribe of Issachar, 1 Chron.6.73.

towns of Jair] In Manasseh, Num.32.41.

region of Argob] Deut.3.4,14.

V.14. *Mahanaim*] Or, *to Mahanaim*; Gen. 32.2. In Gad, Josh.13.26.

V.15. *the*

V.15. *the daughter*] Another daughter. See v.11.

V. 19. *Gilead*] Another part then that which is mentioned vers.13.

of Sihon and of Og] Num.21.21, &c. Deut.3.8.

onely officer] Over so much of that land taken from Sihon and Og, as was not mentioned before, over all the residue.

V. 20. *as the sand*] A proverbiall phrase and hyperbolicall, therefore not too strictly to be taken. It implies an innumerable number (Jer.33.22. Gen.15.5.) and hath respect to the promise, Gen. 22. 17. and 32.12. note Prov. 14. 28. See on vers.29.

eating, &c.] A description of plenty, peace and joy.

V.21. *Solomon reigned*, &c.] Ecclus 47.13. 2 Chron.9.26.

all] Round about him.

river] Euphrates, as it was promised, Gen.15.18. Exod.23. 31. Deut.11.24. Josh.1.4. This river was their coast north-east.

Philistines] On the west.

Egypt] On the south, Num.34. 3,4,5. See Chap.8.v.65.

presents] In testimony of fealty. See on 2 King. 17. 3. 2 Chron.17.5,11. and 32.23.

V.22. *Solomons provision*] Heb. *bread*; Of bread for himself and his court: The like is not read of in any other kings time: much was that which was provided for Nehemiah, Neh. 5. 18. but not comparable to this.

measures] Heb. *cors*: One cor contained an ephah; for a cor and homer are the same measure; and an ephah and bath are also the same: But an ephah or bath is the tenth part of an homer, Ezek.45.11,14. An homer of barley was valued at fifty shekels of silver, Lev.27.16. whence it may be gathered, That an homer or cor was a very great measure, the greatest that is mentioned in Scripture: some take it to be an asses load, as we count, a seam of wheat (which holds eight bushells) an horse-load. An ephah was about the measure of our bushell; by which account, one cor was about ten bushels: so as he had every day three hundred bushels of flour, and six hundred of meal. See the Notes on Exod.16.16. and Isai.5.10.

V.23. *Ten fat*, &c.] Fatted in stalls. His provision of flesh was answerable to that of bread, v.22.

V.24. *over all*] Such a description of Solomons dominion, as v.21.

Tiphsah] 2 King.15.16.

Azzah] Gen.10.19.

V.25. *safely*] Heb. *confidently*.

under his vine] 1 Mac. 14.8. in his own possession, Zach. 3.10.

from Dan, &c.] From north to south, from one end to the other, Judg.20.1. See on 2 Sam.3.10.

V.26. *Solomon had fourty thousand stalls*] 2 Chron.9.25. Divisions in stables; whereof there being ten in every of the stables, this division of fourty thousand may stand with that of four thousand, 2 Chron.9.25. Solomon is the first, among the kings and Judges of Israel, that furnished himself with warre-horses and chariots; and that as an evidence of Gods promise, Chap.3. v.13. and also of his wisedom in securing his kingdom in time of peace.

V.27. *those*] mentioned v.7, &c.

table] Many came out of the countreys (v.34. and Chap.10. 24.) to Solomons table; and sufficient provision was made for them all.

V.28. *Dromedaries*] Or, *mules*: post-horses, Est.8.10,14. swift beasts, or beasts of price, Mic.1.13.

V.29. *God gave Solomon wisedom*] Ecclus 47.14,15,16.

largenesse of heart] An heart or minde capable of whatsoever might be known by man.

as the sand] See v.20. The comparison may be applied either to the large capacity of his understanding, as the sea-shore is very large; or else to the innumerable matters which he understood, as the sands of the sea are innumerable.

V.30. *east-countrey*] Men of the east were commonly reputed the wisest in the world, Matth.2.1. Such were the Caldeans (Dan.2.2.) and other philosophers and astronomers.

Egypt] Egyptians were also famous for wisedom and knowledge in all sciences, Act.7.22. Under these two instances he compriseth all forreign people.

V.31. *all men*] In Israel, as the following instances shew.

Ethan, and Heman] These two names are mentioned, 1 Chro. 2.6. and said to be the sons of Zerah, and so may be Ezrahites. These were of the tribe of Judah. These might be pen-men of some of the Psalms, as of the 88, and 89 Psalms. There be also two mentioned, Psal.88.1. and 89.1. Both these are expresely stiled Ezrahites, and of the tribe of Levi, 1 Chron.15. 19. Of Heman a singular commendation is given, 1 Chron. 25.5.

Chalcol, and Darda] Two like names are mentioned 1 Chron. 2.6. and set down as brothers of Ethan and Heman: but another name is here given to the father of Chalcol and Darda, so as they seem to be severall persons, yea, and to live in severall ages.

V.32. *he spake*] So as others might hear them out of his mouth, and register them.

three thousand] Whereof some may be in the books of Solomon, now extant: others, by continuance of time, lost.

songs] Divine sentences, accurately penned, as poems, and fitted to a melodious tune, as the *Psalms* and *Canticles*.

V.33. *of trees*] Of all manner of plants that grow out of the earth.

from the cedar, &c.] A proverbiall speech, which compriseth all kinde of plants under it, like to v. 25. and Exod.11.5. and Isai.1.6. The cedar is the tallest of trees; the herb intended under this word hysop, is the least and lowest of plants; it may be an herb not known to us.

Lebanon] See Chap.5.6.

out of the wall] Or, out of rockie or stony places.

of beasts, &c.] The particulars here specified shew that he was a great philosopher: his parables manifested his divine learning, these, his humane.

V. 34. *all people*] See v. 21. Report of Solomons wisedom filled all the world.

CHAP. V.

Vers.1. *King*] To distinguish him from another Hiram, Chap.7. v.13,14.

of Tyre] And Sidon; for the Sidonians were his subjects: they were two sea-towns (Isai.23.1,2.) in Phœnicia, bordering upon Galilee, towards Lebanon.

sent] To congratulate, and renew a league, v.12.

ever] Heb. *all days*; All the time that they lived together.

lover] Ready to do all good offices, 2 Sam.5.11.

V.2. *Solomon sent to Hiram*] 1 Chron.2.3.

V. 3. *Thou knowest*] By the common report that was every where spread thereof.

Name] Glory (Psal.76.1.) The Name of God is oft put for God himself, Deut.28.58.

wars] For, 1. They afforded him not time enough. 2. They occasioned him to shed much blood, 1 Chron.22.8.

under the soles] A note of full conquest, Josh.10.24. Psal. 110.1. Mal.4.3.

V.4. *rest*] From all enemies: Peace.

evil occurrent] To hinder this work.

V.5. *purpose*] Heb. *say*. See 2 Chron.2.1.

to the Name] Or, *honour*. See the Notes on Chap.8.15.

as the Lord spake unto David] 2 Sam.7.13. 1 Chron.22.10.

V.6. *Lebanon*] An high, large and goodly mountain (Deut. 3.25.) whereon cedars grew (Psal.92.12.) on the north-side of Judea, bordering on Sidon.

my servants] To help, that all the burden may not lie on thy servants.

appoint] Heb. *say*.

Sidonians] Exercised in that work. Severall countreys have their severall abilities.

V.7. *Blessed*] See Chap.10. v.8.

Lord] Jehovah, who had by such wonders made himself known to be the true God, as the heathen had knowledge thereof, Deut. 32.31. Note Josh.2.11. 2 King.5.15. Dan. 3.28. and 6.26. Besides, Hiram had this benefit by his amity with David, to know the true God, See Chap.8.41.

V.8. *considered*] Heb. *heard*.

firre] These trees also grew on Lebanon, 2 King.19.23. musicall instruments were made hereof, 2 Sam. 6. 5. It was much used in the temple, Chap.6.15, 34. 2 Chron.3.5.

V.9. *flotes*] Flat bottomed vessells; or boards fastned together, and towed with ropes. Word for word, *I will put them flotes*; that is, I will so fasten them together, as they shall flote upon the water and be towed.

the place, &c.] Joppa, 2 Chron.2.16. Ezr. 3.7. an haven-town, Jon.1.3.

appoint] Heb. *send*.

food] Heb. *bread*; All manner of provision, as v.11. See Ch.4.22. Although Tyrus were stored with all manner of merchandises brought from other countreys (Ezek.27.3, &c.) yet the land was but barren, and brought not forth provision enough for it self (*it was nourished by Herods countrey*, *Act*.12.20.) therefore he desired food.

V.11. *measures*] Heb. *cors*. See Chap.4.22. There is a far greater quantity promised, 2 Chron.2.10. but that might be for his household and work-men too, and this for his household onely: or here synechdochically one kinde put for the rest. He might have twenty measures of *pure oil* (as here) and the rest in ordinary oil for labourers.

yeer by yeer] So long as they continued to labour for Solomons works.

V.12. *as he promised him*] Chap.3.12.

V.13. *levie*] Heb. *tribute* of men.

all Israel] Of aliens that were dispersed up and down in Israel, chap.9.21.

V.14. *by courses*] That they might have some time to be at their

their own houses, and not be over-wearied with continuall labour.

V. 15. *threescore and ten thousand*] These also were aliens, 2 Chron. 2. 17, 18.

hewers] Both of timber and stone.

V.16. *three thousand and three hundred*] 2 Chron. 2. 2. three thousand and six hundred: The three hundred over-reckoned were over-seers of the officers: or else there might be three thousand and three hundred over hewers of stone, and three hundred over hewers of timber.

V.17. *hewed stones*] Heb. *stones of cutting*, such as were fit to be cut, hewed and squared. So 2 Chron.22.2.

foundation] Though they were hid in the earth, yet Solomon would spare no cost, but make them every way of the best sort; therefore the great stones are said to be *precious*, of great worth.

V. 18 *stone-squarers*] Or, *Giblites*; Inhabitants of Gebal (Ezek.27.9.) neer to Sidon, were artificiall stone-cutters.

CHAP. VI.

Vers.1. IT *came to passe*] 2 Chron.3.1.

four hundred and fourscore] Fourty in the wilderness, Num.14.33. Seventeen under Joshua: Fourty under Othniel, Judg.3.11. Fourscore under Ehud and Shamgar, Judg. 3.30. Fourty under Deborah, Judg.5.31. Fourty under Gideon, Judg.8.28. Three under Abimelech, Judg.9.22. Three and twenty under Tola, two and twenty under Jair, Judg.10. 2,3. Six under Jephthah, seven under Ibzan, ten under Elon, eight under Abdon, Judg.12.7,9,11,14. Twenty under Samson, Judg.15.20. Fourty under Eli, 1 Sam 4.18. Fourty under Samuel and Saul, Act.13.21. Fourty under David, 2 Sam.5.4. Four under Solomon.

Egypt] Then the Israelites began to be a free people, and a nation of themselves; therefore the computation of times in that state began from thence.

fourth] In the former yeers of his reign he prepared and fitted all manner of materialls for the work.

Zif] They began the yeer about the spring equinoctiall: Their first moneth was Abib, Exod.12.2. and 13.4. their second, Zif; their seventh, Ethanim, Chap. 8. 2. their eighth, Bul, v.38. their ninth, Chisleu (Zec.7.1. Neh.1.1.) their eleventh, Sebat, Zec.1.7. Other Hebrew names of moneths we find none in sacred Scripture; but numerall distinctions, as, the first, second, third, *&c.* We finde also sundry Persian names of moneths, in those books which were written after their captivity. The Hebrew names import thus much: Abib, the spring: Zif, brightnesse; then are plants in their chiefest splendour: Ethanim, ripenesse, or strength; then they are at their full ripenesse and strength: Bul, fading; then is the fall of leaves: Chisleu, variable, or tempestuous; so is the weather in that moneth: Chesil is also put for Orion (Job 9.9. and 38. 31. Am.5. 8.) a star, which, rising in this moneth, causeth great tempests: Sebat, a drie stick, or staff; for in this moneth are trees very drie.

second] For in the first moneth the passeover was celebrated, Exod.12.3. in the very beginning of this moneth, even the second day, he set upon this great work, 2 Chron.2.2.

began] Heb. *built*; Laid the foundation, v.37. Of the place where this house was built, see 2 Chron.3.1.

V.2. *length*] From east to west: the breadth, from north to south.

cubits] A cubit is in length, from the elbow to the top of the middle finger; which, of an ordinary mans stature, is eighteen inches. It is supposed, that the sacred cubit, stiled, *A great cubit*, Ezek.41.8. and the *first*, or chief measure, 2 Chron.3.3. after which the tabernacle and temple were built, was one and twenty inches, or two foot long at the most; for it was a cubit and an hand-breadth, Ezek.43.13. See the Notes on Deut.3.11.

V.3. *porch*] This was no part of the fore-mentioned house, but added to the open end thereof: it is called *Solomons porch* (Joh.10.23.) here the people used to stand, while the priests were offering sacrifices or incense within the temple: here they prayed, and heard the law read and expounded, Luk.1.10. Act.3. 11,12. and 5.12.

length] From north to south, all along the end of the temple.

breadth] Thorow which was the passage into the temple: the height far exceeded the height of the temple, even ninety cubits higher, 2 Chron.3.4. It hath been the manner of building fair edifices, to make the entrance much higher then the rest of the building.

V.4. *windows of narrow lights*] Or, *windows broad* within, and *narrow* without; or, *skewed* and *closed*. Without narrow, to keep out the weather; within broad, to diffuse the light.

V. 5. *against the wall*] Or, *upon*, or *joyning to*. There were two thick walls that compassed the house about, for the greater strength thereof: betwixt these walls were chambers built for the priests and Levites use, and for the treasury of the temple, as first-fruits, tythes, free-offerings, and the like, 1 Chron.28. 11. 2 Chron.31.11,12. Ezr.8.29. Neh.10.37,38,39. and 13.5. Ezek. 42.13.

chambers] Heb. *floors*.

temple] The outer and larger part of the house, where all sorts of priests and Levites did their services, v.17.

oracle] The innermost part, whereinto the high priest, and that but once a yeer, might enter: called the oracle, because there God delivered divine answers or oracles, Levit. 16. 2. Exod.30.6.

chambers] Heb. *ribs*.

V.6. *nethermost*] The chambers were three stories high one over another: and as they were higher, they were also wider; for the walls were thickest at the bottom; the higher they ascended, the thinner they were, and the space betwixt them the wider. Every chamber was of one height, namely, five cubits, verse 10.

narrowed rests] Heb. *narrowings*, or *rebatements*. At the floor of the middle chamber there was a rebatement in the wall, a cubit thick; and at the floor of the highest chambers such another rebatement: on these rebatements the beams of the chambers were laid.

V.7. *stone*] And wood too, Chap.5.18.

tool] Used to hew, square, polish and fit materialls for the building.

V.8. *middle chamber*] Middle story.

right side] Heb. *shoulder*; As they went thorow the temple to the oracle.

third] Story.

V.9. *covered*] The top or roof.

with beams and boards of cedar] Or, *the vault-beams and the cielings with cedar*.

V.10. *against all the house*] On both sides thereof; yea, and about the oracle, whereinto there was no entrance from without.

the word of the Lord] By some prophet; for God himself appeared to him but twice, chap.9.2. and 11.9.

V.12. *statutes*, &c.] See the difference betwixt these; chap.2. v. 3.

which I spake unto David thy father] 2 Sam.7.13. 1 Chron. 22.10.

V.13. *I will dwell*] As a tender father, and provident master, I will abide among them, and they shall have assured evidence of my gracious presence, Levit.26.11,12. 2 Cor.6.16.

V.14. *the house*] The main fabrick thereof with stone and timber.

V.15. *built*] Cieled.

both the floor of the house, and the walls of the cieling] Or, *from the floor of the house, unto the walls*, &c. and so v.16.

walls of cieling] From the floor to the uppermost part of the walls, whereon the cieling or roof rested; or from the bottom to the top.

V.16. *built*] He cieled and floored the most holy place with cedar.

most holy place] Heb. *holy of holies*.

V.17. *fourty cubits long*] Vers.2.

V.18. *knops*] These are translated gourds, 2 King.4.39.

open flowers] Heb. *openings of flowers*.

V.19. *in the house within*] In the innermost part of the house.

V.20. *in the height thereof*] The oracle might be but twenty cubits high, because, as they ascended out of the porch into the temple by steps, so they ascended out of the temple into the oracle, Ezek.40. 34,37.

overlaid] With plates of gold, not gilt onely.

pure gold] Heb. *shut up*; That which was thorowly refined, and laid up especially for that purpose, 1 Chron.28.18. and 29. 3,4. 2 Chron.3.6. See the Notes on chap.9.28.

altar] For incense, v.22.

V.21. *chains of gold*] Whereupon the vail did hang, 2 Chron. 3.14,16.

V.23. *cherubims*] A cherub was a representation of a young man with wings: cherubims set out angels, Gen.3.24. These here were carved statues: As in the tabernacle there were two cherubims of massie gold, and sundry other cherubims wrought in the curtains and vail (Exod. 36.8,35.) so in the temple many cherubims graven on the walls, on the doors (1 King. 6. 29,32,35.) and on the bases (1 King.7. 29, 36.) All these set out the multitudes of angels in churches, as Eph. 3. 10. See the Notes on Exod.25.18.

of olive-trees] Or, *oilie*. Heb. *trees of oil*; Because they were so great, like giants. The cherubims which Moses made were of beaten gold, Exod. 25. 18. for they were farre lesse then these: these covered those, 2 Chron. 3. 10, 11, 12, 13.

V. 24. *ten cubits*] The body of the cherub was comprehended under the wings, so as the two wings stretched out together with the thickness of the body made ten full cubits.

V.27. *they stretched forth the wings of the cherubims*] Exod.25. 20. Or, *the cherubims stretched forth their wings*.

V.29. *figures*]

V.29. *figures of cherubims*] See the Notes on v.23.
open flowers] Heb. *openings of flowers*.
within and without] In the oracle within, and temple without.
V.31. *a fifth part*] Or, *five-square*: Four cubits, which is the fifth part of twenty cubits. See v. 20. Each side was four cubits, so as the entrance was twelve cubits wide: the door had two leaves, and each leaf had two foldings, as v. 34. Ezek. 41. 23, 24.
V.32. *two doors*] Or, *leaves of the doors*.
open flowers] Heb. *openings of flowers*.
V.33. *a fourth part*] Or, *four-square*.
V.35. *fitted*] So as the covered works might distinctly be discerned thorow the plates of gold.
V.36. *inner court*] Where the priests and Levites did their daily service; that being the outer court where the people were. The former is called, *The court of the priests*: The later, *The great court*, 2 Chron.4.9. See the Notes on v. 3.
V.37. *fourth yeer*, &c.] Verse 1.
V.38. *But*] See v. 1.
thorowout all the parts thereof, and according to all the fashion of it] Or, *with all the appurtenances thereof, and with all the ordinances thereof*.
seven yeers] And six moneths; for he began in the second, and ended in the eighth moneth. Compare the first and last verses of this chapter together.

CHAP. VII.

Vers. 1. *Own house*] For himself and all his followers, commonly called, The kings court.
thirteen yeers] After the temple was finished, Chap.9.10. six yeers longer then he was in building the temple, because he neither had such materialls prepared for it, nor employed so many work-men about it. The house of Lebanon, v.2. the porch for the throne, v. 7. and the house for the queen, were all done in this time.
V. 2. *forest of Lebanon*] So called, because great store of trees, as in Lebanon, were planted about it; and gardens, orchards, groves, walks, and all manner of delightfull things added thereto, Eccles.2.4,5,6. It had also in it five and fourty pillars of cedar; beams, boards, and all the timber whereof it was made, was of the cedars of Lebanon; and (as some gather out of Chap.6.19.) it was framed in Lebanon.
a hundred cubits] Whereas from this measure it may be objected, That it was longer then the temple, which is said to be but sixty cubits long, and twenty broad, Chap.6. v.2. I answer, 1. The cubits after which the temple was counted, were sacred, of four and twenty inches; but these common, of eighteen inches. See the notes on Chap.6. v.2. 2. The measure of the temple is reckoned from inside to inside: the thickness of the two walls, the space of the porch at the entrance, and of the chambers round about, are left out. 3. 'Tis supposed that the three houses, one for the king, another for the queen, a third for delight, are all comprised under the one hundred cubits; yea, also the kings treasury, 2 Chron.9.16.
pillars] To support it, by reason of the breadth of it.
V.3. *with cedar*] With thin cedar boards.
beams] Heb. *ribs*.
V.4. *light was against light*] Heb. *sight against sight*: So many on the one side as on the other, directly opposite, for more light and delight.
three ranks] One over another.
V.5. *doors and posts were square*] Or, *spaces and pillars were square in prospect*.
V.6. *a porch*] Before the house of Lebanon, as there was before the temple, Chap.6. v.3.
of pillars] Containing many pillars.
before them] Or, *according to them*.
before them] Or, *according to them*: The porch, pillars and beams therein were answerable to the house, and to the pillars and beams of the house.
V.7. *a porch*] Before the kings court.
throne] See Chap.10.18.
covered] Cieled.
from one side to the other] Heb. *from floor to floor*. From bottom to top.
V.8. *another court*] A great hall betwixt the foresaid place of judgement, and other rooms of the kings house, 2 King.20.4.
for Pharaohs daughter] See the reason, 2 Chron.8.11.
whom he had taken to wife] Chap.3.1.
like unto this porch] And other edifices before mentioned, namely, in their materialls, specified in the verses following.
V.9. *All these*] Fore-mentioned buildings.
costly stones] Chap.5.17.
according to the measures] As great. Though they were in their kinde precious or costly, yet also were they as great as other ordinary stones, and every way fitted as other stones.
of hewed] Hebr. *of cutting*.
within and without] Every way, on all sides.
unto the coping] The top of the wall whereon the beams were laid.
great court] Where all sorts of people used to assemble.
V.11. *above*] Upon or over the foundation.
cedars] Thin plain boards of cedar, wherewith the walls were ceiled.
V.12. *both for*] Like to the inner court, Chap.6.36.
porch] Before that inner court, Chap.6.3.
V.13. *Hiram*] Not the king, but a work-man, described v.14.
V.14. *Naphtali*] Of this tribe was the said Hiram by his father, for his mother was of the tribe of Dan, 2 Chron.2.14.
of Tyre] Educated in Tyre, and an inhabitant there, when he learned his skill. He was called Hiram, of him who taught him his art, and adopted him to be his son. See 2 Chron.4.16.
a widows son] Heb. *the son of a widow woman*, 2 Chron.2.14.
filled with wisedom and understanding] Exod.36.1.
V.15. *cast*] Heb. *fashioned*. See Jer.52.21.
two pillars of brasse] Jer.52. 21, &c.
eighteen cubits] Betwixt the foot whereon it stood, and the chapiter on the head of it; for from the ground to the top of the chapiter, it was thirty and five cubits high, 2 Chron.3.15. Besides, the eighteen cubits here mentioned were sacred, but the thirty and five were common, and shorter by a third part, as is noted v.2. Or else here the height of one single pillar may be set down, but in 2 Chron.3.15. the length of them both.
V.16. *chapiters*] Or, *heads*; so called, because they were on the tops of the pillars for grace and ornament.
V.19. *in the porch*] Where they were set, v. 21. This place hath reference to the word *pillars*, not to *lilie-work*.
four cubits] From the square, whereon the belly and crown of the chapiter stood: for the chapiter consisted of these three parts; a square, a belly, a crown; all which were in height five cubits, v.16. the three cubits mentioned, 2 King.25.17. are meant of the net-work thereupon.
V.20. *over against the belly*] Round about the middle part.
by the net-work] The net-work being upon it.
two hundred] On both sides, for on the one side were but an hundred, Jer.52 23. 2 Chron.3.16.
the other] Heb. *second*, That is, the one as well as the other, both alike, Jer.52.22.
V. 21. *And he set up the pillars in the porch of the temple*] 1 Chron.3.17.
Jachin, that is, *he shall establish*: *Boaz*, that is, *in it is strength*] These two names had respect to the lasting strength of these pillars, which typified the continuall power of Christ in his Church.
V.23. *sea*] 2 Chron.4.2. So called, by reason of the largeness of it. See notes on v. 38.
ten cubits] To shew it was exactly round: for a diameter (that is, a straight line thorow the midst of a circle) is the third part of a perfect circumference, or round circle.
from one brim to the other] Heb. *from his brim to his brim*.
V.24. *knops*] As, Chap.6.v.18. oxen are named (2 Chron. 4.3.) because the Hebrew word may import any figure; or because there were the shapes both of knops, and also of oxen or bull-heads cast thereon.
ten in a cubit] In every cubit: three hundred in all; for it was thirty cubits in compasse.
compassing the sea round about] 2 Chron.4.3.
when it was cast] At the first casting of the vessell it self; they were not afterwards added.
V. 25. *twelve oxen*] Not such small ones as are mentioned 2 Chron.4.3. but huge massie ones; not hollow, but solid thorowout, that they might bear the burden of so great a vessell full of water.
V.26. *an hand-breadth*] Being hollow within, as Jer.52.21.
two thousand baths] So much was ordinarily put thereinto; but up to the brim it could contain three thousand baths. A bath containeth about eight gallons: by which account, four baths make a barrell; so as this sea could contain five hundred barrells of water; and two hundred and fifty barrells full were ordinarily put into it: This was for the priests to wash in, 2 Chron.4.6.
V.27. *ten bases*] To bear so many lavers, or great vessells to hold water in them, besides the sea before mentioned.
V.28. *borders*] Broad places compassing the vessell round about, whereon were sundry images of lions, v.29.
ledges] Plain places round about the vessell, standing out further then the side of the side of the vessell.
V.29. *lions*] Figures of lions, and cast with the vessell, as v.24.
a base] An under-propper. See v.34.
additions] Curious works, engraven after that the vessell was cast.
V.30. *wheels*] To remove the vessell from place to place, as occasion served.
plates] Into which the axle-trees were put.
under-setters] Heb. *shoulders*; To keep the vessell from shaking, or moving out of its place, when it was removed. See verse 34.

V.31.

8. I. — Ethanim] answering to part of our September; at which time of the year, our Saviour, Whom this Temple typified, In. 2.9. was born; and 29 years after, baptized. Lightfoot. p. 47.

V. 31. *mouth*] The hollow place of the base, into which the lower part of the laver (called the chapiter) was put, to the upper part of it, was a cubit: but the round compasse of it was a cubit and an half: and though there were a round hollow place in the base, yet the base it self was square, and sundry gravings upon it.

V. 32. *joyned to the base*] Heb. *in the base.*

V. 34. *undersetters*] See vers. 30.

of the very base] Of the same metal, molten all together.

V. 35. *in the top*] See verse 31.

of the same] As verse 34.

V. 36. *plates*] See verses 29, 30.

proportion] Heb. *nakednesse.*

V. 38. *ten*] Yet but one in the tabernacle, Exod. 30. 18. Besides, that the sea (v. 23.), far exceeded in quantity the laver, in the temple there were ten other lavers, because the temple was bigger then the tabernacle, and had need of a greater quantitie of water: and God thereby would shew the increase of his goodnesse, as in the candlesticks (ver. 49.) tables (2 Chro. 4. 8.) and other things.

lavers] Vessels to hold a good quantity of water, to wash their sacrifices therewith, 2 Chron. 4. 6.

fourty baths] An hundred barrells. See verse 26.

V. 39. *side*] Heb. *shoulder.*

house] Where the priests did their services.

east-ward] At the entring into the house.

south] Which was the left side of the temple.

V. 40. *Hiram made the lavers*] Vers. 13, 14.

shovels] To take away ashes, and other things from the altar, and other places.

basins] To hold the sprinkling water, or blood. There is mention made of an hundred of these, 2 Chro. 4. 8. Under this Hebrew word we comprise bowls, as well as basins.

V. 41. *two pillars*] Verse 15.

bowls], These were the bellies mentioned, vers. 20. For each of the pillars had a belly, or bowl.

two net-works] Verse 17.

V. 42. *four hundred*] Each had two hundred, mentioned, vers. 20.

upon the pillars] Heb. *upon the face of the pillars.*

V. 43. *ten bases*] Verse 27.

V. 44. *one sea*] Verse 23, 25.

V. 45. *pots*] To boil in, Levit. 2. 7. and 8. 31. 1 Sam. 2. 13.

bright brasse] Heb. *made bright*, or, *scoured.*

V. 46. *cast*] Caused to be cast.

in the clay-ground] Heb. *in the thicknesse of the ground*, 2 Chro. 4. 17.

Succoth] Gen. 33. 17. In the tribe of Gad, Josh. 13. 27.

Zarthan] In the tribe of Ephraim, Josh. 3. 16. It is called Zeredatha, 2 Chron. 4. 17.

V. 47. *unweighed*] See the notes on 1 Chron. 22. 3, 14.

because they were exceeding many] Heb. *for the exceeding multitude.*

found] Heb. *searched.*

V. 48. *all the vessels*, &c.] Such as Moses had caused to be made before, Exod. 37. 10, *&c.* but far bigger, because the temple was far larger then the tabernacle. See v. 38.

of gold] Overlaid with gold, Exod. 37. 25, 26. The altar it self was of cedar, Chap. 6. vers. 20.

table] As the altar, Exod. 37. 11. There were ten of these, 2 Chron. 4. 8. See notes on v. 38.

shew-bread] Heb. *bread of faces.* So called, because they were set continually before the LORD, Levit. 24. 6.

V. 49. *pure gold*] As Chap. 6. vers. 20. All massy gold, as Exod. 37. 17, *&c.*

five] See on v. 38.

flowers] Ornaments to set it out, Exod. 37. 17, 18.

tongs] To take coals from the altar of incense.

V. 50. *bowls*,] For wine or beer: Or, *vessels for oyl.*

snuffers] To snuff the lamps.

basins] These were of gold: others of brasse, vers. 45. Of these there were an hundred, 2 Chro. 4. 8.

spoons] For broth or other liquid things.

censers] Heb. *ash-pans.* For incense.

V. 51. *brought*] Into the holy treasury, that in future times they might be for the use of the temple, as need should require. For the present they had sufficient.

things] Heb. *holy things of David.*

which David his father had dedicated] 2 Chron. 5. 1.

CHAP. VIII.

Vers. 1. *SOlomon assembled*] 2 Chron. 5. 2. For the greater solemnity, as 1 Chron. 13. 1, *&c.*

elders] Such as for age and prudence were principall officers, Levit. 4. 15.

heads] The highest and chiefest in dignity, Num. 1. 4.

chief] Heb. *princes.* Principall governours.

unto king] Unto himself: a phrase proper to the Hebrew tongue. So Chap. 2. vers. 19.

bring up] For the temple was built on a mount, 2 Chron. 3. 1. and the temple was a worthier place.

ark of the covenant] See Chap. 3. v. 15.

citie] Where David had set it, 2 Sam. 6. 12, 17. See the notes on 1 King. 3. 1.

Zion] See Chap. 2. 50.

V. 2. *feast*] Of tabernacles (2 Chron. 5. 3.) This was one of the three great feasts, in which all the males were to go to the house of the LORD, Deut. 16. 13, 16. and it was in the moneth here mentioned, Levit. 23. 34.

Ethanim] See Chap. 6. 1.

V. 3. *all*] That were come to Jerusalem.

elders] To accompany the king.

priests] To carry the ark, 1 Chron. 15. 2, 14.

V. 4. *the ark*] See v. 6.

tabernacle] That which Moses made, Exod. 36. 8. As a sacred monument it was laid up in the temple, never to be removed again, as formerly it had been. For first, in the wildernesse it was carried up and down for the space of fourty yeers, Exod. 40. 2. Secondly, It abode in Gilgal (Josh. 4. 20.) about fourteen yeers. Thirdly, It remained in Shiloh till Samuels time; Josh. 18. 1. 1 Sam. 4. 4. Psal. 78. 60. Jerem. 7. 12. Fourthly, It was in Nob (1 Sam. 21. 1.) till Saul destroyed that place, 1 Sam. 22. 19. Fifthly, It was in Gibeon all Davids time, 1 Chron. 16. 39. Sixthly, from thence it was brought into Zion, to be brought with the ark into the temple. See further 2 Maccab. 2. 5. See the notes on 2 Sam. 6. 17.

V. 5. *before the ark*] As had before been done when David brought the ark to Zion, 2 Sam. 6. 13.

could not] An hyperbolicall phrase, which importeth an exceeding great number: and it puts a difference betwixt Solomons solemnity here, and Davids, 2 Sam. 6. 13.

V. 6. *the priests*] To whom that office belonged, Deut. 31. 9.

his place] Appointed for it, Exod. 26. 33, 34.

cherubims] The cherubims which Moses made, were fastened to the mercy-seat, wherewith the ark was covered (Exod. 37. 7.) so as those cherubims with the mercy-seat, and ark, stood by these cherubims.

V. 7. *staves*] To bear the ark, Exod. 37. 4, 5.

above] Over the ark, and the staves thereof.

V. 8. *drew out*] For they might not be clean taken away, Exod. 25. 15.

ends] Heb. *heads.*

seen] For a memoriall, that in former times the ark had been carried up and down.

holy] Or, *ark*: as 2 Chron. 5. 9.

before the oracle] At the entrance betwixt the holy and most holy place: so as they who stood at that entrance before the Oracle, might see those barres.

without] By such as were without the most holy place, and not at that entrance.

to this day] An Hebrew phrase which implies a perpetuity, Gen. 26. 33. and 32. 12. so long as the temple stood they so remained therein.

V. 9. *nothing*] This shews that the pot of Manna, and Aarons rod (mentioned Heb. 9. 4.) were not in the ark at this time: so as the Apostle there speaketh of the ark in Moses his time, or else the relative particle there hath reference to the most holy place.

save the two tables of stone] Deut. 10. 5.

Horeb] See Chap. 19. 8.

when] Or, *where.*

made] Heb. *cut.* Gen. 15. 18. This defective phrase is frequent, as 2 Chron. 5. 10. 1 Sam. 20. 16. and 22. 8.

V. 10. *holy place*] The temple where the priests executed their function, Exod. 26. 33. See 2 Chron. 5. 11.

a cloud] As a manifestation of Gods presence, Levit. 16. 2. In a cloud did God oft manifest his presence, and called it his glory, in the next verse, to shew that his Majesty is incomprehensible, and the brightnesse thereof such, as if it were not clouded over, it would dazle, and utterly confound us.

filled the house of the Lord] All the parts of it, from one end to another, Exod. 40. 34.

V. 11. *could not stand*] First, for reverence sake, as Exod. 3. 5. Secondly, upon a great amazement, 1 Chro. 21. 16, 30. Thirdly, for want of convenient light. *Object.* This phrase following (*the glory of the Lord*) implieth, light in the cloud. *Ans.* 1. Not necessarily. Well weigh verse 12. 2. It might be a great brightnesse, and yet not give convenient light to do any work thereby. 3. It might dazle them too much. The like is noted, Exod. 40. 35.

glory of the Lord] Set out in the cloud. This the LORD did to shew his approbation of all that was done, as Gen. 4. 4. 1 Kin. 18. 38. and by a visible sign to sanctifie to himself that place, as Exod. 40. 34. Levit. 9. 24.

V. 12. *Then*] Upon that manifestation of Gods glory,

Solomon discerning this to be a sign of Gods gracious presence quickly makes known as much.

said] 2 Chron. 6. 1. Levit. 16. 2. Psal. 18. 12. and 97. 2. In that God oft manifested himself in darkness, it is as much as if he had said, he would dwell therein.

V. 13. *surely built*] Or, *building I have built*] Or, perfectly finished.

for thee] He directeth his speech to God, to testifie the great devotion of his soul.

to dwell in] To manifest thy presence therein: See chap. 6. v. 13.

a setled] Not to be removed, as the tabernacle was. See v. 4.

for ever] So long as Israel should remain to be the people of God: as Gen. 13. 15. Exod. 12. 17.

V. 14. *about*] From the west, where the oracle stood, to the east, where the people stood together.

blessed] Prayed to the LORD for all blessings on them, as Num. 6. 23. Psal. 118. 26. Yea, blessed the LORD for his mercy to them, as vers. 55, 56.

all] See v. 3.

stood] In testimony of their reverence, attention and observation.

V. 15. *Blessed*] Praised, Psal. 115. 17, 18.

spake] By Nathan, 2 Sam. 7. 6. For prophets are Gods mouth, Exod. 4. 15. Isai. 3. 16. 2 Cor. 13. 3.

V. 16. *Since the day*] From the time that I made Israel a distinct, peculiar and free people.

I chose] I declared not my minde concerning such a matter, as Zach. 2. 12.

my name] That it might be dedicated to me, for a place of my worship, and for service to be performed to me therein, Deut. 12. 11.

but I chose David] Till I chose, 1 Chron. 28. 4. He means not onely a choice of Davids person, but also his stock and posterity. God did not so chuse Saul, 2 Sam. 7. 15, 27. 2 Sam. 7. 8.

V. 17. *in the heart*] He purposed. So 1 Sam. 7. 3. 1 Chron. 22. 7.

V. 18. *thou didst well*] A phrase of approbation. That God approved this purpose of David, is evident by the promise he made thereupon, 2 Sam. 7. 11, *&c.*

V. 19. *out of thy loyns*] Whom thou shalt beget, 2 Sam. 7. 12. Gen. 35. 11.

V. 20. *am risen up*] Do succeed. My father being dead, I in his room am set on his throne.

promised] 2 Sam. 7. 12, *&c.* 1 Chron. 28. 5.

V. 21. *for the ark*] See vers. 6.

the covenant] The two tables of stone (vers. 9) wherein the law that God gave as a covenant to his people, was written.

V. 22. *stood*] Upon a scaffold, 2 Chro. 6. 13. 2 King. 11. 14. and 23. 3. After he had there stood a while, he kneeled down, vers. 54. *standing*, sets forth the erection of his spirit, and stedfastnesse of faith in God: *kneeling*, the humiliation of his soul, and acknowledgement of Gods supreme Sovereignty: *spreading forth hands*, an expectation of blessing, and readinesse to receive it. This was an usuall gesture of prayer in those times, Isai. 1. 15.

before the Altar] 2 Chron. 6. 12. Of burnt offering: for he himself was in the court where the people stood; but at the door of the temple where the altar stood, turning himself towards the temple, because he made his prayer to God.

V. 23. *before thee*] See chap. 2. v. 4.

V. 24. *kept*] Begun to keep: For he prayeth for a further keeping, v. 25.

with thy mouth] Or, *with thy hand*: He speaketh of God figuratively after the manner of man for teaching sake.

V. 25. *There shall not fail thee a man in my sight*] Chap. 2. 4. 2 Sam. 7. 12. Heb. *There shall not be cut off unto thee a man from my sight.* There shall ever be some descending from thee by lineall descent, to sit on thy throne. See 2 Chron. 21. 7. This was especially fulfilled in Christ, Luke 1. 32, 33.

so that] Heb. *onely if.*

V. 27. *But will God*] An emphaticall admiration of Gods goodnesse in vouchsafing his presence in any place on earth, 2 Chron. 2. 6. To speak properly, God cannot be contained within any compasse, as the words following shew, Acts 7. 49. He is infinite.

heaven of heavens] That which compasseth about all the other heavens, and is the most spacious place that ever was created. It is called the third heaven, 2 Cor. 12. 2.

V. 28. *thy servant*] He meaneth himself. It is a title (as here used) of reverence and confidence, as Psal. 116. 16.

and supplication] Prayer importeth petition for good things: supplication, a desire of pardon of sin, and of removing evils: a *cry* noteth the earnestnesse of desire.

V. 29. *thine eyes*] Another phrase applyed to God after the manner of man, as verse 24. The meaning is, That God would shew that he taketh speciall notice of all things done in that house, by hearing all manner of prayers in it, or towards it. See Psal. 33. 18. and 34. 15. The like may be said of Gods hearkning, or being attent with his ears, 2 Chro. 6. 40.

this house] For it was an especiall type of Christ.

night and day] Continually.

My name shall be there] See vers. 16. Deut. 12. 11.

towards this place] Or, *in this place.* See verse 44.

V. 30. *towards this place*] Or, *in this place.*

V. 31. *trespasse*] Be suspected to have done wrong, as Num. 5. 14.

and an oath be laid upon him] Heb. *and he require an oath of him.* He means an oath of execration.

be laid upon him] By a Judge, Exod. 22. 8.

and the oath] The man that taketh the oath.

before thine altar] Which was a sign of Gods presence there. Thither was he brought, to work in him the more fear of Gods presence, Num. 9. 16. The swearers laying his hand on a Book, among us, is to work the greater fear.

V. 32. *in heaven*] Though thou beest in heaven, yet shew that thou heerest things on earth.

his way] His just desert, Ezek. 9. 10. Or, such measure as he would have mete unto others.

V. 33. *smitten down*] *Overcome.* Mention is made of four cases, in regard of enemies. First, when enemies smite them down in the field. Secondly, when enemies besiege them, v. 37. Thirdly, when God sends them out against enemies, vers. 44. Fourthly, when enemies carry them into captivity, verse 46.

thy name] Thy justice, in giving them over to the enemy. See Josh. 7. 19.

in] Or, *towards.*

V. 35. *heaven*] The lowest heaven, where clouds are.

shut] When clouds let down rain, the heavens are said to be opened, Deut. 28. 12. and shut, when there is no rain, Deut. 11. 12. yea, they are said to be as iron, which melts not, when there is no rain, Levit. 26. 19.

V. 36. *that thou teach them*] By that affliction: Or, when thou shalt have taught them (as 2 Chron. 6. 26.) and so they have learned the end and use of thy judgements, Isai. 26. 9.

good way] Right course prescribed in Gods word: *good*, because pleasing to God and profitable to themselves.

V. 37. *in the land*] Of Israel.

pestilence] Any infecting, destroying disease, 2 Sam. 15. 24.

blasting] By the east-winde, which by smiting green ears of corn, makes them wither, Gen. 41. 6.

mil-dew] A dew, that falling on corn, turns the grain into noisome dust or powder. Blasting, and mil-dew are oft joyned together, Deut. 28. 22. Amos 4. 9. Hag. 2. 17.

locust] A fly with long legs, which wasteth corn, Exod. 10. 4, 5. Deut. 28. 42. So do caterpillars also, Psal. 105. 34, 35. See the notes on Levit. 11. 22. and on Matth. 3. 4. These four last are ordinary causes of famine.

in the land of their cities] Or, *in the cities of their land.* Or, *jurisdiction*, 2 Chron. 6. 28.

plague] The word signifieth a *stroke*: it is translated *stripes*, 2 Sam. 7. 14. Its put for any kinde of judgement, Exod. 11. 1.

V. 38. *by any man*] Singly alone.

by all] Joyntly together.

of his own heart] By which his own heart and conscience is smitten (as 2 Sam. 24. 10.) and thereby is moved to pray.

V. 39. *according to his wayes*] According to the present course which he taketh, namely, of repentance.

V. 41. *a stranger*] Willing to associate himself with the people of God.

far countrey] As Matth. 2. 1. and 12. 42. Act. 8. 27.

for thy names sake] To worship and praise thee, having heard of thee, and of thy great works, whereby he knoweth and beleeveth thee to be the onely true God: As Exod. 12. 38. and 18. 11, 12. Josh. 2. 9. See chap. 5. vers. 1.

V. 42. *hand, arm*] See verses 24. and 29. The mighty power of God is set out by these metaphors, as Ps. 136. 12. Jere. 32. 17.

V. 43. *this house which I have builded, is called by thy name*] Heb. *thy name is called upon this house.* The temple of the LORD (as Gen. 48. 16.) and that it is not in vain so called.

V. 44. *go out*] In a just cause, warranted by Gods word.

thou shalt send] Gods warrant for the war which is intended, is a good ground of faith in Gods assistance, and of praying for it.

toward the citie] Heb. *the way of the city.* When they cannot come to it: testifying thereby, that all there confidence is placed in the true God, whose presence is in an especiall manner manifested in that temple, a type of Christ.

the city] Jerusalem, Dan. 6. 10. The city is mentioned because the temple was built in it, vers. 1 and chap. 11. v. 36.

V. 45. *their cause*] Or, *right.* Their just and righteous cause, by giving good successe, Psal. 9. 4. and 140. 13. see vers. 49.

V. 46. *for there is no man that sinneth not*] 2 Chron. 6. 36. Eccles. 7. 20. 1 John 1. 8, 10.

V. 47. *bethink themselves*]. Heb. *bring back to their heart*] Call to minde their sins.

V. 49. *their*

V. 49. *their cause*] Or, *right*. Take part with thy people that repent, and pray against the unjust oppression of their enemies, Isai. 10. 6, 7. and 47. 6. Zach. 1. 15.

V. 50. *give them compassion*] Procure pitty, grace, and favour for them. Turn the heart of their enemies toward them, Gen. 39. 21. and 43. 14. Examples, Ezra 7. 6. Nehe. 2. 2. Esth. 2. 9, 17. and 6. 10. and 10. 2, 3. Dan. 1. 9, 17. and 2 48, 49. Psal. 106. 46.

V 51. *furnace of iron*] Hard and cruell oppression. See Deut. 4. 20. Isai. 48. 10. A furnace to melt iron in useth to be the hottest. See Jerem. 11. 4.

V. 53. *separate*] Chosen and called there to be a peculiar people to himself, Exod. 19. 5. Deut. 7. 6. and 14. 2.

inheritance] Men are very carefull of their inheritance, to keep it, to fence it, every way to improve it for the best advantage they can, Deut. 9. 26, 29.

as thou spakest by the hand of Moses] Exod. 19. 5.

V. 54. *from kneeling*] See v. 22.

spreading] See v. 22.

V. 55. *blessed*] See v. 14.

V. 56. *rest*] *peace*.

according to all] He hath to the full, accomplished all that he promised, Josh. 23. 14.

failed] Heb. *fallen*. Or, *left any thing undone*.

hand] Or, *ministery*, Exod. 4. 13.

V. 57. *with us*] Oft was this promised, Deut. 31. 6, 8. Josh. 1. 5. 1 Chron. 28. 20. Mark the inferences made hereupon, Rom. 8. 31. Heb. 13. 5, 6.

V. 58. *incline*] Psal. 9. 36. Otherwise nothing can be well done, 2 Cor. 3. 5.

wayes] See chap. 2. v. 3.

V. 59. *nigh*] Ever in his minde and memory.

the cause] See v. 45.

his servant] Solomon, as v. 28.

at all times] Heb. *the thing of a day in his day*. Day after day. The Hebrew phrase is translated *daily* (Exod. 5. 13, 19. Dan. 1. 5.) every day (Exod. 16. 4.) *upon his day* (Levit. 23. 37.) as every dayes work required (1 Chron. 16. 37.) after a certain rate every day (2 Chron. 8. 13.) as the duty of every day required, 2 Chron. 8. 14.

V. 60. *may know that the Lord is God*] Deut. 4. 35, 39.

V. 61. *perfect*] Entire, in a sincere subjection of it self wholly, and onely to God, 1 Chro. 28. 9. and 29. 19. 2 King. 20. 3. This is the best and greatest perfection that in this world can be attained unto. See Gen. 17. 1.

as at this day] Still, from time to time continually, as now ye do.

V. 62. *the king, and all Israel with him, offered*, &c.] 2 Chr. 7. 4.

V. 63. *two and twenty thousand*, &c.] The greatest that we read of. Great sacrifices are mentioned, 1 Chro. 29. 21. 2 Chr. 15. 11. and 29. 32. and 30. 24. and 35. 7, 8, 9. But none like this. By the multitude of sacrifices, pious Jews were wont to testifie their zealous and gratefull affection to God: wherein hypocrites would make shew of imitating them, Mic. 6. 7.

and all] They also brought oxen and sheep, and so made up the foresaid number.

dedicated] By their joynt prayers, praises, and sacrifices.

V. 64. *The same day did the king*] 2 Chron. 7. 7. By the ministery of the priests.

hallow] Set apart to that holy service, Exod. 13. 2, 12.

the middle] Of the priests court: either by erecting other altars there, for that present use, or by using the pavement in steed of an altar.

burnt-offerings, &c.] Under these three heads, all ordinary sacrifices are comprised: as Josh. 22. 23. Of burnt-offerings, see Levit. 1. of meat-offerings, see Levit. 2. of peace-offerings, see Levit. 3. See chap. 3. 15.

V. 65. *at that time*] At the dedication of the temple.

a feast] Beside the feast of tabernacles, v. 2. See on 1 Chr. 16. 3.

from the entring] Which came from all coasts of the land, even from north to south.

Hamath] The utmost part of Canaan on the north, Numb. 13. 22. and 34. 7, 8.

river of Egypt] On the south. Numb. 34. 3, 5. Josh. 13. 3. See chap. 4. 21.

seven and seven] Seven for the feast of tabernacles, Levit. 23. 34. and seven for the dedication, 2 Chron. 7. 9. See the notes on 1 Chron. 15. 26.

V. 66. *the eighth day*] After the second feast, being the three and twentieth of the seventh moneth, 2 Chron. 7. 10. For on the two and twentieth day, an holy convocation was enjoyned, Levit. 23. 36.

blessed] Thanked him, and prayed to God for him.

David] Davids house and posterity, according to the promise made to David himself.

CHAP. IX.

Vers. 1. *It came to passe when Solomon had finished the building of the house of the Lord*] 2 Chron. 7. 11.

(*and the kings house, and all Solomons desire, which he was pleased to do*) This latter part of the verse must be included in a parenthesis, for the second verse depends on the former part. To make up the sence of the latter part, the principall verb may be repeated, and thus added, *he finished*.

V. 2. *second time*] See chap. 6. v. 11.

as he had appeared] Chap. 3. 5. In the night, 2 Chron. 7. 12.

V. 3. *I have hallowed*] Set it apart to those holy uses for which thou hast prayed, Gen. 2. 3.

my name] See chap. 8. v. 16.

mine eyes] See chap. 8. 29.

mine heart] I will not onely take notice of the prayers made and services done in this house, but also set my heart thereon, and manifest my grace and favour therein.

V. 4. *if thou wilt*] See chapter 2. vers. 4. and 3. 14. and 6. 12, 13.

V. 5. *establish*] Make to continue: so as no other stock, but thine, shall sit thereon, Chap. 2. 4. and 8. 25. 2 Sam. 7. 16.

for ever] See chap. 8. 13.

as I promised to David thy father] 2 Sam. 7. 12. 1 Chron. 22. 10.

V. 6. *at all turn*] Heb. *turning, turn*. Clean turn away, obstinately, totally.

from following me] Heb. *from after me*; If ye shall renounce me, and my service: as servants who are weary of their master, and will no longer follow him, 1 King. 18. 21.

V. 7. *I will cut off*] As a tree stocked up: root and branches, 2 King. 17. 20.

for my name] Vers. 3. Jerem. 7. 14.

out of my sight] Out of my protection and favour. This is directly contrary to the promised blessing, vers. 3.

a proverb] Such as this, *worse then a Jew*. To other painfull judgements, shame and disgrace shall be added, Deut. 28. 37. Jerem. 24. 9.

V. 8. *astonished*], Through horrour.

hisse] In derision and scorn, Jere. 19. 8. Lam. 2. 15.

Why hath the Lord done thus unto this land, and to this house?] Deut. 29. 24. Jerem. 22. 8.

V. 9. *they forsook*] The very heathen detest apostasie, as justly deserving severe vengeance. See Jerem. 2. 11. Lam. 4. 15.

therefore] Gods judgements appear just in all mens eyes.

V. 10. *it came to passe at the end of twenty yeers, when Solomon had built the two houses*] 2 Chron. 8. 1.

house of the Lord] In seven yeers, Chap. 6. v. 38.

the kings house] In thirteen yeers, chap. 7. v. 1. under the kings house, the queens house (chap. 7. 8.) the house of Lebanon (chap. 7. 1.) and the appurtenances to them, are comprised.

V. 11. *Galilee*] That which is stiled *Galilee of the Gentiles*. Isai. 9. 1. Matth. 4. 15. So called, because it was, before Davids time, inhabited by *Gentiles*, and because it bordered upon the Gentiles, namely upon *Tyrus*. See the notes on Josh. 19. 27. Or, *Galilee* may be taken appellatively for a circuit of land, (Joel 3. 4.) and applyed to such cities, as without the land of Israels inheritance, might not be alienated.

V. 12. *pleased him not*] Heb. *were not right in his eyes*. Gave him no content. Therefore he returned them back again to Solomon, 2 Chron. 8. 2. See the notes on Joshua 19. vers. 27.

V. 13. *What cities*] This interrogation importeth a dislike.

my brother] Kings are brothers in office, Chap. 20. 32.

Cabul] That is, *displeasing*, or, *dirty*.

unto this day] This phrase implieth a perpetuall continuance of a thing, as Gen. 26. 33. at least till the time of writing this history.

V. 14. *sent*] Upon compact, and that time after time, while he was building the foresaid houses: not all at once.

a hundred and twenty talents] The Jews had two talents, one sacred, the other common. The sacred was in weight and worth, as much more as the common. The sacred in gold was reputed to be three thousand seven hundred and fifty pound in value. The common, one thousand eight hundred seventy and five pound; multiply either of these one hundred and twenty times, and the quantitie will be found to be very great. See the notes on 1 Chron. 22. 14.

V. 15. *levy*] Of men, as chap. 5. 13. Because he had such plenty of money, and of all things fit to accomplish great works, he made great levies of men. This very word is applyed (v. 21.) to such men as he used for his works.

Millo] According to the Hebrew notation, it signifieth a *fulnesse*, or a place *filled up*. Some thereupon take it to be an high strong bulwark filled up with earth: Others, for a spacious place for people that attended the kings court to meet in. It is called an house, 2 King. 12. 20. and it appears to be an house of defence, or a fort, because in danger of enemies

Hezekiah repaired it, 2 Chron. 32. 5. It was in Zion which David won from the Jebusites. See on 2 Sam. 5. 7, 9. Solomon (both here and Chap. 11. 27.) is said to build it, in that he so repaired, and beautified it, as he made it as a new one.

Hazor] In the tribe of Nephthali, Josh. 19. 32, 36. See Josh. 11. 10, *&c.*

Megiddo] In the tribe of Manasseh, Josh. 17. 11. Judg. 1. 27.

Gezer] In the tribe of Ephraim, belonging to the Levites, Josh. 21. 21. 1 Chron. 6. 67.

V. 16. *taken Gezer*] For the Canaanites and Philistines held it at that time, Judg. 1. 29. 1 Sam. 27. 8. 1 Chron. 20. 4.

V. 17. *the nether*] Two Beth-horons, the nether and upper, are bounded, Josh. 16. 3, 5. See 2 Chro. 8. 5. The nether was in the tribe of Benjamin, Josh. 18. 11, 13. The upper in the tribe of Ephraim, Josh. 16. 5. and appertaining to the Levites, Josh. 21. 22.

V. 18. *Baalath*] In the tribe of Dan, Josh. 19. 44.

Tadmor] In the coast of Syria.

in the wilderness] In a dry and sandy place.

in the land] Of Israel, though at the utmost coasts thereof. This clause *(in the land)* may be referred to all the fore-mentioned places.

V. 19. *of store*] Of ammunition, provision, and all manner of preparation for war, navigation, food, clothing, and other necessaries, as Exod. 1. 11.

that which Solomon desired] Heb. *the desire of Solomon which he desired.*

in Lebanon] See Chap. 7. 2.

V. 20. *left*] See Judg. 1. 21, 27, 29, 30, 31, 33. and 2. 23.

V. 21. *levy*] See vers. 15. and 21. Chap. 5. 13.

V. 22. *make no bond-men*] Levit. 25. 39.

men of war] Trained up to that noble discipline.

servants of Solomon] Imployed in free and honourable functions, ordained by Solomon, and they and their posterity thereupon stiled Solomons servants, Ezra 2. 55. Nehe. 7. 57. These are opposed to the bondmen.

V. 23. *five hundred and fifty*] In 2 Chron. 8. 10. but two hundred and fifty, for five hundred did serve by turns: two hundred and fifty at a time. These are mentioned, 2 Chron. 8. 10. Fifty were over those rulers in their course, to take account of the five hundred, the whole reckoned up together, make five hundred and fifty. See the notes on Chap 5. v. 16.

V. 24. *Pharaohs daughter came up out of the city of David*] 2 Chron. 8. 11.

city of David] See Chap. 3. 1.

her house] See Chap. 7. v. 8.

Millo] See vers. 15.

V. 25. *three times*] At the three great feasts: the Passeover, the feast of weeks, and the feast of tabernacles, Deut. 16. In 2 Chron. 8. 16. it appears that he offered sacrifices at sundry other times: but these he observed most solemnly and constantly.

offer] By the ministery of the priests: for note 2 Chron. 26. 16.

the altar which, &c.] The great brasen altar, Chap. 8. v. 62.

upon] Heb. *upon it.*

before the Lord] Before the ark in the oracle, which was a representation of Gods presence.

V. 26. *Ezion-geber, Eloth*] Two places in the wilderness, where the Israelites had there stations, Deut. 2. 8. They were both sea-havens by the red-sea.

shore] Heb. *lip.*

V. 27. *sent in the navy*] The navy was Solomons, and the ships thereof made by his appointment. Where it is said (2 Chron. 8. 18.) that Hiram sent Solomon, by the hands of his servants, ships, the meaning is, that Hiram conducted or guided Solomons ships, by the skill and industry of his servants. For the word translated, *sent*, signifieth also to conduct, guide, or bring on the way, Gen. 18. 16.

V. 28. *Ophir*] An Island in the Indies, where the most precious gold is to be had. Hereupon the finest gold is stiled *gold of Ophir*, Job 22. 24. 28. 16. Psal. 45. 9. Isai. 13. 12. It is also stiled *gold of Parvaim*, 2 Chron. 3. 6. This is supposed to be in Havilah, Gen. 2. 11. It is called *perfections of gold*, 2 Chron. 4. 21.

four hundred and twenty] In 2 Chron. 8. 18. mention is made of four hundred and fifty. *Answ.* Four hundred and twenty talents were brought to Solomon: the thirty overplus was for all manner of charges.

talents] See the note on vers. 14.

CHAP. X.

Vers. 1. *Queen of Sheba*] 2 Chron. 9. 1. Luke 11. 31. Sheba was a countrey on the south from Jerusalem, far remote, in the uttermost parts of the earth; (Matth. 12. 42.) It was a place that afforded store of gold, and sweet spices, and precious stones, Psal. 72. 15. Ezek. 27. 22. see v. 2.

name of the Lord] For the report went (as the truth was, Chap. 3. 12.) that the LORD had inspired him with more then ordinary wisedom.

to prove] To get evidence of his understanding and wisdom.

hard questions] *Dark speeches*, (Numb. 12. 8.) *dark sentences* (Dan. 8. 23.) *proverbs* (Hab. 2. 6.) *riddles*, Judg. 14. 15.

V. 2. *train*] Multitude of attendants, called her servants, v. 13. See Gen. 50. 9.

was in her heart] Which she had before purposed, or then came into her minde.

V. 3. *told*] Resolved, and expounded her doubts: or such obscure and difficult cases as she propounded.

questions] Heb. *words.*

V. 4. *wisedom*] Effects and evidences of his wisdom.

the house] Of the LORD, together with his other houses.

V. 5. *the meat*] That varietie and plenty of dishes set upon his table, and the discreet ordering of all.

sitting] A word of dignity and honour, opposed to *standing*: For by *servants*, he meaneth counsellors of state, peers, and other chief officers, who all were servants to the king: yet opposed to *ministers*, or attendants.

attendance] Heb. *standing.*

apparel] Whereby they were distinguished one from another, according to their degrees. See the notes on 2 Chron. 9. 4.

cup-bearers] Or, *butlers*: In regard of the plenty and variety, both of plate and drink, which they set out.

ascent] A stately gallery, or causway, or terrace, whereby he ascended out of his palace into the temple. See verse 12. A like thing is mentioned, Ezek. 44. 3. and 46. 2. This is called the *kings entry*, 2 King. 16. 18. and the entrance out of it into the temple, *the kings gate*, 1 Chron. 9. 18.

spirit] She was so astonished, as if she had been in a swoon.

V. 6. *report*] Heb. *word.*

acts] Or, *sayings.*

V. 7. *was told me*] Of the greatnesse of thy wisdom, *&c.* 2 Chron. 9. 6.

thy wisdom and prosperity exceedeth the fame] Heb. *thou hast added wisdom and goodnesse to the fame.*

prosperity] Good which by thy wisdom thou hast done.

V. 8. *thy men*] Thy subjects.

which stand] Attend and wait, as Deut. 1. 38. Prov. 22. 29. These were more neer him.

hear] As Luke 11. 28.

V. 9. *the Lord*] She knew that such wisedom must needs come from above, and thereupon blesseth him. See chap. 5. vers 7.

delighted in thee] Set his favour on thee.

throne] Over the realm of Israel. It is called *Gods throne*, (2 Chr. 9. 8.) because, first, All powers are of God (Rom. 13. 1.) and kings reign by him (Prov. 8. 15.) and kings bear his image, and are in his stead, (Psal. 82. 6.) Secondly, God after an especiall manner reigneth in his church: there is his throne (Exod. 19. 5, 6. Psal. 132. 13, 14.) Thirdly, Solomon was by God himself deputed to be king, 1 Chron. 28. 5.

for ever] To establish them for ever, 2 Chron. 9. 8. This is true of Israel after the flesh, so long as it remained a true church: and of Israel after the spirit, everlastingly without end.

to do judgement and justice] In executing judgement to deal justly, 2 Sam. 8. 15.

V. 10. *gave*] Freely, as a royall queen. See Psal. 72. 10.

talents] See chap. 9. 14.

V. 11. *navy of Hiram*] Distinct from Solomons navy, verse 22.

almug-trees] Other then the algum-trees, mentioned 2 Chr. 2. 8. (though that name be applyed to these, 2 Chro. 9. 10.) For the algum grew in Lebanon, the almug in India. They were to be had again, these not so, as appears in the next verse. It was such as is mentioned, Revel. 18. 12. if not the same.

V. 12. *pillars*] Or, *rails.* Heb. *a prop.* Supporters on each side of the gallery that led from the kings palace to the temple. See verse 5.

almug-trees] 2 Chron. 9. 10.

nor seen] In Judah, 2 Chron. 9. 11.

V. 13. *of his royall bounty*] Heb. *according to the hand of king Solomon.* In recompence of her bounty to him, vers. 10. For he would exceed her every way. See 2 Chron. 9. 12.

V. 14. *in one yeer*] One after another, or every yeer.

talents of gold] See chap. 9. 14.

V. 15. *merchant-men*] Factors, or customers.

of the traffick] For suffering such to bring in some, and export other commodities.

kings] That paid him tribute, being subdued by David. Many also gave gifts on good-will and gratitude, 2 Chron. 9. 24.

of Arabia] See 2 Chron. 17. 11.

governours] Or, *captains.*

of the land] Of that countrey, namely Arabia. They all brought gold and silver, 2 Chron. 9. 14.

V. 16. *targets*] Such as captains were wont to have carried before them.

of beaten gold] To give evidence of the abundant plenty of gold which he had.

shekels] The root from whence the Hebrew word cometh, signifieth to *weigh* or *poize*. Our english word, *skale*, may thence be taken. Where mention is made of silver or gold, and no word of quantity expressed; a shekel useth to be understood, as here. See on Judg. 16. 5. A shekel of silver was in weight, half an ounce; in worth, two shillings and six pence. The Jews prized gold at ten times more in worth: so as half a shekel in gold was twenty and five shillings. By this account, every target weighed twenty five pound troy: and it was worth seven hundred and fifty pound sterling. See the notes on 2 Chro. 22. 14.

V. 17. *shields*] Or, *bucklers*: A shield was lesse then a target: Men use to carry it on their left arms for defence.

three pound] A pound is twelve ounces: an ounce of gold was by the Jews esteemed worth fiftie shillings sterling. One pound weight worth thirty pound. Thus every shield worth ninty pound.

of Lebanon] See chap. 7. v. 2. For civill state, this was the most sumptuous work that Solomon made; and his magnificence therein most manifested: and therefore those glorious targets and shields there set: Onely it is probable that they were oft carried before Solomon, as the like of brasse, before his son, chap 14. 28.

V. 18. *throne*] A seat proper to a king (Gen 41. 40.) thereon to sit in state, chap. 22. 10. and to exercise judgement, chap. 7. 7. Psal. 9. 4, 7.

ivory] Heb. *tooth*: Meaning elephants tooth (verse 22.) which is ivory. Herewith stately things were wont to be garnished; as houses (1 King. 22. 39. Amos 3. 15.) palaces (Psal. 45. 9.) benches (Ezek. 27. 6.) beds (Amos 6. 4.) vessels (Revel. 18. 12.)

overlaid] Not, as the sacred things of the oracle, all over, but with such curious and artificiall work, as the white ivory, and yellow gold gave a fair lustre one to the other: as Prov. 25. 11.

V. 19. *behinde*] Heb. *on the hinder part thereof*.

stayes] Heb. *hands*.

stayes] And a foot-stool of gold, 2 Chron. 9. 18.

V. 20. *the*] Heb. *so*.

V. 21. *none were of silver*] Or, there was *no silver* in them.

nothing accounted of] An hyperbolicall speech; for silver was brought to him, time after time, by ship (verse 22.) and given him as an acceptable present, vers. 25. But by this phrase the great abundance which he had, both of silver and gold, is amplified. See vers. 27.

V. 22. *of Tharshish*] That went to Tharshish, 2 Chron. 20. 36. Jerem. 10. 9. Ezek. 27. 12.

ivory] Or, *elephants teeth*.

apes and peacocks] Or monkies and parrets. Birds and beasts of remote countries have in all ages been accounted precious commodities for rarity sake.

V. 23. *exceeded*] Chap. 4. v. 30. See the promise, chap. 3. v. 12, 13.

V. 24. *all the earth*] All kings of the earth, 2 Chro. 9. 23.

sought] Heb. *sought the face of*.

V. 25. *a rate yeer by yeer*] Or, *the thing of the yeer in the yeer*. A like phrase concerning day after day, is used, ch. 8. 59. Every yeer they brought their present, and that which was seasonable for the yeer.

V. 26. *And Solomon gathered together charets, and horsemen*] 2 Chron. 1. 14.

a thousand and four hundred] See chap. 4. 26. Whereas in 2 Chron. 9. 25. mention is made of four thousand stalls and charets: conceive that the number of four thousand hath especiall relation to stalls: now there being in each stall four horses for every charet, the four thousand stalls will well stand with a thousand charets: as for the four hundred charets overplus, they might be in a readinesse when any of the other were out of repair.

and with the king] He ordered that some of them should be in his own court, or neer it.

V. 27. *made*] Heb. *gave*.

silver] And gold too, 2 Chron. 1. 15.

as stones] See vers. 21.

sycomore] Trees that grew in every field, and hedge-row, as abundantly as oaks and elms with us, 2 Chron. 9. 27.

V. 28. *And Solomon had horses brought out of Egypt*] 1 Chron. 1. 16. and 9. 28. Heb. *And the going forth of the horses which was Solomons*. Which had great plenty of choice horses (Isai. 31. 1.) and fine flax, Gen. 41. 42. Prov. 7. 16. Ezek. 27. 7.

at a price] By compact with the king of Egypt.

V. 29. *a chariot*] Drawn with four horses, or so many horses as use to draw a chariot, which are four.

six hundred shekels] The price of four horses: or of the linen drawn in a chariot.

an horse for an hundred and fifty] The fourth part of six hundred.

so for all] Other kings bordering upon Solomons kingdom had horses and other commodities by the same means.

by their means] Heb *by their hand*.

CHAP. XI.

Vers. 1. *Loved*] Unduly, and immoderately.

many] So many, as the like not heard of any other, contrary to the law, Deut. 17. 17.

strange] That were not Israelites, but of other nations, out of the covenant, by law forbidden, v. 2.

together with] Or, *besides*. Not content with her that had been long his wife. See chap. 3. v. 1.

Moabites] Nations round about him.

V. 2. *the Lord said*] Exod. 34. 16. Deut. 7. 3. Josh. 23. 12. Under the particular nations mentioned in the law, all other out of the covenant are comprised, Gen. 34. 14.

go in] A modest marriage phrase, Gen. 6. 4. and 38. 2, 8.

clave] Inordinately, Gen. 34. 3.

V. 3. *seven hundred wives*] Whom he solemnly married.

princesses] Such were some, before he married them, as Pharaohs daughter: Others he made such.

concubines] Nor wives, nor whores: but in a kinde of middle condition. Not wives, because not solemnly married, not endowed with dowry or joynter: nor had their children any right of inheritance: Gen. 21. 10. and 25. 6. Not whores, because taken by a man to be his alone, as wives, and none others, and in this respect oft stiled Wives, as Gen. 25. 1, 6. 1 Chron. 1. 32. Gen 30. 4. and 35. 22. Judg. 19. 1. Concubines therefore were a kinde of wives, but in an inferiour degree, see the notes on Judg. 19. 1, 2. and on Gen. 22. 24. and 30. 4. It is probable, in regard of the seven hundred wives, and three hundred concubines here mentioned, that Solomon dealt with many of them, as Ahashuerosh did with many of the maidens that went in to him, *She came in to the king no more, except the king delighted in her*, Esth. 2. 14.

turned away his heart] From the LORD, to their idols; vers. 4.

V. 4. *old*] Betwixt fifty and threescore. Take him to be about twenty when he began to reign (for he had a son of a yeer old, chap. 14. 21.) He had reigned more then three yeers before he began to build (chap. 6. 1.) He was twenty yeers in building his great works (chap. 9. 10.) These summed up, make fourty three. Some yeers must be added to all these for spreading his fame thorowout the world, and for the queen of Sheba's, and other kings coming to him, to hear his wisdom, and departing from him: and for his continuing in the services of the temple: yea, and for gathering together a thousand wives and concubines: and for that boldnesse they took to turn away his heart.

V. 5. *Ashtoreth*] This being a word of the feminine gender, is by most taken for the goddesse Venus; and because there were sundry sorts of idols stiled Venus: the plurall number is oft used, Judg. 2. 13. 2 King. 23. 13. As Baalim is taken for all manner of gods, so may Ashteroth for all manner of goddesses: And in this large extent are these two words oft joyned together, Judg. 10. 6. 1 Sam. 7. 4. and 12. 10. The Hebrew notation implieth, that this idol was set out in the shape of a sheep. See more on Judg. 2. 13.

Milcom] This idol is stiled Molech, v. 7. It is like to be that idol to which children were sacrificed. See the notes on Levit. 18. 21. and 20. 2. Jerem. 32. 35. according to the notation of the Hebrew word, it signifieth a king, and by the heathen, was accounted one of the chief of their idols: most apply it to Saturn. Such idols were Adrammelech, and Anammelech, 2 King. 17. 31.

abomination] Because as other idols, (verse 7.) it was most abominable: and also among other idols, it was the most abominable, by reason of the sacrificing of children to it.

V. 6. *went not fully after*] Heb. *fulfilled not after*.

V. 7. *high place*] See chap. 3. 4.

Chemosh] This idol is taken for Bacchus, and said to be worshipped in secret and dark places, as Ezek. 8. 12. These three were the worst of idols. See chap. 15. 13.

Moab] So Numb. 21. 29. Jere. 48. 13. If it be objected, that Chemosh is said to be the god of the Ammonites. I answer, That neighbouring countries did oft worship one anothers god: And in this respect, the god of one countrey may also be called the god of another.

hill] Mount of Olives, 2 Sam. 15. 30. mount of corruption (2 Kings 23. 13.) because it was a place of corrupting the Jews.

before Jerusalem] In the sight of the holy city, where the temple was: so as the true worshippers of God, and idolaters

v. 9. god is said to be angry when he takes away yea tokens of his favor. Yea leaves tokens of his displeasure it is gods faithfulness to correct his people for yr sin

were in the face of one another, and might out-face one another.

which had appeared unto him twice] Chap.3.5. and 9.2. Job 42.6

V. 10. *had commanded him concerning this thing*] Chap. 6. 12. and 9.6.

V.11. *is done of thee*] Heb. *is with thee.*

I will surely rend] Heb. *rending I will rend.*

the kingdom] The greater part of it, v.31. See v.13.

thy servant] Jeroboam, v. 29.

V. 12. *for Davids sake*] By reason of my promise to him, 2 Sam.7.16. See 2 King.13.23.

thy son] Rehoboam, Chap.12. 16,17. we read not of any other son that Solomon had, though he had seven hundred wives, and three hundred concubines; and this son was born long before he had so many wives, Chap.14. v.21. See Hos.4.10.

V.13. *one tribe*] Judah, with Benjamin (Chap.12. 21, 23.) for Benjamin bordered on Judah, Josh. 18.11. and in it was Jerusalem, Judg.1.21. So much also of Simeon as lay within Judah (Josh.19.1,9.) was comprised under Judah, and the Levites likewise, for they were no distinct tribe: and because their chief service was in the temple, they left their cities in the other tribes, and came to Jerusalem, 2 Chron.11.13,14. See chap.12.23.

David my servants sake] Verse 32.

for Jerusalems sake] To which I have made a promise, 2 Chron.6.6. See the Notes on v. 36.

V.14. *the Lord*] See the Notes on chap.12. v.15.

an adversary] Who would not submit himself to Solomon, nor pay tribute, as 2 King. 8.20. but did much mischief to Israel, v.25.

seed] Son.

V.15. *it came to passe*] These particular circumstances are not registred in the history of David, as we now have it; yet are they to be accounted most true, because they are here mentioned.

when David was in Edom] 2 Sam.8.14.

to bury] Such of the Israelites as were slain in the battell or siege.

every male] Of the city besieged, because they would not yeeld to reasonable conditions of peace, Deut.20.13.

V. 16. *six moneths*] From his first setting on the Edomites, till his full conquest of them.

V. 17. *a little childe*] Young, about twelve yeers old, Gen. 44.20. 1 King.3.7.

V. 18. *Midian*] Bordering upon Edom, Num. 22. 4. To Midian he first fled, and there sometime abode.

Paran] Betwixt Midian and Egypt, Gen.14.16. and 21.21.

took men] To come the better attended, and more like a kings sonne.

gave him, &c.] Courteously entertained him, and afforded unto him all things fit for present and future maintenance, and abode with him.

V.20. *in Pharaoh's household*] Trained up in the court.

V.21. *David and Joab*] The very names of these two were a terrour to him; but they being dead, he conceived some hope of freeing his nation.

Let me depart] Heb. *Send me away.*

V.22. *Nothing*] Heb. *Not.*

let me go] Heb. *letting go, let me go.* Nothing could detain him from prosecuting his purpose of freeing his countrey: what at first he could not effect, was in time brought to passe. He laid the foundation of an utter revolt, 2 King.8 20,22. whereby Isaac's prophesie (Gen.27.40.) was accomplished.

V.23. *God*] See v.14.

fled] When he discovered that David had the better, and that his master was like to be utterly overthrown, 2 Sam.8.3. Read the title of Psal.60.

V.24. *gathered men*] Such as were put to flight in that battell.

when David slew them of Zobah] 2 Sam.8.3. and 10.18.

slew] Had slain.

they went to Damascus] Where David had put a garison (2 Sam.8.6.) which they put out, and dwelt there. Damascus was a royall city in Syria, Isai.7.8.

reigned] Established Rezon to be king there.

V.25. *an adversary*] As Hadad, v.14.

all the days] Ever bearing ill will, but most manifesting it after Solomons apostasie; for note 1 King.5.4.

that Hadad] See v.14.

he abhorred] Hated in his heart, and took all occasions of doing mischief, like as Hadad did.

Syria] Heb. *Aram*: That countrey whereof Damascus was the chief city, and always at enmity with Israel.

V.26. *Jeroboam the son of Nebat*] 2 Chron.13.6.

an Ephrathite] Of the tribe of Ephraim. Elkanah was so called, because he dwelt in Ephraim, 1 Sam 1.1.

Solomons servant] One of his chief officers and counsellours, vers.28. The judgement was the greater, in that such a one was against him, and not strangers, v.11.

widow] The more likely to put an high minde into him,

lift up his hand] Did that which offended the king, and made the king suspect his loyalty. This phrase sets out plain rebellion, 2 Sam.20.21.

V.27. *the cause*] One cause.

Millo] See Chap.9.15.

repained] Heb. *closed.*

V.28. *mighty*, &c.] The more fit to be the head of a faction.

was industrious] Heb. *did work.*

ruler] Thus he might the sooner know the complaints of people, and more readily draw them after him.

charge] Heb. *burden.*

Joseph] Ephraim and Manasseh. It is probable, that Solomon, to maintain the state of his seven hundred wives, and three hundred concubines, laid great taxes on his people (chap. 12.4.) which made them complain; and that, upon their complaint, Jeroboam might expostulate the case with the king, and the king thereupon eye Jeroboam, as Saul eyed David, 1 Sam. 18. 9.

V.29. *And it came to passe*] Another cause of the kings jealousie over Jeroboam, and of Jeroboams high thoughts against the king.

prophet] To distinguish him from the priest, 1 Sam.14. 3. from the Levite, 1 Chron.26.20. from the scribe, Chap.4.3. and from Baasha's father, chap.15.27.

Shilonite] He dwelt in Shiloh, chap.14.2. See chap.2.27.

he] The prophet Ahijah; for he might more boldly rend his own garment: and he himself, knowing what he was to do, might purposely put on a new garment.

new] To shew, that, though the kingdom were as a new garment, fresh and strong, yet it should be rent.

alone] Lest it might be too much divulged, 1 Sam. 9. 27. 2 King.9.6.

V.30. *rent it*] For a signe, to make him the more confidently believe it. So Isai.20.2. Ezek.24.24.

V.31. *I will*] See chap.12.15.

V.32. *for my servant*, &c.] See v.13.

V.33. *Ashtoreth*, &c.] See v.5,7.

V.34. *whole*] Nor any part, Psal.103.2.

make] Continue, preserve.

V. 35. *I will take the kingdom out of his sons hand*] Chap. 12.15.

V.36. *a light*] Heb. *lamp*, or *candle.* A royall glory in a successour, that, as a light, may shine before his people, and govern them, chap.15.4. 2 Sam.21.17. 2 King.8.19. Psal.132.17.

alway] See chap. 8. 13. In the Messiah this is most properly accomplished.

I have chosen, &c.] In that God appointed Jerusalem to be the place where his temple should be (2 Chron.3.1. and 6.6. Psal. 68.29. and 132.13. and 135.21.) God is said to chuse it, to put his Name there. See the Notes on chap. 8. 16. and on 2 Chron.6.6.

V.37. *according*, &c.] As a supream king, under no superiour on earth.

Israel] Distinguished from Judah.

V. 38. *a sure house*] A durable continuance of a stock or progenie. See chap.9.5. 1 Sam.2.35. 2 Sam.7.16.

V.39. *not for ever*] Sometimes there shall be good kings, who shall well prosper: they shall also be brought out of captivity; and, in the end, the Messiah shall reign most gloriously, Luk.1.35.

V.40. *sought therefore*] Because he discerned Jeroboams stout stomack, and heard of Ahijah's message to him.

Shishak] This was his proper and peculiar name; Pharaoh was a name common to all the kings of Egypt: Particular persons being kings of Egypt, had other titles added to Pharaoh for distinction sake; as Pharaoh Hophrah (Jer.44.30.) Pharaoh Necho (Jer.46.2.) It is probable that this Shishak was brother to Solomons wife, and son and heir to Pharaoh their father: but ignorant of the ease betwixt Solomon and Jeroboam, and so he might well afford courteous hospitality: or, he might be offended with Solomon for taking so many wives to his sister.

V.41. *acts*] Or, *words*, or *things.*

book] Large records, not part of canonicall scripture. See 2 Chron.9.29.

V.42. *time*] Heb. *dayes.*

fourty yeers] 2 Chron.9.30.

V.43. *slept*, &c.] See the Notes on 1 King.2.10.

Rehoboam] Matth.1.7, called *Roboam.*

CHAP. XII.

Vers.1. *Rehoboam went to Shechem*] 2 Chron. 10. 1. A city in the tribe of Ephraim, which belonged to the Levites (Josh.20.7.) in the midst of the land, most convenient for all the tribes to come unto: thither Joshua gathered all Israel; there Abimelech consulted about the kingdom, Judg. 9. 1.

for all] The reason why Rehoboam went thither, rather then to Jerusalem.

heard

to make him king] To crown him, and to perform such solemnities as were used at a kings coronation, if at least he would yeeld to their conditions, v.4.

V.2. *Egypt*] Chap.11.40.

heard of it] Of Solomons death, chap.11.v.40.

dwelt] Till that time, or he returned from Egypt, as 2 Chro. 10. 2.

V.3. *they sent*] Some of his speciall friends that conspired with him, had sent to him before-hand, while Rehoboam was solemnizing his fathers funerall rites; so Jeroboam had time to return to Israel, and to plot with his complices about the kingdom.

Jeroboam] He was the mouth of all Israel, having been a prime officer of Solomons counsell, who suffered in the peoples cause; being also a man of valour. See chap.11.v.26,28.

V.4. *yoke*] Chap.4.7. Service or subjection, Jer.27.8,11,12. Levit.26.13.

grievous] By hard services, and great taxes. This may have reference to that large provision which was taken out of all parts of the land to maintain the royalty of his court (chap.4. 7,2,23.) and to the great pains of multitudes of people about his buildings, and other affairs (chap.5.18. and 9.22.) But questionlesse there were other farre more grievous burdens laid on them after his apostasie, to maintain the royalty and idolatry of his seven hundred wives, all princesses, and three hundred concubines.

of thy father] Which thy father exacted of us.

serve thee] Accept thee for our king, and be subject to thee, vers.7.

V.5. *Depart yet*] This he said, to gain time for advice and counsell; which, in a case of so great importance, was a point of good prudence, had he not preferred the arrogant advice of unexperienced youths, before the grave counsell of well staid states-men.

V.6. *old men*] Ancient and experienced counsellours of state, called *privie counsellors*: Gen.50.7, *elders of the land*.

stood before] Were on all occasions called to advise with him, as Esth.1.14.

V.7. *a servant*] As a servant, yeeld to them.

and serve them] Do what they require, 2 Chron.10.7.

thy servants] Obedient subjects. See v.4.

V.8. *young men*] Unexperienced; stiled young, in opposition to the old men, v.6.

grown up with him] Been with him from time to time.

stood before him] Attended upon him.

V.9. *What counsell*] They who like not good counsell, are ready to seek for other counsell, to get some pretext to justifie their folly.

V.10. *My little*, &c.] A proverbiall and hyperbolicall speech. By *little* (for the word *finger* is not in the Hebrew, but yet fitly supplied) he means the least and weakest member of the body: By *loins*, the side, or thigh, or back, which are the greatest and strongest parts: whereby he implieth, That his power and courage farre surpassed his fathers. He alludes to his fathers youth, when the crown was first set on his head, chap.3.7. 1 Chron.22. 5. and to his own man-age, chap.14.21. Yet it is a speech full of great pride, boldnesse, folly and falshood.

V.11. *with whips*] Another proverbiall speech. Whips are cruell instruments of punishing, they use to be made with hard whip-cord knotted; they quickly fetch blood, and tear skin and flesh. Scorpions are venimous creatures with stings in their tails, whereby men are intolerably tortured, even unto death: There are also certain scourges of wyar, with knops of lead and sharp hooks or pricks at the ends of them, which are called scorpions. Some write of kindes of briers or thorns called scorpions. All these senses of the word tend to one and the same end, and imply, That he would handle them much more roughly and hardly then his father had done.

V.12. *appointed*] See v.5.

V.13. *roughly*] Heb. *hardly*; Not fore-seeing nor fearing what the issue of exasperating a people might be.

V.14. *I will adde*, &c.] Because the counsell of the young men pleased him, though it were very pernicious, he holds close to the very words thereof. Compare this with v.11.

V.15. *the cause*] Heb. *circuit*. This passage or event was ordered by the LORD; he suffered Rehoboam so to carry himself towards the people, to bring to passe what he had fore-told. So Gen.47.5,7.8 and 50.20. 2 Chron.25.20. Whatsoever in such cases is attributed to God, is to be taken as an act of justice done by the supreme and righteous judge: thus Am.3.6.

by Ahijah] Heb. *by the hand of Ahijah*; Chap.11.31. That is, by the ministery of Ahijah, Lev.8.36. Mal.1.1.

V.16. *What?*] This interrogative imports a strong negative; We have no porion at all.

portion] Benefit or advantage.

in David?] In Davids lineage or posterity: What good can we expect from Davids stock? Or what right hath it to us?

son of Jesse] A phrase of contempt, because Jesse, the father of David, was but a private man. They manifest herein great impiety against God, who raised David to do so much good for Israel as he did: they learned the phrase of an arch-rebell, 2 Sam.20.1.

to your tents] A phrase of apostasie from their former government: Depend no more on Davids stock, but every one look to his own house, v.24. Because of old they dwelt in tents, this phrase continued to be in use among them, Deut. 5. 30. Josh.22.4.

thine own house] That tribe whereof thou art.

David] Thou that art descended from David.

V.17. *of Judah*] And Benjamin. See chap.11. v.13.

V.18. *who was over the tribute*] By vertue of this office he had the more acquaintance with them, and might the better assure them that they should be eased in their tribute, and thereby pacifie them.

made speed to get up to his chariot] Heb. *strengthned himself*.

V.19. *rebelled*] Or, *fell away*: Revolted, as 2 King.1.1.

unto this day] See Chap.9.13.

V.20. *they sent*] After he saw a fair way made for him to be king, he with-drew himself (as Saul, 1 Sam.10.24.)

onely] Chap.11.13.

V.21. *the kingdom*] So much of it as had revolted.

the word of God came unto Shemaiah] 2 Chron.11.2.

the man of God] The prophet, 2 Chron.12.5,15. By this title he is distinguished from two false prophets, Jer.29.24. Neh.6,10. See Chap.13. v.1.

V.23. *remnant*] That dwelt in the tribe of Simeon, and priests, Levites and sundry others of other tribes, 2 Chron. 11. 13, 16. See Chap.11.13.

V.24. *to his house*] Be quiet, and follow every one his own affairs.

this thing is from me] Ordered and disposed by me, as v.15.

V.25. *built*] Made it a kinde of new city, a royall city. See Chap.9.15.

Penuel] Wherein there had been a strong towet, Judg.8. 9, 17.

V.26. *said in his heart*] Thought, imagined, Psal.14.1.

the kingdom] The people of this kingdom will revolt from me, and take Davids posterity for their king, as in the next verse.

V. 27. *to do sacrifice*] For this was the most principall and proper service of the temple, Deut.12.6. This usurper feared that piety to God might draw away peoples hearts from him.

V.28. *two*] For the peoples ease, that they might not travell too farre.

calves of gold] In imitation of their ancient progenitours idolatry, Ex.32.4. and those ancient Jews did so, in imitation of the Egyptians, among whom they had long lived, and where Jeroboam himself had lately lived, chap.11. v.40.

behold thy gods] A representation of thy god, as Exod.32.4.

V.29. *Beth-el*] A city in the tribe of Benjamin, the utmost coast of Israel on the south (Josh.18.22.) It signifieth, *The house of God*, because there God appeared to Jacob, Gen.28.12, 19. and there they worshipped God, Gen.12.8. and 35.7. But by reason of Jeroboams impiety, the prophet calls it Beth-aven, Hos.10.5. The inhabitants of this city severed themselves from others of Benjamin, and revolted to Jeroboam, whereby he had the opportunity to set up one of his calves here: it was recovered from Jeroboam even in his time, 2 Chron.13.19.

Dan] The city so called, Josh.19.47. Dan was in the utmost coast of Israel on the north.

V.30. *a sinne*] A most haynous sin, that which is most dishonourable to God, and of all sins, causeth a divorce betwixt God and his people: A sinne also whereby he drew all Israel from God, and made them sin, 2 King.17.21. this therefore is put into Jeroboams stile, 2 King.13.31. See the Notes on Chap.13.v.34.

to worship] To offer up their sacrifices, as v.32.

V.31. *an house of high places*] A large temple in an high hill, wherein were many altars, and other idolatrous monuments which use to be in high places; so as this temple was instead of many places. Chap.13.v.32. mention is made of *houses*, in the plurall number. In other places, the word *house* is left out, and onely *high places* mentioned, as Chap. 13.33. 2 King. 17.32. 2 Chron.11.15.

of the lowest] Meanest sort, Chap.13.33.

not of, &c.] Lest they, being entrusted in the law, should draw people to the temple in Jerusalem, v.27. His practice was expressly against the Law, Num.3.6,10.

V.32. *a feast*] For Israel, from their coming out of Egypt, had been accustomed to solemn and sacred feasts.

in the eighth moneth] A time of his own invention, none of the LORDS feasts were in that moneth, v.33.

feast that is in Judah] With like solemnity used in their feasts; or in particular, like to the feast of tabernacles, at which Solomon dedicated the temple, Chap.8.65.

offered upon the altar] Or, *went up to the altar*, &c.

sacrificing] Or, *to sacrifice*.

V. 33. *So he offered upon the altar which he had made in Beth-el*] Or, *went up to the altar*, &c. Jeroboams offerings at Beth-el are repeated

repeated, to shew the time and occasion of the prophets reproving him in the next chapter.

he offered] Jeroboam himself, presumptuously, as 2 Chron. 26. 26.

and burnt incense] Heb. *to burn incense*.

CHAP. XIII.

A man of God] A prophet, v. 18. one inspired and sent by God, as chap. 12. 22.

to burn] Or, *to offer*; With his own hand, as chap. 12. 33.

V. 2. *cried*] With earnestnesse and boldnesse declared his message, Isai. 58. 1.

against the altar] To astonish the king the more, as Jer. 22. 29.

in the word, &c.] Inventing nothing of himself.

O altar, altar] An elegant and emphaticall expression of his message, as Isai. 29. 1. Under the term, *altar*, all his idolatrous worship is comprised, because offerings on that altar were principall parts thereof.

Behold] Though these things were accomplished three hundred and thirty yeers after this, yet they are as punctually in their particular circumstances set down, as if it had been, not a prediction of future things, but a narration of things past. Read 2 King. 22. 1, 2. and 23. 15, 16, 17.

Josiah by name] 2 King. 23. 16.

priests] See the accomplishing of this, 2 King. 23. 20.

V. 3. *a signe*] To assure them that heard him of the truth of his prophesie, Jer. 28. 9.

shall be rent] Presently, of it self, without any violence from another.

poured out] Shall with such violence fall out, as water poured down.

V. 4. *put forth his hand*] In anger, to have apprehended him.

dried up] By the flesh withering, and sinews shrinking.

V. 5. *The altar*] The event was every way answerable to the threatning.

V. 6. *answered*] In regard of Gods speaking to him by that signe.

the face] This is attributed to God after the manner of man: the face most manifesteth displeasure and anger, or good liking and favour. His meaning then is, That the prophet would beseech the LORD to turn away his anger, and then pray for his favour.

thy God] As Jon. 1. 6. This in opposition to his own idolls.

the Lord] Heb. *the face of the Lord*.

V. 7. *Come home*] Wonders work on the stoutest, and mollifieth them, Exod. 8. 8.

refresh] Heb. *strengthen*.

V. 8. *half thine house*] A proverbiall speech, Esth. 5. 3. Mar. 6. 23. like to Num. 22. 18.

in this place] In this city; for he denied, on this ground, to eat in the old prophets house, v. 16.

V. 9. *nor turn*] As one ashamed, or afraid, or failing of his purpose returns, 2 King. 19. 28.

V. 11. *old*] In yeers and office, yet not very faithfull, vers. 18.

prophet] Because he assumed that function, as 1 King. 18. 20. and God used his ministery, v. 10. as Num. 23. 5.

in Beth-el] There he had his habitation; but at that time he came from Samaria, 1 King. 23. 18. or had formerly dwelt in Samaria.

his sonnes] Heb. *his some*; First, one sonne told the news, then other of his sons confirmed the same: therefore the singular number is used in the first place, and afterward the plurall.

V. 12. *had seen*] Had observed, and thereupon told their father.

the asse] Those beasts were in those countreys used, as horses are now with us, Num. 22. 21. He was old, and knew not how far he might go before he might overtake the man of God, and therefore useth this help.

V. 14. *sitting*] For he was weary and hungry, as Christ, Joh. 4. 6.

V. 15. *Come home*] It is probable that the sons of the old man had told him how the man of God had refused to accept the kings invitation, so as he could not mean any good by this invitation.

V. 16. *in this place*] See v. 8.

V. 17. *it was said*] Heb. *a word* was. See v. 9.

V. 18. *an angel*] For God was wont to declare his minde to men by angels, Num. 22. 35.

lied] This was not the part of a prophet.

V. 19. *he went back*, &c.] Contrary to the expresse charge which he had before received (v. 9.) from which no angel should have drawn him, Gal. 1. 8.

V. 20. *the word of the Lord*] God can inspire wicked men, and use their ministery, Num. 23. 5. Joh. 11. 51.

V. 21. *cried*] Being, by an inward divine rapture, in a manner forced, though it were an evidence against his own former word. See v. 2.

V. 22. *thy carcase*, &c.] Thou shalt not die among thy kinred, nor be buried with thy progenitours. This was accounted a curse, 2 Chron. 21. 20.

V. 23. *he*] The man of God.

he saddled] The old prophet caused the asse to be sadled.

V. 24. *met him*] Ordered by the divine providence (v. 26.) as Chap. 20. 36. 2 King. 2. 24.

slew him] Judgement beginneth at the house of God, 1 Pet. 4. 17. and saints are signes, Ezek. 24. 24.

stood by] Being restrained from devouring it, as Dan. 6. 22. God in judgement remembred mercy, and gave this visible evidence of his souls salvation. So Levit. 10. 2, 5.

V. 25. *in the city*, &c.] In Beth-el, v. 11.

V. 26. *the prophet*, &c.] The old prophet, v. 18.

torn] Heb. *broken*.

torn him, and slain him] By biting him, slew him.

unto him] By my ministery.

V. 28. *nor torn the asse*] Not bit it, nor done any harm to it. When the lion had done what God appointed, it could do no more, nor to a carcase, nor to an asse, Job 38. 11. *See the Dutch Annots*

torn] Heb. *broken*.

V. 29. *took up*] Or the lion, upon the prophets approach, went away; or the prophet, observing how the lion was restrained, took courage, and feared not the lion.

to mourn] So was the custom, for such as they respected, chap. 14. v. 13. To make some recompence for his former wrong, he now performeth all courteous offices.

V. 30. *own grave*] Not the man of God's fathers sepulchre, vers. 22.

they] The old prophet and his sons.

Alas] The beginning of a funerall-song.

V. 31. *in the sepulchre*] He believing that whatsoever the man of God had fore-told should be accomplished, thought that the bones of the man of God, if known, might be spared, and therefore appoints his body to be there laid, and a superscription to be engraven on the tomb-stone, to shew whose bones lay there, 2 King. 23. 17.

V. 32. *houses*] See Chap. 13. 21.

Samaria] A mountain. See Chap. 16. 24.

surely come to passe] Heb. *being shall be*. He believed what was foretold, v. 2, 3.

V. 33. *this thing*] All before set down.

evil way] Idolatrous courses.

made again] Heb. *returned and made*.

of the lowest of the people] Chap. 12. 31.

would] Offer himself.

consecrated him] Heb. *filled his hand*, Exod. 28. 41. The priests, at their consecration, laid their hands on the sacrifice, and in their hands took some part thereof when it was cut asunder, together with bread and oil: thus were their hands filled, Exod. 29. 9, 10, 23, 24. They also who brought gifts to the LORD, by such a filling of their hands, are said to be consecrated, 1 Chron. 29. 5. and they who executed the LORDS just revenge, Exod. 32. 29. Idolaters, in imitation of the LORDS ordinance, were wont to fill their hands with some sacrifice or gift, and thereby thought themselves sufficiently consecrated to their priestly function.

V. 34. *this thing*] Persisting in idolatrous courses.

became sinne] An indelible sin, a sin that could never be removed from his house, no nor from Israel, till they were destroyed. See the Notes on Chap. 12. 30.

to cut it off] As 1 King. 15. 29, 30.

CHAP. XIIII.

AT that time] While Jeroboam persisted in his idolatrous courses.

Abijah] The same name the king of Judah's son had, 2 Chr. 13. 1.

son] Eldest son, heir to the crown, as is supposed.

V. 2. *Arise*] A word of quickning, Gen. 13. 17.

disguise thy self] Every way, in attire, attendance, speech and behaviour.

not known] Nor by him, nor by the people.

Shiloh] See Chap. 11. v. 29.

told me] He therefore can tell before-hand what will fall out.

I should be king over this people] Chap. 11. 31.

V. 3. *take*] It was usuall to carry presents to prophets. See on 1 Sam. 9. 7, 8. 2 King. 8. 8.

with thee] Heb. *in thine hand*.

ten loaves, &c.] These are countrey commodities, to imply she was some countrey-woman.

cracknels] Or, *cakes*.

cruse] Or, *bottle*.

become

15.5.—anything—] The Scripture reports divers Failings of David; and questionless he had many that are not reported. Yet God would take notice but of One, knowing his Integrity.
Caryl, Job, 31.6. p. 354.

become] Whether he should recover or no: as 2 King. 3. 9.
childe] Of such age and discretion, as he could discern betwixt good and evill courses, and follow the one, and leave the other, v. 13.

V. 4. *were set*] Heb. *stood for his hoarinesse*. By reason of the withering and shrinking of the eye-strings, or nerves.

V. 5. *a thing*] What shall become of him, as v. 3.
thus and thus] As is expressed, v. 7, *&c.*
feign] By being disguised, as v. 2.

V. 6. *sound*] Treading, or trampling.
heavy] Heb. *hard*.

V. 7. *I exalted*] God hath an hand in ordering and turning to his own purposes the acts of wicked men, 1 Sam. 15. 17.
from among the people] Being before a subject, and one of the people. So chap. 16. 2.

V. 8. *And rent*] See chap. 11. 31.
that onely] In the generall course of his life. See chapter 15. 5.

V. 9. *above all*] Saul made not such idols as the calves. Solomon made not all Israel to sin, chap. 12. 30.
other gods] For representations of gods are as gods.
cast me behinde] As one not regarded, thou hast scornfully rejected me, Ezek. 23. 35.

V. 10. *I will bring evil upon the house of Jeroboam*] Chapter 15. 29.
house] The stock, or all that belong to him, Chap. 16. 3.
him that pisseth against the wall] Chap. 21. 21. 2 Kings 9. 8. The childe that can stand against a wall, or a dog that useth to do so. An usuall phrase, whereby an utter destruction of all that belong to a man, is set out (1 Sam. 25. 22.) even all that breathe, chap. 15. v. 29.
shut up and left] Or, *left out*. Another proverbiall speech, whereby is meant, whatsoever a man hath at home or abroad, whether precious, and much esteemed; as things which men shut up, are; or lesse esteemed, as things left without: Or it may be applyed to such as have shut themselves up in strong holds, and such as are left in other places: All shall be destroyed, none escape, Deut. 32. 36. See in 2 King. 14. 26.
dung] Because dung is filthy and noysom, men use to take it every whit away. A very fit comparison: like to 2 King. 21. 13. Isai. 14. 23.

V. 11. *the dogs eat*, &c.] A proverbiall speech, whereby is implyed, that no care at all should be had of their dead corps to bury them, but they should be left to dogs and ravens. Dogs use to be in cities and towns: ravenous fowls in open fields, Chap. 16. 4. and 21. 24. Jere. 15. 3.

V. 12. *into the city*] And therein to thine own house.

V. 13. *mourn*] In testimony of that good hope they had of him, and good respect they bare to him.
and bury him] For honour sake. See v. 11.
some good, &c.] Seeds of a fear of God, and of true piety.

V. 14. *a king*] Baasha, chap. 15. 27, *&c.*
but what?] An elegant communication to work a more thorow consideration of the point. For they were wont to put off divine prophecies of judgement to future times far off, Ezek. 12. 22.
even now] A direct answer to the former question: like to Ezek. 12. 25. For now was Baasha, the king spoken of, among them.

V. 15. *Israel*] Not onely the house of Jeroboam, but all the ten tribes.
as a reed] With the continuall running of water, and blasts of winde: So shall Israel with civill wars, and different factions be continually troubled.
root up] Cause the nation to be carried out of their own land.
scatter] Up and down in sundry places disperse them.
the river] Euphrates, which was betwixt the land of Israel and Assyria, whither they were carried captive. See all that is here fore-told, accomplished, 2 King. 17. 6.
groves] For idols. See chap. 3. 4. and 16. 33.

V. 16. *made Israel to sin*] By causing them to leave the temple, and to worship the calves. See chap. 12. 30.

V. 17. *Tirzah*] A fair city, where the royall palace for the kings of Israel was, before Omri built Samaria, chap. 16. 24. See chap. 15. 33. and 16. 17, 18.
to the threshold] Which was the first entrance, mentioned, vers. 12.

V. 19. *how he warred*] With Rehoboam, v. 30. and Abijah, 2 Chron. 13. 2.
chronicles] Such as are mentioned, chap. 11. 41.

V. 20. *slept*] Heb. *lay down*.

V. 21. *Rehoboam was fourty and one yeers old when he began to reign*] 2 Chro. 12. 13. Therefore born before Solomon reigned, chap. 11. 42.
choose] See the notes on 1 King. 11. 36.
Ammonitesse] It is probable, that at the time of her marriage, she made profession of the true religion, as Pharaohs daughter, chap. 3. 1. But when Solomon fell away, then she might follow her countrey gods, and be a means to seduce her son, as 2 Chron. 22. 3. See chap. 15. 10.

V. 22. *Judah*] The people under the government of Rehoboam, following the ill exemple of their king, or by him being made to sin, as v. 16. This was three yeers after Rehoboam began to reign, 2 Chron. 11. 17. in 2 Chron. 12. 1. Rehoboams subjects are called Israel, because they also descended from Israel, and to shew that none of the children of Israel remained faithfull: For ten tribes having revolted with Jeroboam, the other fell with Rehoboam: Yet, so as some particular persons might here and there remain faithfull. See the notes on chap. 19. 10, 18.
jealousie] Jealousie is the wrath of an husband for his wives adultery and disloyalty; God being as an husband to his people, (Isa. 54. 5. Jer. 31. 32.) and idolatry being a spirituall adultery, (Jere. 13. 27. Ezek. 23. 37, 43.) in this case jealousie is attributed to him, Deut. 29. 20. and 32. 16, 21. Jealousie imports the highest displeasure, and greatest degree of anger, Prov. 6. 34, 35.
their fathers] In no kings time before, was there such a generall apostasie of Judah.

V. 23. *they also*] As well as the ten tribes.
built] To serve their idols, as the heathen, Deut. 12. 2.
images] Or, *standing images*, or *statues*.
under every green tree] Under the broad, fair, flourishing trees on those hils they built altars, 2 Chron. 28. 4. Isai. 57. 5. The things which being erected by others God commanded his people to destroy (Deut. 7. 5.) they presumptuously erect.

V. 24. *sodomites*] Such as against nature burned in their lust one towards another, and committed that kinde of unnaturall and abominable uncleannesse, Rom. 1. 26, 27. So did the Sodomites (Gen. 19. 5.) and the Gibeonites (Judg. 19. 22.) The notation of the Hebrew word is taken from the contrary: for it signifieth *an holy one*: now such unclean persons being of all others farthest from holinesse, in great scorn have this title given them. Thus the word that properly signifieth *blessing*, is put for *cursing*, chap. 21. 10. Or, this sin here mentioned, may be taken for obscene and filthy idolatry.
all the abominations] Such as are specified, Levit. 18. 24. Deut. 18. 10, 11, 12. Such as leave the LORD, being left of him, give themselves over to all abominable filthinesse.

V. 25. *fifth*] Two yeers after that he began to fall from the LORD, 2 Chro. 11. 17.
Shishak] He to whom Jeroboam fled (chap. 11. 40.) and it is probable, that he was put on to this expedition by Jeroboam.

V. 26. *took away*] No marvell that he so prevailed, coming so well prepared as is set down, 2 Chro. 12. 13. against a prince and people forsaken of the LORD.
away all] All that he could finde and finger, and might have done more spoil, but that upon their humiliation the LORD delivered them, 2 Chro. 12. 7.
which Solomon had made] Chap. 10. 16.

V. 27. *guard*] Heb. *runners*. Such as used to run, or go before the king, or to wait on him, 1 Sam. 22. 17.

V. 28. *guard-chamber*] That they might be safely kept.

V. 29. *chronicles*] Such as are mentioned, chap. 11. 41. they are said to be written by Shemaiah, and Iddo, 2 Chro. 12. 15.

V. 30. *war*] On the out-borders of the two kingdoms: each maintaining his own.

V. 31. *his mothers name was Naamah an Ammonitesse*] Vers. 21.
Abijam] Some copies write Abijah. So is he stiled, 2 Chro. 12. 16.

CHAP. XV.

Vers. 1. *Jeroboam the son of Nebat*] 2 Chro. 13. 1.

V. 2. *Three*] Current, not compleat. The eighteenth of Jeroboam, was his first: the nintenth, his second: the twentieth, his third: And in that twentieth yeer began Asa to reign, v. 9.

V. 2. *Maachah*] Called also Michaiah, 2 Chro. 13. 2. Two names given to the same person. See chap. 14. 21.
Abishalom] Called Absalom (2 Chro. 11. 21.) and Urial of Gibeah, 2 Chro. 13. 2. This Absalom is supposed to be another then Davids son, 2 Sam. 18. 18.

V. 3. *not perfect*] Or entire (see chap. 8. 61.) He made a fair shew, 2 Chron. 13. 4, *&c.* but he wanted soundnesse.

V. 4. *a lamp*] Or, *candle*. See chap. 11. 32, 36.
to set up] Or, by setting up.

V. 5. *from any thing*] Deliberately, purposely, obstinately.
save onely in the matter of Uriah the Hittite] 2 Sam. 11. 4. and 12. 9. Under which are comprised his adultery, murther, and many aggravating circumstances which accompanied the same.

V. 6. *And there was war between Rehoboam and Jeroboam all the dayes of his life*] Chap. 14. 30.
Rehoboam] This is mentioned in Abijams time, because he revived and pursued the warres begun by his father.

V. 7. *Now the rest of the acts of Abijam*] Chap. 14. 29.
chronicles] See chap. 14. 29.
war] Hereof expresse mention is made, 2 Chron. 13. 3.
V. 8. *slept*, &c.] See chap. 2. 10.
Asa his son reigned in his stead] 2 Chron. 14. 1.
V. 10. *mothers*] That is, *grand-mothers*. All female ancestors in the right line, use to be called mothers; as male, fathers. David, his great-great grand-father (for Asa was the fourth from David) is stiled his father in the next verse. Mention useth to be made of the mothers of kings, because in their younger yeers they were most instructed by them, Prov. 31. 1. and because kings used to have many wives. Therefore by name they expressed the proper mother. It might be that Asa his own mother was dead, and he educated by his grand-mother: who though she were an idolater, yet could not infect him: which maketh much to his commendation.
V. 11. *right*] In the generall course of his life: and particularly about the worship of God, though otherwise he had many infirmities, and committed sundry grosse sins, as 2 Chro. 16. 7, 10, 12.
V. 12. *Sodomites*] See chap. 14. v. 24.
out of the land] Heb. *from the earth*. He slew them, as 2 Sam. 4. 2.
fathers] Solomon (chap. 11. 7.) Rehoboam (chap. 14. 23.) and Abijam (chap. 15. 3.)
V. 13. *Maachah his mother*] 2 Chron. 15. 16.
queen] Though the king her husband were dead, yet she retained a royall dignity, yea, and authority too, at least over her own court, in her sons, and grand-childes time; and probable it is, that she had a command over such as were of her idolatrous religion. The wives of kings deceased, are still called queen-mothers. Such an one was Athaliah, 2 Chron. 22. 2, 3. Asa deprived his mother of all dignity, and authority which either she had by custome, or usurped.
idol] The Hebrew word signifieth an horrible thing. This idol was horrible in the uglinesse and filthinesse of it: so as the worst of idols were brought in among the Jews. See chap. 11. 7.
in a grove] See chap. 16. 33.
destroyed] Heb. *cut off*.
burnt it] To shew his great indignation against it: and utterly to abolish it, Deut. 7. 5.
Kidron] See chap. 2. 37. He burnt it by this river, that he might cast the ashes of it thereinto, and so nothing at all thereof be preserved, 2 King. 23. 12. see Exod. 32. 20.
V. 14. *the high places*] People were loath to be tied to one place for their sacrifices, and therefore would here and there have their high places, and that in times of Reformation, 2 Kin. 12. 3. and 15. 4, 35. though he took away high places which were for idols, (2 Chro. 14. 13.) yet the high places which were for Gods worship (such as are mentioned, chap. 3. v. 2.) he let stand: which he ought not to have permitted, Deut. 12. 5, 6, 11.
nevertheless] Though the people did so and so, yet the king neither appointed them so to do, nor approved them in so doing.
perfect] See v. 11. and chap. 8. 61.
with the Lord] In regard of the worship of God.
V. 15. *things*] Heb. *holy*.
his father] After that famous victory, 2 Chro. 13. 15.
dedicated] Vowed to the LORD, and prepared for the temple, but had not brought into it.
vessels] For the services of the temple. See chap. 7. 45, 50.
V. 16. *war*] See chap. 14. v. 30.
V. 17. *Baasha king of Israel went up*, &c.] In the thirteenth yeer of his own raign, and sixteenth of Asa's, 2 Chron. 16. 1.
against Judah] To block up the passages (not to invade it) as the words following shew.
built] Made strong with bul-works, and forts. See the notes on 2 Chron. 11. 6.
Ramah] A city in the tribe of Benjamin, (Josh. 18. 25.) upon the frontiers of Ephraim, Judg. 4. 5.
any] Of his own subjects.
go out, or come in] Lest they might joyn with the men of Judah in the true worship of God, and become Asa's subjects, chap. 12. 26, 27.
V. 18. *left*] After Shishak's pillaging, chap. 14. v. 26.
of the house of the Lord] Herein he committed sacriledge.
Benhadad] 2 Chro. 16. 2. A name common to sundry kings of Syria (chap. 20. 1. 2 King. 8. 7. and 13. 3.) as Pharaoh to the kings of Egypt. See the notes on 2 King. 23. 29.
Hezion] He is supposed to be Rezon, mentioned chap. 11. 23. who was an inveterate enemy of the Jews.
Damascus] See chap. 11. 24, 25.
V. 19. *a league*] This phrase importeth a renewing of a former league betwixt the armies of Judah and Syria, which was forbidden, Judg. 2. 2.
come] He hires the king of Syria against Israel: wherein he addes sin to sin. First, he distrusts God, 2 Chron. 16. 7. Secondly, he spoils himself, to enrich an infidell. Thirdly, he invites an enemy into Israel. Fourthly, he causeth a breach of covenant. Fifthly, he trusteth too much to the arm of flesh, Isai. 31. 1.
depart] Heb. *go up*.
V. 20. *hearkned*] Being allured by Asa his rich present, v. 18.
smote] In breaking league, he exercised great hostility.
Ijon] A frontier town, 2 King. 15. 29.
Dan] In the tribe of Dan, Josh. 19. 47.
Abel-beth-maacah] Called Abel-maim, 2 Chro. 16. 4. This is that strong city whereunto Sheba betook himself, 2 Sam. 20. 15.
all Cinneroth] All the town situate by the sea of Cinneroth (Josh. 12. 3.) called Genesaret, Luk. 5. 1.
with all the land of Naphtali] The store-cities therein, 2 Chr. 16. 4. By this and the fore-mentioned places which were in severall tribes, it appears, that this enemy ranged up and down, and did great spoil in many of the coasts of Israel.
V. 21. *he left*] To defend his own countrey against the enemies incursions.
dwelt] Had his chief residency, after he had secured his land, he continued quiet, without any revenge against Asa.
Tirzah] See chap. 14. v. 17.
V. 22. *made*] Heb. *made to hear*.
a proclamation] To gather his subjects together, to demolish Baasha's work, and perfect his own, with all expedition.
none exempted] Heb. *free*. From adding their assistance.
built] As v. 17.
Geba] A strong city in Benjamin given to the Levites, Josh. 21. 17. It was the north coast of the kingdom of Judah.
Mizpah] Another city in the same tribe, Josh. 18. 26. Asa here made a great pit, which continued till the captivity, Jerem. 41. 9.
V. 23. *his might*] Valiant deeds, 2 King. 14. 15, 28.
Nevertheless] His prosperity could not keep away the gout: for his sin made God afflict him: yet did he not seek the LORD in his affliction, 2 Chro. 16. 12.
V. 24. *slept*, &c.] See chap. 2. 10.
Jehoshaphat] Matth. 1. 8, called *Josaphat*.
V. 25. *began to reign*] Heb. *reigned*.
in the second] Asa his first yeer ended in the twenty and one of Jeroboam, vers. 9. His second in the twenty and two: in which Jeroboam died, and Nadab succeeded.
two yeers] Current, as v. 2. For Nadabs first yeer was in the second of Asa: his second in Asa's third, wherein Nadab was slain, v. 28.
V. 26. *his sin*] About the golden calves. See chap. 12. v. 30.
V. 27. *Ahijah*] See chap. 11. v. 29.
conspired] Traiterously, as chap. 16. 9, 20. 2 King. 12. 20. his treason is aggravated by the time when, and place where he did it.
Gibbethon] A city in the tribe of Dan, given to the Levites, Josh. 21. 23.
Philistines] Who possessed it at that time.
laid siege] To recover it: which, because he effected not in his time, the people after him renewed the siege, chap. 16. v. 15.
V. 28. *third*] See v. 25.
V. 29. *smote*] He slew. See chap 14. v. 10.
any that breathed] This phrase is oft restrained to reasonable persons: as Josh. 11. 14.
the saying of the Lord] Chap. 14. 10.
V. 30. *sins of Jeroboam*] Wherein Nadab his son persisted, v. 26.
V. 31. *chronicles*] Civill records.
V. 32. *war*] See v. 16.
V. 33. *twenty and four*] Current. See v. 2. For he began his reign in the third yeer of Asa, and ended it in the twenty and sixth, chap. 16. 8.
V. 34. *in his sin*] See v. 26.

CHAP. XVI.

Vers. 1. *Jehu son of Hanani*] Not the king (2 King. 9. 14.) nor the son of Obed (1 Chron. 2. 38.) nor the Antothite (1 Chron. 12. 3.) but the prophet (v. 12.) who was long after this, sent to Jehoshaphat (2 Chron. 19. 2.) who also wrote chronicles, 2 Chron. 20. 34.
Hanani] Who also was a seer, 2 Chron. 16. 7.
V. 2. *I exalted*] See chap. 14. 6.
out of the dust] From the lowest of the people, chap. 14. 6. Psal. 113. 7.
V. 3. *of his house*] Of such as are allied to him. Thus the brethren of Ahaziah, who was allied to Ahab, were in such a case slain, 2 King. 10. 13.
the house of Jeroboam the son of Nebat] Chap. 15. 29.
V. 4. *Him that dieth of Baasha in the city*] Chap. 14. 11.
V. 5. *his might*] See chap. 15. 23.
V. 6. *Tirzah*] See chap. 14. v. 17.
V. 7. *And also*] This hath reference to the judgement denounced by Ahijah against Jeroboam, Chapter 14. v. 6, 7, &c.

As

As the word of the LORD came by Ahijah against Jeroboam, so also by Jehu against Baasha.

in the sight of the Lord] See Chap. 21. v. 20.

because he killed him] Nadab, Jeroboams son, and that upon his own traiterous and ambitious minde: nor commanded by God (as Jehu was, 2 Kin. 9. 7.) nor inwardly incited by Gods Spirit, as Ehud was, Judg. 3. 20, 21.

V. 8. *two yeers*] Current, as chap. 15. 2. For he was slain in the twenty and seventh yeer of the reign of Asa.

V. 9. *servant*] A speciall officer under the king, and attendant on him.

captain of half] A great command he had thereby.

in Tirzah] While his army was in the field, v. 15.

drinking] Excessively, till he was drunk. Thus was he the more easily surprised, as Belshazzar, Dan. 5. 2, 30. and Amnon, 2 Sam. 13. 28, 29.

steward] Heb. *which* was *over*. Or, governour, chap. 4. 6.

went in] Into the city and house where the king was.

V. 11. *when he began to reign*] Which was so soon as he had slain Elah.

he slew] By the assistance of those souldiers which were under his command.

that pisseth] See chap. 14. 10.

neither of his kinsfolks] Or, *both his kinsmen and his friends.*

kinsfolks] Heb. *redeemer*, Num. 35. 19.

friends] All that he thought might any way favour Elahs cause, be on his side, and seek to revenge his death.

V. 12. *all the house*] He was diligent and speedy in his bloody design, that in a weeks space could make such a thorow dispatch of them all.

by] Heb. *by the hand of.*

V. 13. *vanities*] Idols which are meer vanities, Deut. 32. 21. 2 King. 17. 15. Isai. 41. 28. 1 Cor. 8. 4. False gods have no reality of deity in them, but are vainly imagined to be what they are not, Jere. 2. 5. Jon. 2. 8.

V. 15. *seven dayes*] All that time he was Gods rod to scourge Baasha's stock. So soon as that work was done, the rod was cast into the fire, v. 18.

Gibbethon] Where Nadab was slain, chap. 15. 27.

V. 16. *all Israel*] Except such as took part with Tibni, v. 21.

V. 17. *from Gibbethon*] Accounting a traiterous usurper more dangerous then an open enemy: and the losse of a kingdom, worse then the losse of a city.

V. 18. *died*] Being consumed in, and with the palace. He chose rather to destroy himself, then to fall into the revengers hands, like Saul, 1 Sam. 31. 4.

V. 19. *sins*] Even before he slew his master, as well as after.

way of Jeroboam] Worshipping the calves, and causing the people to continue in that idolatry, chap. 12. vers. 28, 29, 30.

V. 21. *followed Tibni*] Took part with him, affording their best ayd to settle him in the throne.

V. 22. *died*] In fight, as is probable.

V. 23. *In the thirty and one*] Then was Tibni destroyed, and Omri reigned over all Israel quietly. The people made him king so soon as they heard that Zimri had kild his master, which was in the twenty and seventh yeer of Asa, v. 15, 16. But because it was uncertain, whether Omri or Tibni should carry the crown away, while Tibni lived, he is said to begin his reign four yeers after, in the thirty and one of Asa.

twelve yeers] These twelve yeers must needs be reckoned from the peoples first making him king in the twenty and seventh of Asa; because in the thirty eighth of Asa, Ahab the son of Omri began to reign, and that after the death of his father, v. 28, 29.

six yeers] Till he had bought Samaria, and built his palace there.

V. 24. *Samaria*] This is a Greek title, Joh. 4. 4. The Hebrew is *Shomeron*. Here an hill is called *Samaria*, in the end of this verse, a city built thereon is so called; so also the whole country about that hill, wherein were many cities, chap. 18. 2. 2 King. 17. 24. yea, and the whole kingdom of Israel; for the king of Israel is stiled king of Samaria, 2 King. 1. 3.

Shemer] This name is expressed, to shew the reason of the name of the place: whereby it appears that he was a man of great esteem.

two talents] The Jews valued silver ten times lesse worth then gold. So as a talent of silver was reckoned at three hundred and seventy five pound sterling: but a talent of gold, three thousand seven hundred and fifty pound (chap. 9. v. 14.) The price then that Omri paid, was seven hundred and fifty pound. See the notes on 1 Chron. 22. 14.

Samaria] Heb. *Shomeron.*

V. 25. *worse*] In that he made statutes to binde the people to his idolatry, Mic. 6. 16.

V. 26. *his sin*] See chap. 15. 26.

V. 27. *his might*] For he was captain of hosts (v. 16.) and he prevailed against Zimri the king (v. 17, 18.) and against Tibni, whom many of the people would have made king, vers. 21, 22.

V. 28. *slept*] See chap. 2. 10.

Samaria] See v. 29.

V. 29. *in Samaria*] There was his royall palace, and chiefest place of residency. See v. 24. This city was to Israel (as Zion and Jerusalem to Judah) their metropolis, or chief city (cha. 20. 2. and 22. 10.) yea, the place of their kings sepulchres. See v. 29. chap. 22. 37. 2 King. 10. 35. and 13. 9, 13.

twenty and two yeers] Current, as chap. 15. 3. His first yeer must be reckoned in the last of his fathers. Compare this verse with the eighth.

V. 30. *above all*] Above his father and others too, before them. The reason is rendred in the verses following.

V. 31. *as if it had been a light thing*] Heb. *was it a light thing?* &c. In the Hebrew it is set down interrogatively, which implies, a more vehement deniall.

Jezebel] An heathen, a notorious idolater, extremely arrogant, and cruell, as the case of Naboth, and destruction of the prophets, sheweth, chap. 18. 4. and 21. 8, *&c.*

Ethbaal] His own, and his daughter Jezebels name, being compounded of Baal, shews how much he was addicted to that idol Baal.

Baal] Signifieth a lord, Hos. 2. 16. In common it is put for any kinde of Idol, which men do worship as a lord. In speciall it signifieth a prime, or chief idol, a prince of idols: Beel-zebub is interpreted, *prince of devils*, Matth. 12. 24. Sundry countries, to distinguish their idoll from others, had severall additions to Baal; as Ekron, Baal-zebub (2 King 1. 2.) a fly-lord. The Moabites, Baal-Peor (Num. 25. 3.) Peor is a mount in Moab, where their Baal was worshipped. The Israelites Baal-berith (Judg. 8. 33.) a lord of covenant: an idoll to whom by covenant they bound themselves. The chief idoll of the Zidonians, was Baal, which is supposed to be Hercules, common to Tyrus, as well as Ziden, 2 Maccab. 4. 18, 19. See more of Baal, Judg. 2. 11.

worshipped him] Baal himself, and not Jehovah in that image, as the Israelites did in the golden calves, chap. 12. 28. This phrase of Elijah (if Baal be God, chap. 18. v. 21.) proves as much.

V. 32. *house*] A fair temple, in imitation of that which was in Jerusalem.

in Samaria] The royall city of the kingdom, which his father had built, v. 24. Thus he exceeded Jeroboams idolatry.

V. 33. *a grove*] A place planted with trees for refreshing and delight, dedicated to the honour of an idoll, to allure people to idolatry. For therein they used to set their idols, to erect altars, and offer sacrifices to their idols. Chap. 15. v. 13. Jere. 17. 2. See the notes on Judg. 3. 7. and on Gen. 21. 33. and on Deut. 12. 3.

did] Heb. *added.*

more] First, None trod in the steps of such a father, v. 25. 1.
Secondly, none married such a wife, v. 31.
Thirdly, nor attributed such deity to an idol, v. 31.
Fourthly, nor erected such an idolatrous temple, v. 32.
Fifthly, nor so slighted Gods word, v. 34.
Sixthly, nor so hated Gods prophets, chap. 22. v. 8.
Seventhly, nor so persecuted them, chap. 18. v. 10.
Eightthly, nor so coveted anothers inheritance, chap. 21. 4.
Ninthly, nor so causelessely and unjustly shed blood, chap. 21. 19.
Tenthly, nor so heaped up idolatrous and false prophets, chap. 18. 22. and 22. 6.
Eleventhly, nor so foolishly let go the enemy whom God put into his hand, chap. 20. 42.
Twelfthly, nor so sold himself 12.
to work wickednesse in the sight of God, Chap. 21. 20, 21.

V. 34. *In his dayes*] Before which, for the space of more then five hundred yeers, none durst attempt that work, upon which there lay so fearfull a curse. If it were done with his knowledge and consent, surely he too much slighted Gods threatning. If without his consent, yet was it a judgement even on him, that such a thing should be done in his dayes.

Beth-elite] So called, because he was an inhabitant of Bethel, that idolatrous city.

Jericho] An accursed city: the first of all Canaan that was destroyed, and that miraculously, Josh. 6. 20. God would have the ruines thereof remain as a monument of his power, and of the curse that lay upon it.

in his first born] When he first began this forbidden work, his eldest son and heir died: and in the finishing of it, his youngest son died: and as probably may be gathered from the curse, in Josh. 6. 26. by some casualty in laying the foundation and setting up the gates. So as it is likely that he destroyed his living house by erecting this cursed city.

according to the word] Compare, Josh. 6. 26. with this verse, and you may finde Gods threatning accomplished in the particular circumstances thereof.

by] Or, *by the hand.*

CHAP. XVII.

Vers. 1. *And*] This copulative particle joyns this chapter with the latter part of the former, and shews that this judgement of famine followed upon the forementioned sins of Ahab, and Hiel.

Elijah] Heb. *Elijahu*. Luke 4. 25. he is called *Elias*. He is here brought in as Melchisedec, without father, or mother, or descent, Gen. 14. 18. Heb. 7. 3.

Tishbite] Of the city Thisbe, Tob. 1. 2.

Gilead] A countrey on the other side of Jordan, appertaining part to Gad, part to Manasseh, Josh. 13. 25, 31.

said] After he had prayed that there might be no rain (Jam. 5. 17.) and by some evidence from God, was assured that his prayer was heard.

As the Lord] See Chap. 1. 29.

before whom I stand] Whose minister I am, and whom I am ready to serve, Deut. 10. 8. Acts 27. 23.

there shall not be] Heb. *if there be*. A form of asseveration, which implieth an imprecation, and maketh a more vehement and certain negation.

not be dew] No moisture, or refreshing at all; for dew is the least kinde of refreshing that falls upon the earth. Thus is the threatning (Levit. 26. 19.) accomplished.

these yeers] Immediately following, for the space of three yeers and an half, Luk. 4. 23. Jam. 5. 17.

but according] Unlesse God by my ministery shall declare otherwise. Or, but just as I have said.

V. 2. *came*] By divine inspiration, or revelation.

V. 3. *hide thy self*] From Ahab's rage, chap. 18. 10.

Cherith] A running spring in a desert place, not inhabited.

V. 4. *command*] Even unreasonable creatures are at Gods command, Psal. 78. 23. and 105. 28. see v. 9.

to feed thee] To bring to thee such meat as thou maist eat.

V. 5. *dwelt*] There abode night and day as in an house. There was questionlesse some cave there, wherein he so dwelt, as chap. 19 v. 9.

V. 6. *the ravens*] Greedy birds, devouring what they can get, not sparing any thing for their young ones, as is inferred out of Job 38. 41. and Psal. 147. 9.

bread and flesh] Some ravens, bread, others, flesh, and that sod, or rosted: God by his providence directing them to the places where they might have it.

V. 7. *after a while*] Heb. *at the end of dayes*. Six moneths, as is supposed. See chap. 18. 1.

brook dried] Springs are much maintained by the moisture that comes from heaven. Great droughts dry them up. This setteth out the greatnesse of the drought.

in the land] Of Israel. No circumstance sheweth that that rain was withheld from Judah. That land was at this time as Goshen, Exod. 8. 22. and 9. 26. note Amos 4. 7.

V. 8. *came*] See v. 2.

V. 9. *Zarephath*] Called Sarepta; A citie which the Zidonians inhabited, of which countrey this widow was, Luk. 4. 26. It bordered upon the land of Israel; and as Israel was infected with their sin (chap. 16. 31.) so they did partake of Israels punishment.

dwell there] There continue as in thine own house, v. 5.

commanded] By my over-ruling powerfull providence I have, as by a command, moved her. For the certainty of the thing, the time past is put for the future. Here are instances given of senseless creatures (dew and rain, vers. 1.) of unreasonable (ravens, vers. 4.) and of the heathen, to be at Gods command.

V. 10. *a little water*] Water was there more plentifull then bread: therefore first, he thereby makes triall of the readinesse of her minde to sustain him, as Gen. 24. 17.

in a vessell] Or, *in this vessel*. Bringing with him the dish, or cup, with which he took water out of the brook.

V. 11. *as she was going*] By her readinesse to grant his first request, he is encouraged to ask more.

a morsell] A little peice: so much as may somewhat satisfie my present hunger.

V. 12. *the Lord thy God*] Vers. 1. She believed the God of the Israelites to be the true God: as Rahab (Josh. 2. 11.) and Ruth 1. 16.

not a cake] Not so much as a little cake baked on an hearth. (Gen. 18. 6.) No bread at all baked in the oven; not a peece of a loaf.

two sticks] A few sticks: two or three, as we say, 2 Sam. 13. 6.

for me and my son] See v. 15.

eat it, and die] Preserve our life as long as we have any means, and then yeeld our lives to the good pleasure of God. For she saw no means of preserving their lives any longer.

V. 13. *fear not*] Famine, and death to follow thereupon.

first] Before thou make for thy self and son a cake.

V. 14. *The barrel of meal*] The meal in the barrell, and the oyl in the cruse shall continue without wasting.

sendeth] Heb. *giveth*.

V. 15. *she, and he*] The widdow and the Prophet.

her house] All that were in her house: her family, Gen. 7. 1. This implieth that there were more then her self and her son. But there being no more meal and oyl left, then was for once sufficient for her self and her son, she mentions them onely, vers. 12.

many dayes] Or, *a full yeer*. Three yeers. See chap. 18. 1.

V. 16. *the barrel*] See v. 14.

by] Heb. *by the hand of*.

V. 17. *no breath*] A description of death.

V. 18. *What have I, &c.*] Heb. *What to me and thee?* What difference is there betwixt thee and me? What have I done to thee? or, What hast thou seen in me? Joh. 2. 4. See on Judg. 11. 12.

to call my sin, &c.] To put God in minde of my sins: or, to complain of me before God for my sins.

to slay my son] To incense God so against me, as to take my son away, my son from me.

V. 19. *out of her bosome*] Where she hugged him, to bring, if it were possible, some heat into him.

into a loft] That he might be the more private, Acts 9. 40.

own bed] Because he went to stretch himself thereupon, v. 21.

V. 20. *cried*] Earnestly prayed, Exod. 14. 15. 2 King. 2. 12.

my God] He strengthneth his faith with the consideration of that speciall relation which was betwixt God and him.

evil] This judgement, Job 2. 10. Amos 3. 6. His complaint is through fear of the widows discouragement, lest she should think that she had shewed kindnesse to her own damage.

V. 21. *stretched*] Heb. *measured*. The Hebrew word importeth such a posture, as in a like case is noted of Elisha, 2 King. 4. 34. He so lay upon the childe, that by sense of the childes coldnesse, his own spirit in calling on God might be the more fervent, and also that he might discern heat and life, as it should come into the childe, Act. 20. 10.

three times] To shew his fervency and constancy in prayer. So Matth. 26. 44. 2 Cor. 12. 8.

into him] Heb. *into his inward parts*.

V. 22. *came into him*] For by death the soul departeth from the body.

he revived] The first, that we read of, raised from the death.

V. 23. *took the childe*] Now living again, to shew the widow that she had not entertained a prophet in vain, Matth. 10. 41.

V. 24. *by this I know*] I am further assured. For miracles confirm faith, Joh. 3. 2.

a man of God] A true prophet of God, chap. 13. 1.

the word of the Lord] What soever thou saist from the LORD: as the continuance of drought, and the increase of my meal and oyl.

CHAP. XVIII.

Vers. 1. *Many dayes*] Three yeers and six moneths, Luk. 4. 25. Jam. 5. 17.

in the third yeer] Of his abode with the widow. There is no other remarkable matter from whence we can take the beginning of these three yeers. See chap. 17. v. 7, 15.

Go shew] That the limitation of time and means (chap. 17. 1.) may be manifestly accomplished.

V. 2. *in Samaria*] In that kingdom wherein Samaria was the head city. See 2 Kings 17. 24.

V. 3. *Obadiah*] Heb. *Obadiahu*.

the governour of his house] Heb. *over* his *house*. As Joseph, Gen. 39. 5. and 41. 40. see chap. 4. v. 6.

feared] As Gen. 42. 18. He therefore was one of the seven thousand, chap. 19. v. 18.

V. 4. *Jezebel*] Heb. *Izebel*.

cut off] Slew, destroyed, v. 13.

prophets] In a large sense, they that gave themselves to be truely and thorowly instructed in the will of God, and on all occasions to declare the same to others; were stiled Prophets. Of these there were companies, 1 Sam. 10. 5, 10. and 19. 20. Yea, there were colledges (2 Kings 22. 14.) in which there were masters and seniors, who were called Fathers (1 Sam. 10. 12. 2 King. 2. 12.) and they who as auditors, or attendants accompanied the ancient prophets, were called Children, or Sons of the prophets, chap. 20. 35. 2 King. 2. 3. and 4. 38. Yea, all that openly professed against idolatry, and professed the true religion, are comprised under this title Prophets.

bread and water] In such a famine and drought as then was, bread

17.4,9. If God comission Ravens; they will be good Caterers. If God appoint a Zidonian Widow, that has nothing for her own Livelihood; To be Elijah's Landlady: he need not fear but he shall have sufficient Provision and Accommodation; And she may confidently with Self-denial, undertake to be his Hostess. Deut. 8.3.

-bread and water was dainty cheer: though the phrase may be taken for meat and drink.

V. 5. *grasse*] For grasse useth to grow in grounds lying by springs and brooks.

to save the horses] Not that they had more care of beasts then men, but that they could not so well provide out of other countries for beasts as for men.

that we loose not all the beasts] Heb. *that we cut not off* our selves *from the beasts.*

V. 6. *they divided*] For a more quick dispatch.

by himself] That a business of such consequence might be the more thorowly done. He would not leave it to the trust of others.

and Obadiah] Whom he had found as faithfull as Potipher found Joseph, Gen. 49. 4.

V. 7. *he knew him*] Obadiah knew Elijah.

fell on his face] A gesture of high esteem, and great reverence: yet civill onely.

my lord] In regard of his high calling, and extraordinary gifts. So v. 12. thy servant.

V. 8. *thy lord*] King Ahab.

Behold] As this note roused up his attention, so it invites him to go and see, as Joh. 1. 36, 46.

V. 9. *What have I sinned*] By what sin against God, or wrong to thee, that my life should be put in such hazard, as it is like to be, by doing as thou bidst me? See v. 12.

V. 10. *As the Lord*, &c.] See chap. 1. 29.

thy God] Not to exempt himself from this relation, but to work the greater credence in Elijah: Or, because Elijah was Gods prophet.

there] Heb. *If there be.*

no nation] Neighbouring by him, and in league with him.

he took an oath] Moved them to swear that they knew not where thou wast.

V. 11. *Behold*] See v. 8. The words following in the next verses, especially in the v. 14. shew the reason, Why he was loth to carry that message to Ahab.

V. 12. *shall carry thee*] As Ezek. 3. 14. and Act. 8. 39. and 2 King. 2. 11.

slay me] Conceiving me to mock him.

thy servant] A note of an humble minde, ready to do him any service. See v. 7.

fear the Lord] This he pleads to move the prophet to forbear the imposing of that perilous task upon him.

V. 13. *what I did*] See v. 4.

V. 14. *Go*, &c.] See v. 11.

V. 15. *Lord of hosts*] Under whose command are all creatures as souldiers. Because Obadiah was in such fear, Elijah by this solemn oath, puts him out of all fear.

I stand] See chap. 17. v. 1.

V. 16. *told him*] That he had seen Elijah in such a place.

V. 17. *Art thou he*, &c.] This interrogation is a strong asseveration, whereby he layeth the blame of the drought upon the prophet.

troubleth] Bringeth such trouble and calamity, as they are forced to seek up and down, and send far and neer for ordinary food, Josh. 7. 25.

V. 18. *but thou*] Gods Spirit put this spirit into him, Ezek. 3. 8.

thy fathers house] Thy brothers, kinsfolks and courtiers left thee by thy father, and observing his courses and statutes, Chap. 16. 25.

Baalim] Many false gods.

V. 19. *all Israel*] Governours and others out of every tribe, to be eye and ear-witnesses of that which shall be done.

Carmel] There were two places called Carmel; one in the tribe of Judah (Josh. 15. 55.) where Nabal had his possession, 1 Sam. 25. 2. the other in the tribe of Asher (Josh. 19. 26.) here, and in other places, called a mount; an high mountain (Am. 9. 3.) situate by the sea (Jer. 46. 18.) On it Elisha had an habitation (2 King. 2. 25. and 4. 25.) According to the Hebrew notation, it signifieth a fair fertile place (Isai. 32. 2.) and is by our English translated, *a fruitfull field.* See on Isai. 32. 15. Carmel in Asher is here meant. See on 1 Sam. 25. 2.

prophets] Idolaters feigned such functions as the true Church had: but they were false prophets, such as Chap. 22. v. 23. Luk. 6. 26. 2 Pet. 2. 1.

of the groves] Heb. *that grove*] Chap. 16. 33. Of the idolls in groves, where these prophets had their residency.

eat at Jezebels table] Were sustained by Jezebels provision.

V. 20. *prophets*] The four hundred and fifty prophets of Baal, v. 22. it is probable that Jezebel kept back the other four hundred, mentioned Chap. 22. 6.

V. 21. *halt ye*] A man that halts, now enclines his body one way, and now another. This metaphor may be applied to the body of the people; whereof, some enclined their hearts to Jehovah, and others to Baal: or to the same persons, who at some times, in some things enclined to Jehovah; at other times, in other things, to Baal: this later is the most probable. The like is taxed, Matth. 6. 24.

opinions] Or, *thoughts.*

if Baal] Be the true God.

answered not] Or, through ignorance of the true God; or, through fear of Ahab and Jezebel.

V. 22. *I onely*] Here present; the hundred before mentioned were hid, v. 4. See the Notes on Chap. 19. 10, 18.

four hundred and fifty] The other four hundred appeared not, vers. 20.

V. 23. *Let them give*] Let them that will; an indefinite speech, Let there be given.

let them chuse] The offer is made to Baals prophets, that the truth of the case might the more evidently appear.

cut it in pieces] Prepare it for a sacrifice.

dresse it] By cutting it in pieces, and observing other rites to that purpose.

V. 24. *by fire*] By sending fire from heaven to consume the sacrifice, as Levit. 9. 24. 1 Chron. 21. 26. 2 Chron. 7. 1. In the tabernacle and temple, the fire that came from heaven was preserved (Levit. 6. 12.) but in Israel there was no such fire, therefore Elijah would have it call'd for from heaven.

be God] Be reputed and esteemed as the onely true God.

It is well spoken] Heb. *The word is good.* A phrase of approbation and consent.

V. 25. *Chuse you*] Two bullocks being set before them.

ye are many] A multitude to be preferred before one.

V. 26. *the bullock*] One of the bullocks which they best liked.

which was given them] Heb. *which he gave them.* See the last word of this verse.

untill noon] The furthest time used for the morning sacrifice.

hear] Or, *answer.*

answered] Or, *heard.*

leapt upon the altar] Or, *leaped up and down at the altar.* Idolaters use to have many antick and strange gestures in their idoll-services: as, leaping upon their altars, as if they themselves were willing to be sacrificed; skipping on it, and dancing round about it: to all which this place may have relation. See v. 30.

was made] Heb. *he made:* An indefinite phrase; he, whosoever he was: It is well expounded by the passive, *was made*; as in v. 23, *Let them give.*

V. 27. *at noon*] Being silent till the very end of their time was come, lest they should say he had interrupted their devotion.

aloud] Heb. *with a great voyce.*

he is a god] After evidence was given that he was no god, Elijah doth thus ironically flout them.

either he is talking] Or, *he meditateth.* The true God is subject to none of the things here mentioned; to be hindered by any of them is humane frailty: they are therefore manifest scoffs, and great aggravations of their folly.

is pursuing] Heb. *hath a pursuit*; Of enemies, or beasts, or fowls, or other pleasures.

V. 28. *cried aloud*] Not with ardency of affection, as saints, to the searcher of hearts; but with extention of voices, as idolaters, to such as cannot hear.

their manner] The manner of idolaters, whereunto Gods people might not conform themselves, Levit. 19. 28; Deut. 14. 1.

the blood gushed out upon them] Heb. *poured out blood upon them.* The devill, delighting in mans blood, brought idolaters, in whom he ruleth, therewith to pacifie and gratifie their idolls; in which respect they spared not their own blood, (as here) nor their childrens, Ezek. 16. 36.

V. 29. *they prophesied*] Thus they made themselves prophesie, or stirred up themselves thereto. By their strange, affected, passionate gestures, they made shew of propheticall raptures, and, in the vulgar's account, prophecied, 1 Sam. 18. 10.

offering] Heb. *ascending.*

evening sacrifice] The ordinary time wherein the sacred daily sacrifice was appointed (Exod. 29. 39.) to be offered up; which was about three in the after-noon. See v. 36.

neither voice] No manner of evidence whereby any might discern that their god heard them.

that regarded] Heb. *attention.*

V. 30. *Come neer*] Be eye-witnesses of my whole carriage, diligently mark whether I use any fraud or no.

the altar of the Lord] Which had of old been erected by their pious predecessours; or rather, which Elijah himself had before-hand prepared for this purpose.

broken down] By former idolaters; or rather, by these prophets of Baal, who, in their mad leaping and dancing, might spightfully break it down.

V. 31. *twelve stones*] As Josh. 4. 5, 20.

number of the tribes] To shew, that all the tribes should be united in the true worship of God. So Ezr. 6. 17.

Israel shall be thy name] Gen. 32. 28. 2 King. 17. 34.

V. 32. *an altar*] The altar before mentioned: which, in this extraor-

extraordinary case, warranted by God himself (v.36.) was lawfull; though otherwise forbidden, Deut.12.13,14. See the Notes on 1 Sam.7.9. and 9.12. and Judg.21.4.

in the Name] At the appointment (v. 36.) to the honour, (compare 1 Cor.10.31. with Col.3.17.) for the service of the LORD.

a trench] A ditch, or a water-chanell.

as great] As wide and as deep as a bag of two pecks and an half of seed might lie in: or a furrow, so much in compasse as men ordinarily sowe two pecks and an half of seed in. The Hebrew word, *seed*, translated *measure*, signifieth the quantity of somewhat more then a peck and a pottle.

V.33. *he put*, &c.] He did all things as they used to be done in offering a sacrifice, Levit.1.6,7.

with water] That all suspition of collusion might be taken away; and that the power of God, and truth of the miracle might be the more manifested.

V.34. *the third time*] So as twelve barrells of water were poured on it. See v.32. Mount Carmel was neer the sea, and thence he might have the water; see v.19. yea, the river Kishon also was by the bottom of this mount. See v.40.

V.35. *ran*] Heb. *went*.

the trench] See v.32. The filling of a trench is an evidence of great store of water, which he poured on the altar, that the reality and fervency of that fire might be more manifest.

V.36. *evening sacrifice*] See v.29. 1 King.3.20.

neer] To the altar, when he prayed.

Lord God of Abraham, &c.] The stile which God took to himself (Exod. 3. 6.) to move the Israelites that came from those patriarchs to take him for their God.

at thy word] By thy direction.

V. 37. *Hear me*] Shew thou hearest me, by sending down fire (v.24.) which Baal could not do, v.29.

that thou hast turned] That they who shall be converted may ascribe the glory of their conversion to thee.

back again] From their idolls to thee.

V.38. *fire of the Lord*] Fire which came out of heaven from the LORD (as 1 Chron.21.26. 2 Chron.7.1.) that the people might the better discern whence it came.

and the stones, &c.] This fire had more then ordinary power and efficacy in it.

V.39. *The Lord*] Jehovah is the onely true God, not Baal, vers. 24.

V.40. *to them*] Who acknowledged Jehovah to be God.

Take] Or, *Apprehend*,

Elijah brought] Caused them to be brought and slain; according to the law, Deut. 13. 5. and 18. 20. For the like is Jehu commended, 2 King. 10.25.

Kishon] A river that ran along at the bottom of Carmel; hereinto were their dead bodies cast. This river was made famous by the overthrow of Sisera, Judg.5.21.

V.41. *Get thee up*, &c.] Now that the cause of the judgement is taken away, thou mayest freely and liberally refresh thy self; I hear in the heavens some noise that fore-shews much rain. Thus his word (Chap.17.1.) is accomplished.

a sound of abundance of rain] Or, *a sound of a noise of rain*.

V. 42. *to the top*] From the people which were below, that he might be the more retired for prayer. So Christ, Matth. 17. 1.

cast himself down] In a most humble manner, before God, upon his knees.

put his face, &c.] Bowed his head to the very earth whereon he kneeled, testifying thereby the fervency of his devotion. Though he discerned rain to be coming, yet he is earnest in using means, Jam.5.18.

V.43. *Go up*] He longed to see some evidence of the return of his prayer.

look toward the sea] Westward, whence clouds of rain first arise.

seven times] He waxed not faint, but would hold out.

V. 44. *a little cloud*] God, by degrees, gives evidence of his purpose.

Go up, &c.] The least evidence works much assurance in true believers.

Prepare] Heb. *Tie*, or *Binde*.

V.45. *in the mean while*] While Ahab was preparing his charet, which was no long time.

Jezreel] A city in the tribe of Issachar (Josh.19.18.) where one of the kings houses was, Chap.21.1. 2 King.8.29. and 9. 30.

V.46. *hand*] Spirit of the LORD, which made him more then ordinarily nimble and swift.

girded, &c.] Tucked up his long side-coat, 2 King.4. 29. and 9.1. Jer.1.17.

before Ahab] So as he out-ran him.

to the entrance of Jezreel] Heb. *till thou come to Jezreel*: For, fear of Jezebel kept him from lodging in the city, Chap.19.2.

CHAP. XIX.

Vers.1. *All that Elijah*] All the particulars before mentioned, about the altar, sacrifice, fire, peoples acclamation, slaughter of Baals prophets, prediction of rain, and coming to Jezreel.

all the prophets] That are mentioned, Chap.18.v.22,40.

V.2. *sent a messenger*] The more to affright Elijah: but it proved a warning to shift for himself.

So let the gods] A form of oath, wherein the vengeance imprecated is implied in this particle, *so*; So as I threaten to him, let it be done to me.

the gods] For she was a worshipper of many gods.

V.3. *he saw*] He perceived by Jezebels message.

for his life] Or, according to his soul, even whither his minde carried him.

Beer-sheba] A city in the tribe of Simeon, but within the inheritance of Judah, Josh.19.1,2. it was at the utmost border, as is evident by this frequent phrase, *From Dan to Beer-sheba*; and that on the south, opposite to Geba, 2 King.23.8.

his servant] Heb. *his boy*; The widow of Zarephath's son, as many of the ancients and others suppose.

V.4. *juniper-tree*] No broad spreading tree, but the best that in that desert he could finde, See Job 30.4.

requested] Prayed to God.

for himself] Heb. *for his life*.

enough] That I have hitherto lived. See Deut.3.26.

not better] Of no better stock or constitution then my predecessours that have died before me.

V.5. *and slept*] As Jacob, Gen.28.11.

an angel] As before he was provided for by a raven and a widow extraordinarily (Chap.17.6,15.) so now by an angel.

V.6. *behold*, &c.] It was the more remarkable, because he knew not how it was provided for him.

a cake baken on the coals] Heb. *a cake of coals*.

head] Heb. *bolster*.

V.7. *eat*] Liberally, that thou mayest be the stronger, and thy strength the longer continue.

too great for thee] In regard of thy humane weakness, unless thou use the means which God affordeth to strengthen thee.

V.8. *in the strength*] By that vertue and efficacy which God gave to it, whereby it remained fourty days in his body, and continued to nourish him, as Chap.17.14, 15.

fourty dayes] So much time was spent in going to, and abiding in Horeb. So long time remained Moses (Exod.34.28.) and Christ (Matth.4.2.) without food.

Horeb] In the desert of Sinai, Exod.3.1. and 19.1.

mount of God] Where God appeared to Moses (Exod.3.1,2.) and delivered the law to Israel, Deut.4.10,15.

V.9. *unto a cave*] Supposed to be that place where the LORD shewed his glory to Moses, Exod.33.21,22.

What dost thou here] Heb. *What to thee here*. This question is propounded, to make way to the discourse following.

V.10. *I have been very jealous*] Heb. *being jealous, I am jealous*. Of jealousie, see Chap.14.22. Hereby he sheweth that Gods honour was as tender to him, as a wives honestie to an husband. So Num.25.11. Psal.69.10.

thine altars] Such altars as in former times had been erected to the LORD; which the Israelites, as an evidence of preferring Baal before God, had impiously demolished, Chap. 18. 26, 30. Else altars may be here put for the worship of God.

I, even I onely am left, &c.] Rom.11.3. Alone, for ought I know to the contrary: for none shewed themselves in Gods cause, when Elijah most zealously stood for it. See Chap.18. vers.4,22.

V.11. *Go forth*] For he had reposed himself in the cave.

before the Lord] Where the LORD will manifest his presence.

the Lord passed by] In some sensible manifestation of his presence.

a great, &c.] Such evidences of terrour as were at the delivery of the law, Exod.19.18. Hebr. 12.18, &c. They were to shew the power of God, to humble the prophet, and to prepare him with better heed to hearken to the still voice.

the Lord was not in] Did not manifest his presence by any distinct voice.

V.12. *a still small voice*] That might, without any terrour, be heard and understood.

V.13. *wrapped his face*] In testimony of his own unworthiness, and reverence to God, Exod.3.6. Isai.6.2.

a voice] The still voice mentioned, v.12.

What dost thou here] Vers.9. The same question is again propounded, to shew, that the same person continued to speak with him.

V.14. *Jealous*, &c.] See vers.10.

V.15. *Go*] Hereby God gives him assurance of his life, whereof he doubted, v.14.

wilder-

wilderneſſe of Damaſcus] Appertaining to Damaſcus. See Chap. 11. v. 24.

anoint Hazael] Take order that he be anointed, or declared to be king. So he did by the miniſtery of Eliſha, 2 King. 8. 13.

V. 16. *Jehu the ſon of Nimſhi ſhalt thou anoint to be king over Iſrael*] 2 King. 9. 1, 3.

ſon] Grand-childe, 2 King. 9. 2. Nimſhi was a man of note, and therefore expreſly named.

anoint] As v. 15. This was done, 2 King. 9. 6.

Eliſha] Luke 4. 27, called *Eliſeus*.

of Abel-meholah] Mentioned Chap. 4. v. 12.

anoint] Solemnly ordain.

in thy room] To ſucceed thee, and to do ſuch things as thou (if alive) ſhouldeſt do.

V. 17. *of Hazael*] As Joram, who was wounded, and other Iſraelites that eſcaped, when Hazael got the day, 2 King. 8. 28.

ſhall Jehu ſlay] This he did, 2 King. 9. 24, &c.

ſhall Eliſha ſlay] By his prophecie denouncing divine vengeance againſt them, as Iſai. 11. 4. Jer. 1. 10. Hoſ. 6. 5.

V. 18. *I have left*] Or, *I will leave*; Rom. 11. 4. In this generall apoſtacie I have reſerved and kept from the evil of the time. Becauſe theſe were not openly known, Elijah thought there were none, v. 10. as in a like caſe it is ſaid, that *all Iſrael* forſook the LORD, 2 Chron. 12. 1.

ſeven thouſand] A great number: a ſet number is here put for an indefinite number, as Matth. 18. 22.

all the knees, &c.] Such as have not worſhipped Baal: bowing the knee is an externall act of worſhip, Pſal. 95. 6.

kiſſed] A note of willing ſubjection, Job 31. 27. Hoſ. 13. 2. ſo as the ſeven thouſand here mentioned, no way conformed themſelves to the idolatry of the times.

V. 19. *ſo he*] Elijah.

plowing with twelve] In the company of other perſons that were there plowing, and Eliſha the laſt of them; who, of a plow-man, is made a prophet, as Am. 7. 14. Matth. 4. 18.

mantle] His upper coat (v. 13.) whereby he was known to be a prophet, 2 King. 1. 8. Zac. 13. 4.

upon him] As a ſigne of his calling to be a prophet.

V. 20. *he left the oxen*] To thoſe others that were in company, and plowing with him.

ran after Elijah] The Spirit of God entring into him, upon Elijah's caſting his mantle on him. So Matth. 4. 20, 22. and 9. 9.

kiſſe my father, &c.] Take a fair fare-well of my friends, Gen. 31. 28.

Go back] Heb. *Go return*; And do what thou deſireſt.

what have I done] To hinder thee from what thou deſireſt: onely conſider that what I have done, is to call thee to a great and extraordinary work, which is not in any caſe to be put off, Luk. 9. 60.

V. 21. *a yoke of oxen*, &c.] The oxen and inſtruments which were uſed in his former calling, he now ſlayeth and burneth, to ſhew that he clean renounceth that calling, and betaketh himſelf wholly to the other.

gave to the people] To his kinred, companions and neighbours, as a fare-well-feaſt. So Luk 5. 29.

miniſtred] As a continuall attendant.

CHAP. XX.

Verſ. 1. BEn-hadad] The ſon of him that ſpoiled ſundry cities in Iſrael, Chap. 15. 20.

kings] Of counties or provinces, ſuch as Joſhua deſtroyed in Canaan, Joſh. 12. 7, &c.

went up] For Samaria was on an hill, Chap. 16. 24.

V. 2. *ſent meſſengers*] Being confident of victory.

V. 3. *is mine*] Is at my command and diſpoſing, v. 5, 6.

V. 4. *my lord, O king*] An acknowledgement of ſubjection.

according to thy ſaying] As I conceive the purport of thy meſſage to be.

I am thine] As tributary to thee.

all that I have] I hold in fealty under thee. Fear made him take his enemies demand in the firſt ſenſe, and ſo to yeeld to his demand.

V. 5. *Although I have ſent*] Though my meſſage be ſo interpreted by thee, as if I intended no more then homage and fealty to be yeelded by thee to me, yet my purpoſe is to have the poſſeſſion of all, as v. 6. Ben-hadad obſerving Ahab to ſtand in fear of him, grows more and more upon him

V. 6. *ſearch*] To ſee what is laid up therein, that they may bring it to me.

pleaſant] Heb. *deſireable*.

pleaſant in thine eyes] Thou deſireſt to keep, and art loth to part withall.

put it in thine hand] Take it up from thee, to bring it to me.

V. 7. *all the elders*] His ancient grave counſellours that were with him in the city. See Chap. 8. v. 1.

ſeeketh miſchief] Not victory and ſoveraignty onely over us, but our utter ruine and deſtruction.

I denied him not] Heb. *I kept not back from him*; That which at firſt I conceived him to aim at, namely, to make me and mine tributary to him.

V. 8. *and all the people*] For Ahab propounded his caſe to the elders in the audience of the people.

nor conſent] To his later demand: ſtand it out rather to the uttermoſt.

V. 9. *my lord the king*] Verſ. 4.

at the firſt] Namely, that I and mine ſhould be tributary to thee.

this thing] To put all preſently into thine hand.

V. 10. *The gods do ſo to me*] Chap. 19. 2.

if the duſt] A proverbiall inſolent ſpeech, whereby he boaſts of the multitude of his ſouldiers, to affright his enemy therewith: it is as if he had ſaid, I ſwear that I will bring more ſouldiers into Samaria, then there are handfulls of duſt therein.

follow me] Heb. are *at my feet*, Exod. 11. 8. Judg. 4. 10.

V. 11. *Let not him*, &c.] Another proverbiall ſpeech, which ſhews that the iſſue of war is uncertain; and that it is a point of folly, to triumph before the battell is ended.

V. 12. *meſſage*] Heb. *word*.

drinking] To exceſſe (v. 16.) as men too confident of victory.

the kings] That aſſiſted him, v. 1, 16.

pavilions] Or, *tents*.

Set your ſelves in aray] Or, *Place* the engines; *And they placed* engines.

V. 13. *came*] Heb. *approached*.

and thou ſhalt know] This was the end why God foretold the deliverance and victory following, leſt he ſhould aſcribe it to his idolls, or to chance So v. 28.

V. 14. *by the young men of the princes*] Who were either their ſons, or their pages and attendants. In mans opinion ſuch were moſt unfit for ſuch a work; but God ſo ordered it, that the victory might more manifeſtly appear to be from him. So Judg. 7. 2.

order] Heb. *binde*, or *tie*.

Thou] Meaning the king himſelf, that ſo the young men might the more willingly undertake that task, as 2 Sam. 17. 11.

V. 15. *two hundred and thirty two*] Which were to be captains and leaders.

all the people] That were left in Samaria.

V. 16. *at noon*] The time wherein it was likely that the enemy would more think of eating and drinking then of warring. See v. 12.

V. 17. *ſent out*] Having intelligence that ſome marched out of the city, as the words following ſhew.

V. 18. *for peace*] It was againſt the law of arms to ſurpriſe ambaſſadours of peace: their meſſage ſhould have been heard, if they had come for peace.

take them alive] That I may deal with them as I ſee cauſe: he thought that they were no way able to withſtand him.

V. 19. *young man*, &c.] See v. 14.

V. 20. *every one his man*] Both the young men, and the reſt of the people that followed, ſlew ſeven thouſand two hundred and thirty and two at the leaſt; even as many of the enemies that came to apprehend them, as they themſelves were in number.

V. 21. *went out*] With ſuch troops of horſe as he had.

V. 22. *the prophet*] That foretold this victory, v. 13.

and ſaid] Having, by divine revelation, knowledge of the enemies purpoſes, as 2 King. 6. 32.

ſtrengthen thy ſelf] Every way, both by externall preparations, and by ſeeking divine aſſiſtance.

return of the yeer] When the time is ſeaſonable for warre, 1 Chron. 21. 1. See on 2 Sam. 11. 1.

V. 23. *of the hills*] Dwelling on hills, and protecting their dwelling places. This they ſay, becauſe of the many high places which the Iſraelites had on hills.

in the plain] For Samaria (about which they fought before) was on a mountain.

and ſurely] Heb. *if not*. A conciſe ſpeech ordinarily uſed in forms of oaths: for making up the ſenſe, ſomething muſt be ſupplied; as *ſee*, or *trie* if we prove not ſtronger. So Gen. 14. 23.

V. 24. *the kings*] For kings uſe not to be expert and hardie enough for difficult and dangerous exploits, nor ſo ſubmiſſive to military diſcipline as captains.

captains] Of thine own dominions, and under thy ſubjection, which are like to ſtand out the battell more couragiouſly.

V. 25. *like*] In number, in proweſſe, in all furniture.

that thou haſt loſt] Heb. *that was fallen*.

in the plain] Whither their gods will not come down to help them. See v. 23.

V. 26. *at the return of the yeer*] When it was fit to bring an army into the field. See v. 22.

Aphek] A city in the tribe of Aſher, bordering upon the Sidonians (Joſh. 13. 4. and 19. 30.) Here ſundry of the Canaanites continued to dwell, Judg. 1. 31. at this time the Syrians had ſome command therein. See v. 30.

to fight againſt Iſrael] Heb. *to war with Iſrael*.

V. 27. *were*

V.27. *were all present*] Or, *were victualled*. It may be meant of persons or things: all that were appointed came to the battell; or, all necessaries were provided for them.

two] Divided into two armies.

little flocks] Few in number, compared to the huge host of the Syrians.

of kids] Weak; not furnished with such warlike provision as the Syrians: so as in number of souldiers, and warlike preparations, the Syrians much exceeded the Israelites.

V.28. *a man of God*] The prophet, mentioned, v.13,22.

God of the hills] See v.23.

shall know] See v. 13.

V.29. *seven dayes*] So long they continued in battell-aray one against the other (as 1 Sam.17.2,3.) and one of those days must needs be the sabbath, as Josh.6.15.

an hundred thousand] Many more then every one his man, as verse 20.

V.30. *to Aphek*] This sheweth that Aphek was now in the Syrians power. See v.26.

fell] As Luk.13.4. This might be by some earth-quake.

into an inner chamber] Or, *from chamber to chamber*. Heb. *into a chamber within a chamber*; Where he might best hide himself. See Chap.22.25.

V.31. *mercifull kings*] Heb. *kings of mercy*.

put sackcloth] In token of sorrow for taking up arms against Israel.

ropes] In token of our desert of death.

V.32. *my brother*] Of the same calling whereof I am, and one whom I respect as a brother. A foolish courtesie. See v.42. See Chap.9.13.

V.33. *any thing*] That they might work upon.

hastily catch it] Heb. *hastned and catched*; Presently took the word out of his mouth.

Thy brother] He whom thou vouchsafest to call brother, yet liveth.

V.34. *from thy father*] Baasha thy predecessour, Chap.15.20.

streets] Places for thy people to walk and trade in; or markets, out of which thou mayest, as thou pleasest, have toll: or places where thou mayest appoint judges to hear thy peoples causes: or garisons of souldiers.

I will send thee away] Herein he dealt too remisly, as appears, verse 42.

V.35. *sons of the prophets*] See Chap.18.v.4. He is called a prophet, v.38.

in the word of the Lord] By the LORDS command, which he made known unto his neighbour, as appears, v. 36.

Smite me] So as the stroke may be seen, and they that look on me may perceive that I have been smitten.

V.36. *voice of the Lord*] Made known unto him, v.35.

a lion] As Chap.13.24.

V.37. *so that in smiting he wounded him*] Heb. *smiting and wounding*; So as blood followed upon the smiting: this a servant of God was willing to endure at Gods command: so Christ, Isai.53.5.

V.38. *with ashes*] So sprinkled or laid on his face besmeared with blood, as it could not readily be known who he was. The Hebrew expositors say, That he disguised himself with a cover on his face. See Chap.14.2. and 22.30.

V.39. *Thy servant*] He relateth this in way of a parable, to bring Ahab to give judgement against himself, as 2 Sam.12.1, &c.

a man] A commander under whom I served.

brought] A captive or prisoner taken in the warre.

by any means he be missing] Heb. *missing he be missed*.

thy life, &c.] Thou shalt die for him, Exod.21.23.

pay] Heb. *weigh*.

a talent] Three hundred seventy and five pounds. See the Notes on Chap.16.24. and on 1 Chron.22.14.

V.40. *he was gone*] Heb. *he was not*; The prisoner slipt away.

So] As thou hast said, either to render thy self, or a talent of silver.

thy self hast decided it] By testifying that thou tookest the prisoner on the condition expressed.

V.41. *took the ashes*] By wiping his face clean.

discerned him] In that he knew him before; or by some gesture and habit proper to prophets.

V.42. *Because thou hast let go out of thy hand*] Chap.22.73.

a man] Ben-hadad, an implacable enemy of Israel.

whom I appointed, &c.] Heb. *of my curse*. It is probable that the prophet who foretold the victory (v. 28.) gave it also in charge, that the king and all should be destroyed: if not, yet the law expresly enjoyned as much, Deut.7.2. The word wherby Achans sin is set forth is here used, Josh.7.1. See 1 Sam.15.18, &c.

thy life shall go for his] Verse 39. Thou and thy people shall be destroyed. See this accomplished, Chap.22.34, &c.

V.43. *displeased*] At the prophets words, whereby the joy and glory of the victory was turned away, as 2 Sam.19.2. See Chap.21.4.

and came] When he came.

CHAP. XXI.

Vers.1. *After these things*] After the fore-mentioned victories. This circumstance of time hath relation to Ahabs covetousnesse and cruelty, not to Naboths vineyard, which he had from his ancestours, v.3.

Jezreel] See Chap.18.45.

V.2. *Give*] Let me have by sale or exchange.

a garden of herbs] Pleasant and usefull, Deut.11.10.

it is neer] The fit situation of it made him the more to covet it.

seem good to thee] Heb. *be good in thine eyes*.

V.3. *The Lord forbid*] Heb. *This be abomination to me from the Lord*: The LORD keep me from this, as from an abominable thing. It is a phrase that sets out an utter detesting of a thing, as Gen.44.7. Josh.22.29.

inheritance of my fathers] Which is forbidden to be alienated, Levit.25.23. Num.36.7. Ezek.46,18.

V.4. *heavie*] Very sad, and discontented in his spirit, v. 5. See Chap.20. v.43.

turned his face] From the company, as if he would have none to speak to him.

eat no bread] Take no sustenance, as if he would starve himself.

V.5. *his wife*] Herein like Eve, Gen.3.6.

V.6. *my vineyard*] Naboth said, *My fathers inheritance*, v.3. to shew the reason of his refusall, which Ahab left out, to aggravate the matter.

V.7. *dost thou govern*] She impiously implies, that it is the part of a supreme governour to take from his subjects what he list, by fair or foul means; and checks him for his remisnesse in not using the power he hath.

let thine heart be merry] Heb. *let thy heart be good*. Cast off this sadnesse of spirit. So Judg.16.25. 1 Sam.25.36.

I will give] I will take a course to get Naboths vineyard for thee.

V 8. *in Ahabs name*] As Esth.3.12.

elders] See Chap.20.7. Chief magistrates.

nobles] Heb. *the white ones*: For great and noble persons were wont to go in white or fair robes, Gen.41.42. Esth.8.15.

his city] Naboths city, Jezreel, where Naboth dwelt, and where he was a prime man.

V.9. *a fast*] That what ye do may be thought to be done through zeal of Gods glory. In dayes of fast they were wont to enquire after haynous sinners, executing the law on them, and so seeking reconciliation with God, Num.25.7,8. Psal.106.30.

on high among the people] Heb. *in the top of the people*; In an high place, according to his dignity, that ye may not seem to have plotted this against him: or cause him to come from among the people, to appear in some conspicuous place before the judges, or among the chief of the people.

V.10. *two men*] By reason of the law, Deut.13.5.

sons of Belial] This Hebrew phrase sets out men of a most desperate condition, who care not what they do. According to the notation of the word, *Belial* signifieth, *without yoke*, or, *without profit*; such as Judg.19.22. 1 Sam.2.12. This title is attributed to the devil, 2 Cor.6.15.

blasphemie] The Hebrew word properly signifieth to *blesse*. The Jews so abhorred blasphemie against God, as they would not have the sound of blasphemie joyned with the Name of God, but expressed under a word of the contrary sense. So Job 1.5. See Chap.14.24. See the Notes on 1 Cor.16.22.

God and the king] These two are joyned, to work in such as heard it a greater detestation of the crime; that they who sleighted the king, might be moved at the Name of God; and they who regarded not God, might be moved at the name of the king.

carry him out, and stone him] Both these were according to the law; Levit.24.14.

V.11. *men of this city*] Such citizens as had votes in city-businesses.

and elders, &c.] See v.8.

did as, &c.] Every way executed her bloody plot.

V 12. *a fast*, &c.] See v.9.

V.13. *stoned him*] And his children, 2 Kin.9.26. so was Achan and his children, and all that he had, dealt withall, Josh.7.24. Thus was none left to lay claim to the vineyard, so as it did escheat to the king. See the Notes on Numb.15.35,36.

V.14. *they sent*, &c.] To give evidence of their readinesse to execute her cruell designe.

V.15. *Arise*] A phrase of inciting one without delay, speedily to do a thing, Gen.19.15.

take possession] Of that which is now fallen to thee, as v.13.

V.17. *Elijah*] A prophet that feared not the face of Ahab, Chap.18.18.

Tishbite] See Chap.17.1.

Cap. 21. 25. — sell himself — quod ea res quæ venditur, tota in mentis transeat potestatem. — Vendere ergo se peccatis, est sese totum dedere ac devovere peccatis. Sebast. Munsterus. 1546. see v. 20.

— What is a man profited, if he shall gain ~~the~~ the world, and lose his own Soul? Mat. 16. 26. What a Foolish Bargain then did Ahab make when he sold his Soul for Naboth's Vinyard!

V. 18. *is in Samaria*] Now at this instant. Or, he dwels at Samaria.

he is in the vineyard] Being now going thither, there thou shalt finde him.

V. 19. *Hast thou killed*] Hast thou not feared to kill? He is said to kill, First, In that he was the first occasion thereof. Secondly, in that, as is probable, he knew the whole carriage. Thirdly, in that he punished not the actors thereof. Fourthly, in that he approved and ratified it by taking possession.

and also] Was it not enough to take away his life, but that thou must also alienate the inheritance from the family, against Gods law? See v. 2.

dogs licked] Or, *like as the dogs*. This was accomplished in Ahab, chap. 22. 38. and in his son, 2 King. 9. 25, 26. Malefactours blood being spilt on the ground, dogs that came by used to lick it up.

V. 20. *Hast thou found me?*] Art thou so envious and audacious as to dog me, and meet me whersoever I am?

O mine enemy] Which never speakest good, but evill unto me, as chap. 22. 6.

I have found thee] I have cause to come to thee, and to denounce Gods judgement against thee.

thou hast sold thy self] 2 King. 17. 17. Thou hast given thy self over as a slave, to do any evill that thy lust would have thee do, Eph. 4. 19.

in the sight of God] Heb. *in the eyes*. Notwithstanding thou knowest that God seeth thee: and so doest what thou doest in despight of God, Num. 32. 13.

V. 21. *Behold, I will bring upon thee*] Chap. 14. 10. 2 King. 9. 8. This is here added as a judgement upon the forementioned iniquity, that because he had sold himself to work evill, therefore the LORD would bring evill upon him. So as there should be (v. 20.) a period after *found thee*, and a comma after LORD.

him that pisseth against the wall] 1 Sam. 25. 22.

him that is shut up] Chap. 14. 10.

V. 22. *Jeroboam the son of Nebat*] Chap. 15. 29.

Baasha the son of Ahijah] Chap. 16. 3.

V. 23. *of Jezebel also spake the Lord*] 2 Kings 9. 36.

wall] Or, *ditch*.

shall eat] Chap. 14. 11.

V. 25. *there was none*] See chap. 16. 33.

stirred up] Or, *incited*. See v. 7.

V. 26. *idols*] Not onely the golden calves, but Baal and other idols. See chap. 16. 31. see the notes on 2 King. 17. 12.

the Amorites] The wickedest even among the heathen, Gen. 15. 16. 2 King. 22. 11.

V. 27. *rent*, &c.] All these are externall signs of penitency, warrantable, and commendable, when they proceed from an inward answerable devotion. First, *Rending clothes* sets out contrition of heart, 2 King. 22. 11. See the notes on 2 King. 18. 37. Secondly, *Putting on sackcloth*, acknowledgement of ones unworthinesse of any soft, or comely apparrell, Jon. 3. 6. Thirdly, *Fasting*, an acknowledgement of ones unworthinesse of any sustenance, 2 Sam. 12. 16. Fourthly, *Lying in sackcloth*, a means to keep from sleep, that the soul might watch unto prayer, Joel 1. 13. See notes on Gen. 27. 34. Fifthly, *Going softly*, a mourning disposition, Isai. 38. 15.

V. 28. *came*] See chap. 17. 2.

Tishbite] See chap. 17. 1.

V. 29. *humbleth himself*] In outward appearance as a true penitent: but not in the inward truth of his heart: for he turned from none of his sins.

I will not bring] Externall and temporary humiliation may put off a temporary judgement.

in his sons, &c.] See this accomplished, 2 King. 9. 15, *&c.*

CHAP. XXII.

Vers. 1. *Three yeers*] From the covenant made betwixt Ahab and Benhadad (chap. 20. 34.) which was in the ninteenth yeer of Ahabs reign, chap. 16. 29.

V. 2. *third yeer*] After Jehoshaphat had made peace (v. 44.) and affinity with Ahab, 2 Chron. 18. 1. 2 King. 8. 18. This was in the seventh yeer of Jehoshaphat, v. 51.

Jehoshaphat the king of Judah came down to the king of Israel] 2 Chro. 18. 1, *&c.*

V. 3. *servants*] Counsellours who attended on him.

Ramoth-Gilead] See chap. 4. 13.

is ours] It was a part of Israels inheritance, even one of their cities of refuge, Josh. 20. 8. And though it were taken away by Benhadads father, yet it was promised to be restored again, chap. 20. 34.

still] Heb. *silent from taking it*.

V. 4. *I as thou*, &c.] 2 Kings 3. 7. I and mine are ready to go, and do as thou wilt. See v. 44.

V. 5. *Enquire*, &c.] By some prophet, whether God will prosper our design, or no.

V. 6. *four hundred men*] Those prophets of the groves which are mentioned, chap. 18. 19. as is probable.

V. 7. *besides*] These that are prophets of the groves. Jehoshaphat suspected that their word was not from the LORD.

V. 8. *yet one man*] Notwithstanding many of them have been slain (chap. 18. 4. and 19. 10.) and some fled, so as I know not where to finde them. It may be gathered from this phrase (*carry him back again*, v. 26.) that Micaiah was in prison when Ahab sent for him.

son of Imlah] To distinguish him from the other Micaiah, Mic. 1. 1.

good] That which is pleasing; Jer. 38. 4. or that which may tend to my honour or profit.

evil] Terrible things, which tend to my shame, damage and undoing.

Let not the king] A modest check, implying, That sound counsell, though unsavoury, is to be hearkned unto.

V. 9. *officer*] Or, *eunuch*. The Hebrew word signifieth one that is gelded, Isai. 56. 3. So the Greek, Matth. 19. 12. The Persians, Babylonians and other heathen, were wont to appoint such to be chief attendants upon queens and great ladies, for the surer confidence of their continence: such also were attendants upon kings, and other great persons; whence, it became to be a title given to such great officers and attendants, whether they were gelt or no, Gen. 39. 1. See the Notes on Gen. 33. 36.

V. 10. *robes*] Royall robes, to set out their majestie, as Act. 12. 21.

void place] Heb. *floor*. A spacious place, where multitudes of people might stand together, Gen. 50. 10. The Hebrew word is used to signific a barn or a floor, where corn is threshed, as Ruth 3. 3. 2 Sam. 24. 18.

prophesied] See Chap. 18. 29.

V. 11. *Zedekiah*] The chief of the false prophets.

son of Chenaanah] To distinguish him from Zedekiah the son of Maaseiah, Jer. 29. 21.

made him horns] As a signe of the truth of his prophecie, in imitation of true prophets. See Jer. 27. 2. and 28. 13. Zac. 1. 18, 19.

the Lord] They used the Name Jehovah, to please Jehoshaphat.

With these, &c.] As horned beasts with their horns push and wound other beasts, till they have destroyed them: so shall thine army deal with the Syrians.

V. 12. *so*] To the same purpose that Zedekiah had done.

V. 13. *good*] See v. 8.

with one mouth] With one consent.

V. 14. *As the Lord*, &c.] This was an usuall concise form of oath. See Chap. 1. v. 29.

V. 15. *Go, and prosper*] This was spoken ironically, in the words of the false prophets (v. 12.) to discover their falshood more evidently: in such a manner were these words uttered, as Ahab discerned them to be a meer mock. This kinde and way of discovering the folly of men, is frequent, as Chap. 18. 27. Gen. 3. 22. Judg. 10. 14. 2 Chron. 25. 8. Eccles 11. 9. Lam. 4. 21. Am. 4. 4, 5.

V. 16. *How many times*] The interrogation implies a vehement asseveration, thus, Again and again, as by a solemn oath, I charge thee, *&c.*

in the Name of the Lord] Received from the LORD; for Micaiah, in his answer (v. 15.) no way implied that he spake it in the Name of the LORD. The king falsly imagined that it was the will of the LORD that he should recover Ramoth-gilead.

V. 17. *I saw*] In a vision, as Ezek. 1. 4, *&c.* Act. 10. 11, 17. A vision was a representation of things to a mans imagination while he was awake: wherein it differed from a dream.

all Israel] All that were drawn forth to warre, put to flight.

as sheep] Pursued by wolves, without a shepherd, Zach. 13. 7.

no master] Their king being slain.

V. 18. *no good*] See v. 8.

V. 19. *therefore*] Because thou didst adjure me to tell the truth in the name of the LORD.

I saw] As v. 17.

sitting] As a Judge, Isai. 6. 1. Dan. 7. 9.

the host] Angels, who as an host, or army of souldiers, attend the LORD, Psal. 103. 20, 21.

on his right, &c.] Round about him.

V. 20. *the Lord said*] All this discourse is by way of resemblance, and that after the manner of man, applied to God: For who is his counsellour? Isa. 40. 13.

perswade] Or, *deceive*.

one] Spirit.

V. 21. *a spirit*] An evill spirit: for evill spirits can for their advantage, thrust into the company of good spirits,

Job 1.6. He calls himself *a lying spirit* in the next verse.

V.22. *I will be a lying spirit*] I will so work on them, as they shall declare false things, Joh.8.44. Thus he is called, *a spirit of whoredom*, Hos.4.13. meaning spirituall whoredom, which is idolatry: and *an unclean spirit*, Zac.13.2. and a *spirit of errour*, 1 Joh.4.6. because he allures men to those sins.

he said] The LORD. Because Ahab hated Gods true prophets, God in justice gave him over to believe lies. See on 2 Thess.2.11,12.

V.23. *the Lord hath put*] As a just Judge, making an evil spirit his executioner, to punish Ahab. So 2 Sam.16.10. Job 12.16. Ezek.14.9.

spoken evil] Denounced judgement, Am.3.6.

V.24. *smote*] Impudently, before the kings and whole assembly.

on the cheek] Reproachfully, Job 16.10. Act.23.2.

Which way went the Spirit of the Lord from me, to speak to thee?] 2 Chron.18.23. Zedekiah pretends that he himself had the Spirit of the LORD; and thereupon inferres, that Micaiah had it not, because it could not be shewed how it should passe from the one to the other.

V.25. *thou shalt see*] By wofull experience thou shalt finde, that I, by the Spirit of the LORD, have declared a truth. To see, is oft put for an experimentall proof, as Gen.26.28. Matth.2.16.

go into an inner chamber] Or, *from chamber to chamber*; As Benhadad did, Chap.20.30.

an inner chamber] Heb. *a chamber in a chamber.*

to hide thy self] From Ahabs friends, who will revenge this thy falshood in deceiving the king.

V.26. *carry him back*] To the prison where he was before. See v.8.

the kings son] Appointed governour of the kingdom while the king went to war; as Jotham, when his father was a leper, 2 Chron.26.21.

V.27. *bread of affliction*] With no more then may sustain life, that he may be preserved, but in affliction through want.

V.28. *thou return*] Heb. *returning thou return.* Herein he hath reference to the evidence of a true or false prophet, Deut.18.21,22. See Num.16.29.

Hearken] I take you all to witnesse.

V.29. *and Jehoshaphat*] Though in sundry other things he gave good evidence of a true fear of God, yet here he shewed great failing, 2 Chron.19.1.

V.30. *I will disguise my self, and enter into the battell*] Or, *when he was to disguise himself and enter into the battell:* By changing my habit, that I may not be known to be whom I am. See Chap.14.2. and 20.38.

thy robes] As v.10. Hereby he pretends honour to Jehoshaphat, but he was afraid of the issue of Micaiah's prophecie.

V.31. *with small nor great*] A proverbiall speech, whereby he doth not forbid his servants to slay any other then the king; but that they should observe the king, and bend their main force against him, and not suffer themselves, by fighting with others, to be kept from setting upon the king.

V.32. *turned aside*] From all others (as they were commanded, v.31.) and compassed about Jehoshaphat, 2 Chron.18.31.

cried out] Earnestly prayed to the LORD, as Chap.17.20. 2 King.2.12. Exod.14.15.

V.33. *perceived*] By some speciall work of the LORD, whereby the LORD is said to help him, 2 Chron.18.31.

V.34. *at a venture*] Heb. *in his simplicity* ; Not purposely aiming at Ahab, nor knowing Gods purpose, 2 Sam.15.11.

joynts of the harnesse] Heb. *joynts and the brest-plate.*

I am wounded] Heb. *made sick.* Or, being wounded, I am ready to faint. See 2 King.1.2.

V.35. *encreased*] Heb. *ascended* ; Grew more and more fierce.

was stayed up] Or, *stayed himself up*, 2 Chron.28.34. to keep his army together from fleeing away: for though he were carried aside out of the host (v.34.) to binde up his wound, yet did he not clean leave the army.

chariot] Some put it in the plurall number, thus, or, *his chariots*; and apply it to the chariots of his captains, that by the kings abiding in the field, they might be kept from flight.

midst] Heb. *bosome.*

V.36. *a proclamation*] By reason of the kings death, 2 Chro. 18.34. and this was according to the prophets word, v.17.

Every man to his city] A phrase of retreat, and giving over the battell. See a like phrase, but in another sense, Chap.12.16.

V.37. *died*] In the field, 2 Chron.18.34.

was brought] Heb. *came*, Dead.

Samaria] See Chap.16.24,29.

V.38. *pool of Samaria*] Which reached to Jezreel, where was the kings armoury, and where his chariots stood. Thus, though it were stiled, the *pool of Samaria*, yet the chariot and armour might be washed in Jezreel, where Naboth was stoned, as Chap.21.19.

unto the word of the Lord which he spake] Chap.21.19.

V.39. *ivory house which he made*] Chap.10.18.

chronicles] See Chap.11.41.

V.40. *slept*] See Chap.2.10.

V.41. *Jehoshaphat the son of Asa began to reign over Judah*] 2 Chron.20.31.

V.42. *thirty and five yeers old*] Heb. *a son of thirty five yeers.*

twenty and five yeers] To the end of his life, all which time he was the true king. See 2 King.1.17.

mothers name] See Chap.14.21. and 15.10.

V.43. *in all the ways*] First ways, as 2 Chron.17.3. See Chap.15.10.

high places] See Chap.15.v.14.

V.44. *peace*] Which brought the wrath of God upon him, 2 Chron.19.2.

king of Israel] Both with Ahab (v.4.) and also with Jehoram Ahabs son, 2 King.3.7.

V.45. *chronicles*] As Chap.14.v.29.

sodomites] See Chap.15.12.

V.47. *then*] From the time that David subdued Edom, (2 Sam.8.14.) till Jorams time (2 King.8.20.) Then was Jacobs prophecy (Gen.27.40.) accomplished. See the Notes on Gen.25.23.

a deputy] Put in by the king of Judah.

V.48. *made ships*] Or, had *ten ships.*

ships of Tharshish] See Chap.10.v.22.

Ophir] See Chap.9.v.28.

Ezion-geber] See Chap.9.v.26.

V.49. *would not*] After he had been reproved and punished for joyning with him, 2 Chron.20.37.

V.50. *slept*, &c.] See Chap.2.10.

V.51. *two yeers*] Currant (as Chap.15.2.) His first yeer was in common with Ahab his father: his second, with Jehoram his brother, 2 King.1.17.

V.52. *father*] Ahab.

mother] Jezebel.

V.53. *served and worshipped*] Ascribed Deity, and yeelded divine honour to Baal, as to a true God. See Chap.16.21.

ANNO-

C. 4. p. 1. 8. Hairy man I see the Dutch Annot.

ANNOTATIONS
On the second Book of the KINGS,

Commonly called,

The fourth Book of the KINGS.

The Argument of the second Book of KINGS.

THe second Book of Kings *continueth the History of the Kings of* Israel *and* Judah, *to the captivity of them both. The History of* Israel *is from the rebellion of* Moab *in* Ahaziahs *time, to the captivitie of* Hoshea, 2 Kings 18. 6. *which was the space of one hundred fifty and nine yeers, wherein twelve Kings reigned one after another. The History of* Judah *is from the end of* Jehoshaphats *reign, to the captivity of* Zedekiah, *which was the space of two hundred ninty and four yeers (besides the twenty and six yeers, mentioned* 2 King. 25. 27.) *wherein fifteen Kings (besides* Athalia *the usurper,* 2 King. 11. 1.) *reigned, one after another.*

The Title.

The second] *See the Title of the first Book of* KINGS.

CHAP. I.

Vers. 1. *Moab*] Whom David had subdued, 2 Sam. 8. 2.

rebelled] Refused any longer to be subject. Chap. 3. v. 4, 5.

after the death of Ahab] Chap. 3. 5.

Ahab] Who, as his predecessors before him, had held them in subjection.

V. 2. *thorow a latteſſe*] It seemeth that there were crosse-bars, or latteſſes, to let light into his chamber, either weak, or rotten, or not well fastned, whereon he leaned or trod: but they failing, he fell thorow, and mortally hurt himself. Some take the word translated *upper chamber*, for the flat-roof of his house: and *latteſſes*, for battlements, as Deut. 22. 8.

was sick] The Hebrew stiles every hurt, a sickneſſe, Chap. 22. 34. 2 Chron. 35. 23.

Baal-zebub] A *fly-lord*. So called, because the Ekronites being infested with flies, thought their Baal freed them: or because their priests told them, that in the shape of a fly, he buzzed oracles into their ears. See chap. 16. v. 31.

Ekron] A great city within the lot distributed to Judah (Josh. 15. 45. Judg. 1. 18.) but the Philistines recovered it, and kept it, 1 Sam. 5. 10.

whether I shall recover] Heb. *If I shall live.*

V. 3. *Is it not*, &c.] This is a sharp rebuke, whereby Ahaziahs folly is upbraided unto him: in that by sending to the idoll of Ekron, he shewed, that he thought there was no God in Israel: or that the God of Israel could not, or would not tell, what would be the issue of his hurt.

V. 4. *Thou shalt not come down from that bed on which thou art gone up*] Heb. *The bed whither thou art gone up, thou shalt not come down from it.* The judgement is denounced against Ahaziah, as spoken to his face, for the surer evidence thereof.

come down] Thou shalt not recover. For when men recover, they use to rise, and come down from their beds.

shalt surely die] Heb. *dying thou shalt die.*

Elijah departed] To his accustomed habitation, or mount Carmel. See v. 9. and chap. 4. v. 25. and 1 King. 18. 19.

V. 5. *he*] Ahaziah.

now turned] So soon: For he knew that they could not have been so soon at Ekron.

V. 6. *a man*] One whom they knew not: but supposed by his message to be a prophet.

Is it not, &c.] They faithfully delivered their message in the very words that they received it. See v. 3.

V. 7. *What manner of man was he*] Heb. *What was the manner of the man?* Of what stature and kinde of countenance was he? What kinde of apparell did he wear? How did he go?

V. 8. *an hairy man*] Heb. *a lord of hairs.* He was clad with a rough hairy coat: which was girt about him with a plain girdle, as Zach. 13. 4. Matth. 3. 4.

It is Elijah] For the king had seen Elijah before: or else had heard before of him, and of his manner of going.

the Tishbite] See 1 King. 17. 1.

V. 9. *a captain of fifty*] Captains were distinguished by the number of souldiers under them: Some were over the whole hoast, 1 Chron. 11. 6. Some over a thousand, 1 Sam. 18. 13. Some over an hundred, Act. 23. 23. Some over fifty, as here.

with his fifty] To force him to come, if he made any resistance.

on an hill] As Judg. 15. 11. This hill is supposed to be mount Carmel. See v. 4.

Thou man of God] This he speaks imperiously, though he knew him to be a man of God, a prophet.

V. 10. *let fire*] This he did by an extraordinary spirit, Luk. 9. 55.

from heaven] As 1 King. 18. 38. *Consumed*, as Num. 11. 1.

V. 11. *he*] Ahaziah.

another captain] Being nothing moved with the former judgement.

O man of God] See v. 9.

quickly] This is added more then before, which importeth greater obstinacy.

V. 12. *And Elijah*, &c.] See v. 10.

V. 13. *again*] As it were in despight of God.

fell on his knees] Heb. *bowed.* In an humble, but civill reverence.

let precious] Be preserved, and not taken away.

V. 14. *fire*, &c.] See v. 10.

V. 15. *Go down*, &c.] God encourageth him by his wonders and word against all fear. So Jere. 1. 17. Ezek. 2. 6.

V. 16. *is it not*, &c.] The very same message that he delivered to the kings messengers, he faithfully and boldly delivers to the kings face, though it were a terrible message.

shalt surely die] Heb. *dying thou shalt die.*

V. 17. *Jehoram*] Son of Ahab (chap. 3. 1.) and brother to Ahaziah who had no son.

in the second yeer of Jehoram] Being vice-roy in his fathers stead, when he went out to warre with Ahab, 1 King. 22. 2, &c. This was the eighteenth yeer of Jehoshaphats reign. See chap. 3. v. 1. and 1 King. 22. 42, 51.

V. 18. *chronicles*] See 1 King. 22. 39.

CHAP. II.

Vers. 1. *When the Lord would*] When the time that the LORD had appointed for that purpose.

take up] As v. 11.

with Elisha] Who followed him as an attendant, 1 King. 19. 21.

Gilgal] The situation of this place is set down, Josh. 4. 19. And the reason of the name, Josh. 5. 9.

V. 2. *Tarry*] To try whether he would leave him, or no: and to stir up in him a more earnest desire, and diligent care of following him (as Luk. 24. 28.) that he might be a witnesse of his rapture.

Beth-el] See 1 King. 12. 29.

As the Lord liveth] See 1 King. 1. 29.

and as thy soul liveth] This is added as a strong asseveration, the rather because it was sensibly evident, that his

soul lived, and because he was resolved, so long as it was so, not to leave him. That the same phrase may be applied to different things, in different respects, and that together, is evident, Exod. 14. 31. See 1 Sam. 20. 3. and 25. 26.

V. 3. *sons of the prophets*] See 1 King. 18. 4.

Knowest thou, &c.] The LORD had before-hand made known how he meant to take away Elijah.

from thy head] From being over thee as an instructer and governour. The chiefe and elder prophets in their colledges sate as doctors, in high seats, over the heads of their disciples (Neh. 8. 5.) who sate at their feet, Act. 22. 3.

hold your peace] I need not be instructed by you therein; therefore trouble me not with any discourse thereabouts.

V. 4. *Jericho*] In the tribe of Benjamin, Josh. 18. 21. though the first ruined city were accursed (see 1 King. 16. 34.) yet there were buildings thereabouts, and prophets trained up therein, as in Gilgal, Beth-el, and other places, wherefore Elijah, about the time of his departure, visited these places.

V. 5. *Yea, I know it*] I also know it: I as well as you. For the LORD hath revealed it to me.

V. 6. *Tarry*] The third time he makes the same motion to try his constancy.

V. 7. *stood to view afar off*] Heb. *in sight*, or *over against*. To observe in what manner Elijah should be taken away.

they two] Elijah and Elisha.

V. 8. *his mantle*] That upper garment which he used to wear, and whereby he was known to be Elijah, chap. 1. 1. and with which he covered his face, 1 King. 19. 13.

wrapt it together] That he might use it the more easily.

smote the waters] A means was used to shew that that great work was done not casually, but by his ministery: and so unlikely means to shew that a divine power accompanied the means: so Exod. 14. 21.

hither and thither] Some one way, some another: as Exod. 14. 21, 22.

dry ground] As Exod. 14. 22. Josh. 3. 17.

V. 9. *Ask*, &c.] This offer Elijah made by divine instinct. It is like, 1 King. 3. 5.

I shall do] As Gods instrument and minister: so Acts 8. 17.

a double portion of thy spirit] Heb. *a mouth* (or a portion) *of two in thy spirit*. That phrase is oft used for a double portion, or two parts, as Deut. 21. 17. Zach. 13. 8. Elisha being to succeed his master, and to be the head of the prophets, desireth that (as the first-born had a double portion above any of his other brethren) he may have a double portion above the other prophets: or the two parts of Elijahs spirit, which were to foretell things to come, and to work miracles: or if it be taken for the doubling of Elijahs gifts on him, then it implieth, an holy, earnest, unsatisfied desire of promoting Gods glory, and doing good to Gods people, even abeve his master that excelled therein: as 1 Cor. 12. 31. and 14. 12.

V. 10. *Thou hast asked an hard thing*] Heb. *Thou hast done hard in asking*. A rare and difficult thing: such as none but God can grant. So Dan. 2. 11.

if thou see, &c.] This is a sign to assure him that his desire should be granted.

if not, &c.] This is added to make him more heedfull in observing the manner of Elijahs departure, that he might be an eye witnesse thereof, as Acts 1. 10.

V. 11. *they still went on, and talked*] Heb. *they went going and talking*.

a charet of fire, &c.] A fiery apparition in shape like horses drawing a charet, as chap. 6. 17. A charet is a fit means to carry a man from place to place: and horses use to draw a charet: Therefore Gods Angels that carried up Elijah, are thus set out: and all fiery, for the greater glory and brightnesse: but such a fire, as Exod. 3. 2.

by a whirl-winde] Which carried up the charet with him in it.

into heaven] In his body and soul, so as (like Enoch, Heb. 11. 5.) he never died. This rapture was a type of Christs ascension, Mark. 16. 19.

V. 12. *he cryed*] Earnestly prayed to have the promise accomplished, 1 King. 22. 32.

My father] A title of excellency and superiority: doubled, in testimony of his true and hearty acknowledgement thereof. See chap. 5. 13. chap. 13. 14.

the charet, &c.] He so stiles him in allusion to the manner of his rapture: and to shew that he was a better defence to Israel, then horse-men and charets could be: in acknowledgement hereof a king of Israel so stiles Elisha, chapter 13. vers. 14.

he saw him no more] Being carried into heaven, Act. 1. 3.

rent them] An ancient, usuall expression of grief and astonishment, Gen. 37. 29, 34. See 1 King. 21. 27.

V. 13. *the mantle*] To keep it in memory of his master.

bank] Heb. *lip*.

V. 14. *smote the waters*] In imitation of his master, vers. 8. and to try whither his desire of a double spirit were granted, or no.

Where is the Lord, &c.] That God which wrought wonders by Elijah, to work by me now, as he did before by Elijah. These are words, not of diffidence, but of earnest desire of experimentall proof.

smitten, &c.] As v. 8.

V. 15. *to view at Jericho*] Verse 7.

spirit of Elijah] Such power of Gods spirit as was manifested in, and by the ministery of Elijah.

bowed] In a civill manner acknowledging him to be now their father and master, as Elijah was before. See chapter 4. 37.

V. 16. *thy servants*] A phrase of subjection to him.

strong men] Heb. *sons of strength*.

thy master] They thought that he might be carried from place to place, as 1 King. 18. 12.

some mountain] Heb. *one of the mountains*.

Ye shall not send] For he knew that Elijahs body and soul were both in heaven.

V. 17. *ashamed*] That he should seem inexorable: or that they should be without cause importunate.

Send] That they might by experience see their errour: and be more fully assured of his ascent into heaven. See Matth. 11. 2.

V. 18. *at Jericho*] Till the fifty men returned.

V. 19. *the city*] Jericho.

naught] Unwholesome. See the notes on Numb. 13. 20.

barren] Heb. *causing to miscarry*. The fruit thereof grows not to maturity. Or it is noxious: so as many perish thereon.

V. 20. *salt*] This may seem to be a most unlikely means. See Judg. 9. 45.

V. 21. *I have healed*] The blessing on means cometh from the LORD.

barren] As v. 19.

V. 22. *unto this day*] Wherein this history was written: which was many yeers after this fact. See the Argument on this book. This phrase implieth a long, if not a perpetuall time.

V. 23. *children*] Of the idolaters that lived in that city.

mocked him] In contempt of his person, being bald-headed: and of his office, being a prophet of the LORD.

V. 24. *in the name of the Lord*] By divine instinct, and by commission from the LORD: not on a revengefull minde in his own cause, but to the glory of God, and withall calling upon God. See 2 Chro. 14. 11.

V. 25. *from thence*] He went up and down from place to place, partly to avoid danger, but principally to do the more good.

to Samaria] It may be that Elisha foreseeing that the three kings would have occasion to use him, and his ministery (as they did, chap. 3. 12.) went thither purposely. Or God by his secret providence might direct his journey thither for that end.

CHAP. III.

Vers. 1. *THe eighteenth yeer of Jehoshaphat*] When Jehoram his son was vice-roy. See chap. 1. 17. and 8. 6. and 1 King. 22. 51.

V. 2. *evill*] As is exemplified, v. 3.

not like his father] Ahab. See 1 King. 16. 33.

and like his mother] Jezebel. See 1 King 16. 31.

image] Heb. *statue*.

V. 3. *sins of Jeroboam*] See the notes on 1 King. 16. 19.

V. 4. *sheep-master*] A possessour of many sheep. His countrey abounded with that kinde of cattle, Isai. 16. 1.

rendred] By way of tribute every yeer. See chap. 1. v. 1.

to the king of Israel] For after the revolt of the ten tribes, the kings of Israel held that jurisdiction over Moab, which David had got, 2 Sam. 8. 2. For Moab was on the other side of Jordan, and coasted upon the tribes which belonged to the kingdom of Israel, Num. 21. 13.

with the wooll] At the best time, when they were most worth.

V. 5. *Ahab was dead*] Chap. 1. 1.

rebelled] See chap. 1. v. 1.

V. 6. *the same time*] Heb. *in that day*. When Moab began to rebell, which was in the beginning of his reign, yea, somewhat before, chap. 1. 1.

numbred] Took a view of, as 2 Sam. 24. 1. or mustered them.

V. 7. *wilt thou go*, &c.] See 1 King. 22. 4.

I am as thou art, &c.] 1 King. 22. 4.

V. 8. *he*] Jehoshaphat.

wildernesse of Edom] Because he had obtained ayd from Edom.

V. 9. *king of Edom*] Who was onely a deputy there (1 Kin. 22. 48.) but called king, because he was the supreme governour in Edom.

A com-

Cap. 2. 9. - double portion] — De hisce tribus interpretationibus, id prudenter annotabimus, Elisæum data sibi patrii optione, minime frivola postulasse; honores, voluptates, divitias — Spiritualia optavit, et quæ ad gloriam Dei — conducere noverat. Qua in re videtur Salomonem imitatus; — sapientiam sibi dari petiit — hæc postulata Deo accepta sunt, quòd non a carne, sed Spiritu erumpant.
Petri Martyris Comment. fol. 189. a.

a compasse] About the wildernesse of Edom.

that followed them] Heb. *at their feet.*

V. 10. *Alas*] A word of despair.

that the Lord] He impiously laies the blame of their distresse upon the LORD, as chap. 6. 33.

V. 11. *powed water*] Ministred unto him as an houshold servant.

V. 12. *The word of the Lord*] Jehoshaphat supposed that he was now in the place of Elijah, and had his spirit, chap. 1. 16. 1 King. 18. 18. and 21. 20.

V. 13. *What have I to do with thee?*] Heb. *What to thee and me?* So Joh. 2. 4. This shews that the spirit of Elijah was in him.

get thee to the prophets] He upbraideth to him his toleration of those false prophets that could give him no safe counsell. Of these prophets, see 1 King. 18. 19.

three kings] Hereby he pleads favour, if not for himself alone, yet for the two other kings joyned with him.

to deliver, &c.] His guilty conscience made him misgive the worst.

V. 14. *As the Lord*] See 1 King 17. 1.

of Jehoshaphat] For his piety and integrity. It was not the number of three, but the goodnesse of one of the three which most wrought upon the prophet.

V. 15. *a minstrel*] The Hebrew word signifieth any kinde of musician, whether by singing or playing on instrument: prophets used to have such (1 Sam. 10. 5.) and that to quicken their spirits, and to rouze them up from dulnesse and heavinesse. The minstrell or musician, here intended, might be some Levite, skilfull in singing divine Psalms, and playing them on a lute, harp, or other like instrument.

the hand of the Lord] A divine motion of Gods spirit stirred him up to prophesie as he did.

V. 16. *valley full of ditches*] The doubling of the Hebrew (thus, *ditches, ditches*) importeth very many. See chap. 4. v. 3.

V. 17. *Ye shall not see winde*] No ordinary means to cause water: as there was no ordinary means to cause fire, 1 King. 18. 38.

V. 18. *but a light*] Though in kinde and benefit it be a very great thing, yet to the LORD it seems but small: for he intends a far greater blessing.

V. 19. *ye shall smite*] This is by prediction, promise, and command, as 1 Sam. 15. 3. chap. 8. 12. and 1 King. 20. 28.

fell every good tree] This was extraordinary for this time. It was forbidden, Deut. 20. 19. God would have them so spoiled every way, as they might have no power to rebell again.

marre] Heb. *grieve.*

V. 20. *when the meat-offering*] The ordinary morning sacrifice (Exod. 29. 39.) When the true and faithfull ministers of the LORD were at their devotions. A like at the evening sacrifice, 1 King. 18. 36.

V. 21. *gathered*] Heb. *were cryed together.*

all that were able] Both younger and elder: such as never before went to warre, and old souldiers; as Josh. 8. 26.

put on armour] Heb. *gird himself with a girdle.*

in the border] In the outmost coast of their own land. For theirs was a defensive war.

V. 22. *red*] For the morning and evening sun will make water look red.

V. 23. *are surely slain*] Heb. *by destroying are destroyed.*

one another] Heb. *a man his neighbour.*

Moab, to the spoil] An incitation of one another.

V. 24. *they went forward smiting*] Or, *they smote in it even smiting.* The Israelites having put the Moabites to flight, pursued the victory, and slew them every where in the fields, and in the cities.

V. 25. *they beat down*, &c.] As was foretold, and enjoyned, v. 19.

onely in Kir-haraseth left they the stones thereof] Heb. *untill he left the stones thereof in Kir-haraseth.*

Kir-haraseth] The chiefest and strongest city in Moab: so called by reason of the workmanship and strength of the wals. Mention is made of it, Jere. 16. 7, 11.

the stones] The strong stone-wall, which they could not demolish.

the slingers] Engineers, who with such violence forced stones against a wall out of their engines, as now gunners shoot bullets.

they smote it] Or, battered it.

V. 26. *that drew sword*] That were valorous and well exercised in war.

to break, &c.] To break thorow the king of Edoms troops, to have seized on that king.

but they could not] Yet, it seems, they took his son, v. 27.

V. 27. *his eldest son*] This relative HIS may have reference to the king of Moab, or of Edom: for both are mentioned in the verse before. If to the former, then he offered his own son and heir to his god, to move him by such an extraordinary sacrifice to help in that desperate case. A folly worse then that of the Baalites, 1 King. 18. 28. If it have reference to the king of Edom, then was his son, being taken, in the hands of the king of Moab, who in a spitefull revenge thus offered him up, Amos 2. 1.

great indignation against Israel] By the king of Edom and his souldiers, or the king of Judah and his souldiers. Or there might be great indignation and vexation of spirit upon, or among the Israelites themselves, by reason of that desperate and miserable fact of the king of Moab.

they departed] Being much troubled at that lamentable spectacle.

CHAP. IIII.

Vers. 1. *SOns*] See 1 King. 20. 22.

fear, &c.] A man that fears God may be in debt.

the creditour] To whom I ow money, but am not able to pay it.

to be his bond-men] That was then the custome, as Matth. 18. 25. see Levit. 25. 39.

V. 2. *What*, &c.] These interrogations were to prepare her with confidence to expect some relief, v. 14. chap. 2. 9.

V. 3. *vessels*] Fit to hold oyl: that there may be means to receive that blessing which the LORD will give: as chap. 3. 16.

borrow not a few] Or, *scant not.*

V. 4. *shut the door*] That none may come in to hinder thee, no nor to see thee. See v. 33.

V. 5. *she poured out*] That oyl which was in her own pot still increasing, till all the borrowed vessels were full. See 1 King. 17. 16.

V. 6. *the oyl stayed*] Ceased to run, there being sufficient for her present and future need.

V. 7. *sell the oyl*] For it was a very vendible commodity, being usefull for food (1 King. 17. 15.) and refreshing (Psal. 104. 13.) and many other wayes.

pay thy debt] Or, *creditour.* With that money which is taken for the oyl.

of the rest] Of the money that remains over and above the debt.

V. 8. *it fell on a day*] Heb. *there was a day.*

Shunem] See 1 King. 1. 3.

great] This indefinite particle may be applyed to any thing that makes one to be in high esteem, as to fame or reputation, honour, wealth, power, &c. Chap. 5. 1. and 7. 6. Exod. 11. 3. Esth. 10. 3. Gen. 24. 35.

woman] Such an one as Prov. 31. 10, 11.

constrained] Heb. *laid hold on him.* As Luke 24. 29. Acts 16. 15.

to eat bread] To take a meal, as Gen. 31. 54.

V. 9. *to her husband*] For his consent.

holy] In his disposition.

man of God] In his function. See 1 King. 13. 1.

V. 10. *on the wall*] There house might be by the town wall, as Rahabs (Josh. 2. 15.) and the chamber being on the wall, the prophet thereby might have the more free ingresse, and egresse: or her meaning might be to make a little chamber with a wall, or a partition, to separate it from other rooms, that he might be the more private to himself.

a bed, &c. All things fit for study and rest.

V. 11. *thither*] To the Shunammites house.

V. 12. *stood before him*] Expecting what the prophet would with her.

V. 13. *he said to him*] The prophet by his servant speaketh to the woman, that she might the more freely deliver her minde by the servant.

carefull, &c.] The phrase implieth such a care as hath a fear of failing in some duty mixed with it.

king or captain] Who could not but be ready to do a kindnesse to the prophet that had declared so good a message to them, as is declared, chap. 4. v. 16, &c.

I dwell] I have so good content among my kinsfolks and neighbours, as I have no need of the kings, or captains favour.

V. 14. *What then*, &c.] His gratefull minde made him as carefull for his hostesse, as she was for him. See v. 2.

no childe] He knew that a childe would of all things be most acceptable to her, and that his master could obtain it of the LORD.

V. 15. *Call her*] For she was gone, after her first coming to the prophet, v. 12. or else, this hath reference to v. 12.

in the door] By reason of her modest shamefulnesse, as Sarah, Gen. 18. 10.

V. 16. *he said*] To the woman her self.

About this season] Gen. 18. 10. Heb. *set time.* This time of the next yeer.

the time of life] The time of a womans going with childe. Not that she should presently conceive, but that from her first conceiving

conceiving she should go her full time, and then bring forth a son, and all within the space of a yeer. This appears to be an usuall kinde of expressing that point, as Gen. 18. 10, 14. Rom. 9. 9.

do not lie] Deceive me not with vain hope.

V. 17. *conceived*] The promise, in the very circumstances thereof, was accomplished.

V. 18. *grown*] To some three or four yeers at the least; for he was able to go into the fields.

My head] Aketh. The doubling of the word implieth great pain, as Jer. 4. 19.

V. 20. *sate on her knees*] That she might the more tenderly look to him.

V. 21. *laid him on the bed*] To try if by that means he might be raised (see v. 32.) or at least to keep others from winding him up and coffining him; or to conceal it from her husband; or to have it the more ready, and better prepared for the prophet when he should come.

V. 22. *Send*, &c.] She would not use servant nor beast, nor her self go abroad, without her husbands consent.

run] Make all the speed I can, v. 26. Jer. 51, 31. Joel 2. 4.

V. 23. *neither new moon*] Those were times wherein Gods people used to go to prophets for advice; for then people ceased from the works of their calling, and prophets set themselves apart to instruct and advise such as should come to them.

well] Heb. *peace*; No offence will hence arise: the prophet will well take my coming to him in good part.

V. 24. *she saddled*] See 1 King. 13. 23.

slack not thy riding for me] Heb. *restrain not for me to ride*, For my ease.

V. 25. *Carmel*] See 1 King. 18. 19.

afar off] Heb. *over against him.*

V. 26. *Run*] See v. 22.

well] Heb. *peace.*

well] Heb. *peace.*

well] Heb. *peace.*

She answered, &c.] Thus she saith, because she would declare the case to the prophet her self.

well] Heb. *peace.*

V. 27. *she caught him*] To testifie her reverend respect to him (as Matth. 28. 9.) and to hold him till he had heard her, and granted her desire. This gesture is also an expression of much passion, which the prophets words intimate.

him by the feet] Heb. *by his feet.*

thrust her away] Supposing that she was too troublesome to his master, as Matth. 15. 23.

vexed] Heb. *bitter.*

hid it] As 2 Sam. 7. 3.

V. 28. *Did I desire?*] This interrogation imports a strong negation, thus; Thou knowest that I never mov'd thee to ask a son of the LORD for me: and when of thy self thou didst promise one, I intreated thee not to deceive me (See v. 16.) Hereby she implies, That now she had no son: he was dead; which the prophet presently discerned, v. 29.

V. 29. *Gird*] See 1 King. 18. 46.

my staff] Because God oft wrought miracles by such externall things as belonged to his servants, Chap. 2. 8. Exod. 4. 2, 3. Act. 19. 12.

salute him not] Let no office of courtesie stay thee any whit at all, Luk. 10. 4.

V. 30. *As the Lord*, &c.] See Chap. 2. 2.

V. 31. *neither voice*, &c.] No evidences of life.

hearing] Heb. *attention.*

went] Heb. *returned.*

not awaked] Not revived: for death is a kinde of sleep. See 1 King. 2. 10.

V. 32. *behold*, &c.] Notwithstanding all that Gehazi had done according to his masters charge, v. 29, 31.

V. 33. *them twain*] The prophet and the dead childe.

and prayed] As 1 King. 17. 20. This not being done before, the staff could do nothing.

V. 34. *lay upon the childe*] See 1 King. 17. 21.

waxed warm] A signe that life began to come again.

V. 35. *he returned*] From the childe: or this may be an Hebraism, *he returned and walked*; that is, he walked again, Dan. 9. 25. See Chap. 13. 25.

walked, &c.] A signe of a fervent spirit. See 1 King. 17. 21.

to and fro] *once hither, and once thither.*

neesed, &c.] A further signe of life.

V. 36. *Take up thy son*] See 1 King. 17. 23.

V. 37. *fell at his feet*] In testimony of her high esteem, reverend respect, and gratefull heart; all in a civill manner. See Chap. 2. 15.

V. 38. *to Gilgal*] See Chap. 2. 2.

sitting] As disciples, to hear the prophet, Act. 22. 3. See 2 King. 10. 5.

the great pot] That there might be enough for all, and none of them forced to wander up and down for food.

V. 39. *a wilde vine*] Heb. *a vine of the field*; A plant growing in fields and hedge-rows, like a vine.

wilde gourds] Leaves or herbs which are bitter and poisonous: this kinde of plant is taken to be *Colequintida.*

V. 40. *there is death in the pot*] The broth therein is poisoned, and will poison all that eat of it. Death is put for that which may cause death, as Exod. 10. 17.

V. 41. *bring meal*] Not that meal had any vertue to draw out bitternesse or poison; but that by such a means it might be discerned whence that vertue came, even from God, who appointed that means to be used, as Exod. 15. 25. This was a miracle.

harm] Heb. *evil thing.*

V. 42. *Baal-shalisha*] This was the place in Ephraim which was called Shalisha, 1 Sam. 9. 4. and after Baal was there set up, it was called Baal-shalisha.

brought] In testimony of his good respect to the prophets of God in that time of dearth.

of the first-fruits] Which God reserved to himself. Because this pious man could not carry them to Gods house (as Exod. 23. 19.) he thus honours God with them, Prov. 3. 9.

in the husk] Or, *in his scrip*, or, *garment*: Not beaten out.

unto the people] The sons of prophets, v. 38.

V. 43. *What, should I*] As Joh. 6. 9.

They shall eat, and shall leave thereof] Joh. 6. 11.

V. 44. *and left*] A miracle, like Matth. 14. 20. Joh. 6. 11.

CHAP. V.

Vers. 1. A *great man*] See Chap. 4. 8.

with] Or, *before.*

honourable] Or, *gracious.* Heb. *lifted up*, or, *accepted, in countenance.*

by him] By his valour and prudence.

deliverance] Or, *victory.*

V. 2. *gone out*] Into the land of Israel for spoil, Chap. 13. 21.

waited on] Heb. *was before.*

V. 3. *with*] Heb. *before.*

that is in Samaria] The kingdom of Israel. See 1 King. 16. 24.

recover] Heb. *gather in.*

V. 4. *one*] That heard the maid speak it: Or, *he*, that is, Naaman, went in.

V. 5. *said*] To Naaman, who told the king what the maid had said.

took] For a present to give the prophet. See 1 King. 14. 3.

with him] Heb. *in his hand.*

ten talents of silver] Three thousand seven hundred and fifty pound sterling. See 1 King. 16. 24. and 1 Chron. 22. 14.

six thousand of gold] When the distinct sum is not expressed, a shekel is ordinarily understood. Six thousand shekels of gold, is an hundred and fifty thousand pounds sterling. See 1 King. 10. 16. If the word *pieces* be understood, the sum will arise according to the quantity of the piece.

ten changes] Of upper garments, such as our gowns or cloaks, which Jews used oft to shift; and therefore changes or shifts of fundry new ones were wont to be given or sent for presents. See Gen. 45. 22. Judg. 14. 12.

V. 6. *Now when*] The main sum of the letter, not the whole form thereof, is here set down. See the like, Chap. 10. 2.

recover] Procure that he be recovered. The king of Syria took for granted, that the king of Israel well knew that the prophet in his kingdom could do it.

V. 7. *rent*, &c.] A signe of much passion, Gen. 37. 29. See the Notes on Chap. 18. v. 33.

I God] He supposeth that the king of Syria required him to do it with his own hands.

to kill, &c.] This is Gods prerogative, Deut. 32. 39. 1 Sam. 2. 6.

a quarrell] An occasion to wage war.

V. 8. *Wherefore hast thou rent*, &c.] An implicite reproof, for not sending to the prophet of the LORD in such a case.

V. 9. *stood at the door*] Expecting that Elisha would come out to him.

V. 10. *sent a messenger*, &c.] Not in scorn, but for triall of Naamans subjection to that course which was prescribed.

thy flesh] Which is dried up by the leprosie.

V. 11. *was wroth*] Taking all to be done in neglect, scorn, or contempt.

I thought] Heb. *I said.* Or, *I said with my self.* He restrains Gods power and wisedom to his own conceit.

strike] Heb. *move up and down.*

V. 12. *Abana*] Or, *Amana*: This river is said to run thorow many parts of Damascus, and the other to flow along by it.

better] Have more vertue in them. He supposed that he was sent to Jordan, for the vertue of the water.

V. 13. *My father*] A title given to all sorts of superiours, Exod. 20. 12. it is a note of reverence, mixed with love. See Chap. 2. 12.

great] Hard to be done.

he saith] He requireth a matter so easie to be done.

V. 14. *dipped*] Went up deep into the river.

he was

2 K. 5. 18. He would nevertheless upon 4th Solicitation of his Worldly Interest have a Reserve to Bow in ye house of Rimon.

Owen H. S. P. 425.

As Faith will not dislike any thing in this way of Holiness; so it will not desire, on any Occasion, that there should be any Alteration in it, or any Abatement of it, or of any thing required in it.

Naaman the Syrian liked well of the Worship of the True God in general: but he would have an Abatement of Duty, as to one Instance, in compliance with his earthly Interest; which discovered his Hypocrisie.

Owen, Evidences of the Faith of God's Elect. p. 40.

6. 19. — Not the way] See Exod. 1. 19.

he was clean] Luk.4.27.

V.15. *he said*] To Elisha, being come out to him.

a blessing] A gift, in testimony of gratitude. So Gen.33.11.

V.16. *As the Lord*, &c.] See 1 King.17.1.

V.17. *Shall there not then*] A form of an earnest desire, 2 Sam.13.26.

of earth?] Out of the land of Israel, to make an altar thereof. He esteemed the earth in Israel more holy then the earth in Syria.

V.18. *Rimmon*] The idoll of the Syrians.

leaneth, &c.] It was Naaman's place and office to be next the king of Syria, so as the king used to lean on him on all occasions, as Chap.7.2. Whither the king went, even to the idoll-temple, or any where else, Naaman must go with him: thus was he brought to do outward reverence as before the idoll, for which he craveth pardon. This is commonly taken of the future, as if before-hand he craved pardon for that which he should afterwards do. The words may also be taken of the time past, thus, *When my master went into the house of Rimmon, and leaned on my hand, and I bowed my self; in this my bowing, the Lord pardon*, &c. The word translated *went*, is so used in the titles of the 51, 52, 54 Psalms; and, *leaned*, 2 Sam.1.6. and, *bowed*, Exod.33.10.

V.19. *Go in peace*] An usuall fare-well-phrase, as Exod.4.18. It doth not imply an approbation of any sinfull intention, but onely a friendly dismission.

a little way] Heb. *a little piece of ground*. Gen.35.16.

V.20. *said*] To himself, as Matth.9.3,4.

V.21. *lighted*] The Hebrew importeth a quickness or speed in his action: so Gen.24.64. Josh.15.18.

Is all well?] Heb. Is there *peace?*

V.22. *my master*, &c.] He feigneth all of his own head.

a talent, &c.] See v.5.

V.23. *Be content*] Be willing, and refuse not to take my offer.

he urged him] It seems that Gehazi refused to take more then one talent, which, he said, his master desired.

V.24. *the tower*] Or, *secret place*. The Hebrew word signifieth an high place made for safety: it is oft translated as a proper name *Ophel*, 2 Chron. 27.3. and 33.14. Neh.3.26. and 11.21.

in the house] Where his master dwelt.

V.25. *Whence*] For he had been some while absent.

no whither] Heb. *not hither or thither*; Out of the house.

V.26. *Went not mine heart*, &c.] In spirit, by a divine vision, I saw thee run after the man, and the man meet thee: I saw all, though thou seek to conceal it from me.

is it a time] Now that prophets are to honour their calling, and grace their carriage before idolaters; it must needs be most unseasonable for us to receive bribes.

and olive-yards, &c] These particulars are added, because Elisha might perceive that Gehazi had it in his thought to buy such things with the money he had of Naaman.

V.27. *The leprosie*] Such a leprosie as Naaman had.

shall cleave] Shall so seise on thee and thy posterity, as it shall never be taken away, 2 Sam.3.29. Yet, as promises, so threatnings had their limitations, upon repentance, 2 King. 20.5. Jon.3.10. See on Chap.8.2.

as snow] The leprosie brings a white scurf upon the parts infected therewith, Num.12.10. Exod.4.6.

CHAP. VI.

Vers.1. *SOns of the prophets*] See 1 King.18.4.

place where we dwell] The colledge or school where they met to hear Elisha instruct them.

with thee] Heb. *before thee*.

too strait] For their number encreased.

V.2. *unto Jordan*] Where was not onely conveniency of water, but also of wood and other materialls to build withall.

a beam] That which may be fit to erect a fit meeting-place.

V.3. *Be content*] See Chap.5.23.

V.4. *he went*] To satisfie their desire, to perform his promise (v.3.) and further to do what occasion should require, as v.6.

V.5. *ax-head*] Heb, *iron*.

Alas] See v.15.

it was borrowed] So as I ought to restore it again.

V.6. *a stick*] As Chap.2.21. and 4.41. This stick was as a load-stone, to draw the iron to it.

V.7. *Therefore*, &c.] Because it so floated on the top of the water, as he might easily reach it.

V.8. *In such and such*] The Hebrew words are used to set out a certain, but unnamed thing; whether person (as Ruth 4.1.) or place, as 1 Sam.21.2.

camp] Or, *encamping*.

V.9. *are come down*] To assault such as passe by.

V.10. *sent*] Spies, to search whether there were any enemies there or no.

saved himself] And his men, by forbearing to go thither.

not once nor twice] Often times.

V.11. *sore troubled*] As the sea with storms.

which of us] Which of them that belong to us?

for the king] In pay with him, to reveal our counsells to him.

V.12. *None*] Heb. *No*.

telleth] Can tell.

in thy bed-chamber] In thy most private and secret places. Eccl.10.20.

V.13. *Dothan*] A city neer to Sichem, or Samaria, Gen.37. 13,17.

V.14. *a great host*] Heb. *heavie*; Of foot-men.

V.15. *servant*] Or, *minister*.

behold] He saw an host.

Alas, &c.] A phrase of despair, as Chap.3.10.

V.16. *Fear not*] A phrase of encouragement, as Exod. 14.13.

they that be with us, are mo then they that be with them] 2 Chron. 32.7.

V.17. *open his eyes*, &c.] Grant that by some extraordinary vision he may see thy guard of angels.

full of horses, &c.] A multitude of angels in manner of an host, Psal.34.7. and 68.17. See Chap.2.11.

V.18. *they came down*] The Syrians came down toward Elisha's house.

smote, &c.] as Gen.19.11.

blindenesse] Whereby they were so dazeled in their minde and bodily sight, as they could not discern any thing or person in the true and proper kinde thereof. Note Luk.24.16. Mar.8.24. See on Gen.19.11.

V.19. *said*] Or answered; being asked by them where Elisha was.

This is not the way, &c.] Whither ye should go, *&c.* so as his speech hath ambiguity in it, but not equivocation.

follow me] Heb. *come ye after me*.

I will bring you to the man] For in Samaria they saw him.

V.20. *open the eyes*] Take away that dazelledness which hath been upon them.

that they may see] Distinctly, and discern what they see.

V.21. *My father*] See Chap.2.v.12. The king hereby testifieth his respect to the prophets calling, and to the extraordinary Spirit of God in him.

shall I smite] Slay them. The phrase is doubled, in testimony of joy in that power which he now had over his enemies.

V.22. *wouldest thou smite*, &c.] Men use not to kill such as in the field are taken captives, and stand not out in hostility; much lesse oughtest thou to kill such as by Gods extraordinary work are brought to thee.

bread and water] Meat and drink: courteously entertain them. See v.23.

go to their master] To tell him what befell them.

V.23. *came no more*] As before they used, with troops, to spoil and plunder the countrey; for in the next history they are noted to come with a full army.

V.24. *Ben-hadad*] He that besieged Samaria before, 1 King. 20.1.

V.25. *an asses head*] Not fit to be eaten, but in extreme famine.

fourscore pieces of silver] Ten pound sterling. See Chap.5. vers.5.

the fourth part of a cab, &c.] A cab is an Hebrew measure, of a pottle or thereabouts: the fourth part is a pinte.

doves dung] Which may be taken for the corn in their crop, which, by flying, they brought out of the fields into the city: or for that corn which was in their entrails, and came from them: or else their very dung might be eaten in that extremity, or used for salt, or for fuell. *vid. An. Gen. 42.1.*

five pieces of silver] Twelve shillings and six pence.

V.26. *upon the wall*] To view the city.

V.27. *If the Lord do not help thee*] Or, *Let not the Lord save thee*. Can I do more then God?

out of the barn, &c.] I have neither corn nor wine to help withall.

V.28. *the king said*] After his passion was a little allayed.

This woman] So as she brought the woman with her before the king.

V.29. *we boiled my son, and did eat him*] Deut.28.53.

next] Heb. *other*.

hid her son] To keep him alive, or to eat him alone.

V.30. *rent his clothes*] See Chap.5.7.

sackcloth] As Ahab, 1 King.21.27.

V.31. *God do so*] See 1 King.19.2.

if the head of Elisha] He threatens his death, because he thought that Elisha might have confounded this army as well as that which came to Dothan, v.18. or might have procured food, as Elijah did rain, 1 King.18.44,45. or that he might be the cause of this judgement, v.33. 1 King.18.17. Jam. 5.17.

V.32. *elders*] See 1 King.8.1.

sate with him] To advise about the famine, and to receive direction and consolation from him.

from

from before him] From his presence, or from himself, to cut off Elishah's head.

he said] Understanding the kings purpose, as v.12. and 5.26.

of a murderer] Of Ahab, by whose connivence, Naboth (1 King.21.19.) and the LORDS prophets were slain, 1 King. 18.4. and 21.19.

hold him, &c.] Be sure that he come not in to hurt me, or to hinder me in my function.

is not, &c.] Assuredly the king that sent him followeth hard after him. See 1 King.14.6.

V.33. *while he*, &c.] While Elisha was speaking to the elders.

he said] The messenger, in the kings name, uttering the kings words: or the king himself, who had prevented the messenger.

this evil] This famine, and the effects thereof, as, mothers eating their children.

what should I wait, &c.] A speech of diffidence and despair. It seems that Elisha had made promise of succour from the LORD, which made king Jehoram to wait some while: but when he saw the great extremity of the famine, in distrust and despair he said, *What should I wait*, &c.

CHAP. VII.

Vers.1. *THen*] When the king said, *What should I wait any longer?* Chap.6.33.

said] To the elders, king and messenger, all met together.

To morrow about this time] The day and hour is here designed.

a measure] A peck and a pottle, and somewhat more: three measures make one of our bushells.

a shekel] Two shillings and six pence. See 1 King.10.16. and 1 Chron.22.14. Compare the difference betwixt this, and Chap.6.25.

V.2. *a lord*] The Hebrew word importeth, the *third* from the king; or one of the three great officers of state, such as Dan.6.2. He is supposed to be the man whom the King sent to kill Elisha, Chap.6. v.32. for great ones were so employed, 1 King.2.29.

a lord on whose hand the king leaned] Heb. *a lord which* belonged *to the king, leaning upon his hand.* This was the custom of kings, Chap.5.18.

windows] Wide open places to pour down corn as water, Gen.7.11. Mal.3.10.

thou shalt see it] See v.20.

V.3. *at the entring*] Without the city; for by the law they were secluded from society with others, Levit.13.46.

untill we die] Through want of food.

V.4. *fall unto the host*] Let us commit our selves to their mercy.

if they save us] They referre the issue to Gods providence, as Esth.4.16.

V.5. *twilight*] Of the evening, v.7,9. See Prov.7.9.

V.6. *to hear*] This was some hideous noise, which yet went no further then to their ears; for these lepers heard it not, nor any in the city. See 2 Sam.5.24. 2 King.19.7.9.

one to another] Heb. *a man to his brother.*

V.7. *fled*] As they were, suddenly, with all speed, not staying for horse, or any thing else.

twilight] See v.5.

for their life] To save it, fearing they should be slain, if they stayed.

V.8. *hid it*] Fearing lest all might be taken from them.

V.9. *some mischief will come upon us*] Heb. *iniquity will finde us*: We shall be accounted unjust and evil doers, and accordingly punished. See Num.32.23.

V.10. *them*] The porter, and the watch-men with him.

V.11. *he*] The chief keeper of the city-gate, to whom the lepers first told it.

porters] Keepers of the gate of the kings palace.

V.12. *servants*] Of his privie counsell, as Chap.6. v.8.

shew you] What I conceive of this matter.

V.13. *in the city*] Heb. *in it.*

they are as all the multitude] They and we all are in the like case, like to die (as others are dead before us) if we have no relief; it can be therefore no great losse if they be surprised by the enemies.

see] Whether the report be true or no.

V.14. *chariot-horses*] With riders on them.

after the host] Which was said to be fled.

V.15. *unto Jordan*] So as they perceived that the Syrians were fled over Jordan, and the lesse to be feared.

vessells] The Hebrew word is put for sundry things usefull to man; as, for vessels which hold liquor (Esth.1.7.) for instruments of musick (Isai.22.24.) for instruments of iron (Num.35.16.) for hunting-instruments (Gen.27.3.) for warlike instruments (Gen.49.5.) Here is implied, that they cast away all manner of instruments or utensills that they had.

in their haste] Put on by fear, as 2 Sam.4.4.

V.16. *went out*] Hastily, tumultuously, v.17.

measure, &c.] See v.1.

V.17. *the lord*, &c.] See v.2.

trode upon him] By reason of their eager and disorderly thrusting to get corn, v.1,2.

V.18. *And it came to passe*] The three last verses, compared with the two first verses of this chapter, give evidence of Gods truth in accomplishing what he threatens.

CHAP. VIII.

Vers. 1. *WHose son he had restored to life*] Chap.4.35.

household] Heb. *house.*

sojourn] Live as a stranger in some countrey where more plenty is.

called for a famine] Appointed that there shall be scarcity of food. So Psal.105.16, Jer.25.29. Hag.1.11.

seven yeers] The time of a very great famine, as Gen.41.27. 2 Sam.24.13.

V.2. *in the land of the Philistines*] As Isaac in a like case, Gen.26.1.

V.3. *for her house and land*] To have them restored; for some had taken possession thereof in her absence. See v.6.

V.4. *with Gehazi*] Though he were a leper, yet he might be talked withall. Some think, this history was before that of Naaman, Chap. 5.1. Or he might repent and be cleansed. See the Notes on Chap.5.27.

V.5. *behold*] She came so seasonably, to assure the king of the truth of the miracle, and to move him to do her justice, as it is most worthy to be observed.

V.6. *asked*] Whether that which Gehazi had told him of her son were true or no.

she told him] That it was true.

officer] Or, *eunuch.* See 1 King.22.9.

V.7. *The man of God*] Elisha. See 1 King.13.1.

V.8. *Hazael*] Of whom, 1 King.19.15.

a present] See 1 King.14.3.

V.9. *with him*] Heb. *in his hand.*

every good thing] Choice and precious fruits; yea, and gold, and silver, and raiments, as Chap.5.v.5.

fourty camels burden] Camels used to carry more then horses; so as the quantity must needs be very great.

stood before him] With all reverence presented himself unto him.

Thy son] He that respects thee as a sonne doth his father: so Chap.13. v.14.

V.10. *Thou mayest certainly recover*] Heb. *Living thou shalt live*, In the ordinary course of nature; for the disease is not mortall. In a contrary sense, Chap.20. v.1. some copies read, *Thou shalt not live.*

he shall surely die] Heb. *dying he shall die*, By another means, vers. 15.

V.11. *he*] Elisha.

stedfastly] Heb. *and set* it.

untill he was ashamed] So long, as Hazael was ashamed.

wept] Being inwardly moved with that cruelty which he fore-saw that Hazael would exercise. So Jer.9.1. Luk.19.41.

V.12. *my lord*] A title of a reverend and high esteem.

the evil, &c.] See this exemplified, Chap.10.32, 33. and 12. 17. and 13.7.

V.13. *a dog*] As a dog, fierce, cruell, mercilesse. See 2 Sam.3.8. Mat.7.6. Phil.3.2.

The Lord hath shewed me] By Elijah, 1 King.19.15. and by speciall revelation.

thou shalt be king] Thence thou shalt take occasion of exercising cruelty on Israel.

V.14. *thou shouldest recover*] He useth the very words of the prophet, but in another sense.

V.15. *he*] Hazael.

took, &c.] With a pretence to refresh him, but indeed to stifle him.

V.16. *began to reign*] Heb. *reigned.* Jehoram, son of Jehoshaphat, was made vice-roy in the last yeer of Ahab, and first of Ahaziah: in this respect, Jehoram, the brother of Ahaziah, is said to begin his reign in the second yeer of Jehoram, son of Jehoshaphat, Chap.1.17. About six yeers after (which was *the fifth yeer of Joram, son of Ahab*, here mentioned) Jehoshaphat made his son king, even while he himself lived; and, in that respect, is said to give the kingdom to Jehoram, 2 Chron. 21.3.

V.17. *eight yeers*] Four yeers in his fathers life-time, and four after his death.

V.18. *daughter of Ahab*] Athaliah, 2 Chron.22.2.

V.19. *as he promised him to give him alway a light, and to his children*] 2 Sam.7.13.

a light] Heb. *candle*, or *lamp.* See 1 King.11.36.

V.20. *Edom revolted*] See 1 King.22.47. and 2 King.1.2. and 3.4.

V.21. *Zair*] A city in Idumea.

which

which compassed] The Edomites were round about Jehoram and his host.

V. 22. *Yet Edom*, &c.] Though the Edomites were overthrown in that battell, yet could they not be kept under, as in former times.

Libnah] One of the Levites cities in Judah, Josh.21.13.

V.23. *chronicles*] See 1 King.14.29.

V.24. *with his fathers*] But not in their sepulchres, 2 Chron. 21. 20.

in the city of David] See 1 King.11.43.

Ahaziah his son reigned in his stead] 2 Chron.22.1.

V.25. *In the tweifth*] See v.16.

V.26. *Two and twenty yeers old*] See 2 Chron.22.2.

daughter] Grand-childe.

son in law] For he married Ahabs daughter.

V.28. *Ramoth-gilead*] See 1 King.4.13.

V.29. *which the Syrians had given*] Heb. *wherewith the Syrians had wounded.*

sick] Mortally wounded. See 1 King.22.34.

CHAP. IX.

Vers. 1. *Children*] See 1 King.18 4.

Gird] See 1 King 18.46. He would have him make haste.

box of oil] See 1 Sam.10.1.

Ramoth-gilead] Which the Israelites, from Ahabs time, sought to recover. See 1 King.22.3. and it is probable that it was now recovered.

V.2. *Jehu the son*, &c.] To distinguish him from Jehu the prophet son of Hanani, 1 King.16.1.

make him arise] Not by force, but by entreating.

his brethren] In office, fellow-captains, v.5. See 1 King.27. 13. and 20.32.

inner chamber] Heb. *a chamber in a chamber.*

V.3. *take the box of oil*] 1 King.19.16.

pour it] See 1 King.1.34.

I have anointed] I have appointed thee to be anointed, 1 Kin. 19.26.

flee] That they may make no delay by propounding questions to thee.

V.4. *young man*] The ingemination carrieth emphasis; in that though the messenger were a young man, and the message dangerous; yet he did it punctually and boldly.

V.5. *an errand*] Something to tell thee in secret.

V.6. *And he*] Jehu.

into the house] That they might be the more private: for the captains sate without.

he poured] The young prophet.

V.7. *smite*] Destroy.

house of Ahab] His children, and others that belong to him, vers. 8.

thy master] For Jehu was one that followed Ahab, v.25.

at the hand of Jezebel] 1 King.21.15. She caused the LORDS prophets to be slain, 1 King.18.4. and others, 1 King.21.10.

V.8. *I will cut off*] See the Notes on 1 King.14.10.

I will cut off from Ahab, him that pisseth against the wall] 1 King. 14.10. and 21.21.

V.9. *Jeroboam the son of Nebat*] 1 King.14.10. and 21.22.

Baasha the son of Ahijah] 1 King. 16.3.

V. 10. *the dogs*] See Chap. 21. 23. all accomplished, v.35, 36.

in the portion] In that piece of ground where Naboths vineyard was, 1 King.21.23.

V.11. *servants of his lord*] Fellow-subjects, and captains under his king.

Is all well?] Heb. *Is it peace?* As v.17.

mad fellow] The young prophet is here so called, by reason of his sudden and hasty speaking to Jehu.

Ye know the man] That he is a prophet.

his communication] That what he saith is from the LORD.

V. 12. *false*] We know not what message in particular he brought to thee.

V.13. *put it under him*] In an high place they made a kinde of throne with their garments, and set Jehu thereupon; and withall, laid other garments on the floor, for him to tread thereon. All this was in acknowledgement of him to be their king. So Matth.21.7.

is king] Heb. *reigneth.*

V.14. *conspired*] He, with the other captains, consulted to destroy Joram, as v.15.

kept] Guarded and assured.

V.15. *king Joram*] Heb. *Jehoram.* Chap.8.29.

had given] Heb. *smote.*

let none go] Heb. *let no escaper go*, &c.] Either openly sent by us, or privily stealing out, upon his own head.

V.16. *Ahaziah*] Who was Joramś brother in law's son, and was accounted one of Ahabs house. See 2 Chron.22.7.

V.17 *the company of Jehu*] The troops which accompanied Jehu, which yet he did not know. See v.20.

V. 18. *What hast*, &c.] Heb. *What is to thee and peace?* See 1 King.17.18.

turn thee, &c.] Thus he kept him from revealing the matter to Joram.

V.20. *driving*] Or, *marching.*

son of Nimshi] Grand-childe. See v.2.

furiously] Heb. *in madnesse*; As if he would kill his horses with riding.

V.21. *Make*] Heb. *Binde.*

met] Heb. *found.*

in the portion] See v.10.

V.22. *whoredoms*] Idolatry, which is a spirituall adultery; Levit.17.7. Judg.2.17. Jer.3.2. Or it may be literally taken; for these two oft go together, Hos.4.11, &c.

witchcrafts] Cunning devices to deceive and allure men to sin, Nah.3.4.

V. 23. *turned his hand*] As 1 King.22.34. he was afraid to stand out against Jehu.

V. 24. *drew a bowe with his full strength*] Heb. *filled his hand with a bowe.*

sunk down] Heb. *bowed.* Died instantly.

V.25. *the Lord laid this burden*] 1 King.21.29. This propheticall threatning and punishment, Isa.13.1. Mal.1.1.

V.26. *Surely, I have seen*] A form of an oath, which importeth a certainty of the thing. Though this be not expressed in the history, yet might Jehu hear it uttered by Elijah.

blood] Heb. *bloods.*

of his sons] See 1 King.21.11.

plat] Heb. *portion.*

V.27. *Smite him also*] As Joram was, v.24. Jehu seeing Ahaziah to flee, thus chargeth his souldiers.

to Gur] In the way to Samaria.

Ibleam] Belonging to Manasseh, Josh.17.11. as did Megiddo also.

Megiddo] 1 King. 9. 15. Here Josiah received his deadly wound, Chap.23.29.

died there] He was not struck thorow the heart, as Joram, vers.24.

V.28. *city of David*] See 1 King.2.10.

V.29. *in the eleventh yeer*] Compleat, and beginning of the twelfth, Chap.8.25.

V. 30. *she painted her face*] Heb. *put her eyes in painting.* She set her self out in the greatest bravery that she could, to daunt Jehu: for, being of a stout disposition, she would still retain her royall state. Or, it may be, to entice him to lust; or at least to entice others to aid her, Jer.4.30. Ezek.23.40.

V.31. *at the gate*] Of the kings palace.

Had Zimri, &c.] She resembles Jehu to Zimri, and puts him in minde of Zimri's end: whereof, see 1 King.16.28.

V.32. *Who is on my side*] Who will shew that he takes part with me, and acknowledgeth me to be king?

eunuchs] Or, *chamberlains*; Chamberlains of the queen, or other great officers. See 1 King.22.9.

V. 33. *he trode her*] He being in his chariot (v.16.) ran over her.

V.34. *cursed*] In her present condition, in her former disposition.

V.35. *found no more*] For the dogs had eaten the rest.

V.36. *This is*, &c.] See 1 King.21.23.

by] Heb. *by the hand of.*

In the portion of Jezreel shall dogs, &c.] 1 King.21.23.

V.37. *the carcase*, &c.] This is an exposition of the extent of the propheey.

as dung] Lightly esteemed, trampled under foot.

in the portion] Where Naboth was stoned.

CHAP. X.

Vers.1. *Seventy sons*] Sons and grand-sons.

them] Heb. *nourishers.*

V.2. *assoon*] See Chap.5. v.6.

seeing, &c.] All this was to try how they stood affected to Jehu.

chariots, &c.] All things fit for war.

V.3. *set him*, &c.] Proclaim him king.

V.4. *two kings*] One of Israel, the other of Judah, Chap. 9. v.21.

V.5. *over the house*] The kings house.

We are thy servants] At thy command, acknowledging thee our king.

which is good] Whatsoever pleaseth thee.

V.6. *mine*] Heb. *for me.*

great men] In dignity, honour, command, prudence, wealth, and other like excellencies.

brought them up] Heb. *made them great* ; For education is a means of making great, Isai. 1. 2.

V. 7. *to Jezreel*] For so he required, v. 6. Jehu remained at Jezreel, and would not go to Samaria, till he had this evidence of their fidelity.

V. 8. *of the gate*] The place of Justice, where people assembled together, Deut. 22. 15. Ruth 4. 1.

V. 9. *Ye be righteous*] Ye may think your selves more righteous then I am, in that I slew the king.

but who, &c.] They who slew these, may seem to have their hands as deep in blood as I.

V. 10. *Know now*] Here he freeth himself and them from guilt of blood, by declaring the ground of what he did.

fall unto the earth] This phrase is used of such things as perish, 1 King. 1. 52. See 1 Sam. 3. 19.

by] Heb. *by the hand of.*

his servant Elijah] 1 King. 21. 29. His prophecy was publike (Chap. 9. 25.) and therefore his name mentioned, rather then the young prophets, who in private gave the charge to Jehu, Chap. 9. v. 7.

V. 11. *his great men*] Whom Ahab had raised, and put in great places. We call such, *The kings creatures.*

kinsfolks] Or, *acquaintance.*

his priests] Whom he had preferred to their places.

V. 12. *to Samaria*] See v. 7.

shearing-house] Heb. *house of shepherds binding sheep* ; Where they are wont to binde and shear sheep.

in the way] Leading to Samaria.

V. 13. *met*] Heb. *found.*

brethren] Sons of his brethren, 2 Chron. 22. 8. So Lot. Compare Gen. 12. 5. with 13. 8. The title is oft taken for any kinsfolks, 2 Sam. 19. 12.

to salute] Heb. *to the peace of*, &c. To wish peace and prosperity to them.

children, &c.] Not knowing that Ahaziah and they were slain.

V. 14. *Take them alive*] That the cause of slaying them might be made known to them ; which was, their affinity with the house of Ahab.

V. 15. *lighted on*] Heb. *found.*

Jehonadab the son of Rechab] Of the Kenite, who descended from Moses his father-in-law (Judg. 1. 16. and 4. 11.) They were a pious generation, who joyned themselves to the people of God, 1 Chron. 2. 55. Jehonadab was a man of much prudence. See Jer. 35. 6, &c.

he saluted him] Heb. *blessed.* Jehu blessed Jehonadab.

Is thine heart right?] Dost thou in truth affect me, as I do thee?

V. 16. *Come with me*] Jehu sought countenance by the company of Jehonadab, whom all the people had in high account.

they made him] Jehu's attendance moved him to accompany Jehu, and helped him up into the chariot.

V. 17. *destroyed him*] Ahab, and all that belonged to him.

V. 18. *and said*] To make all Baals worshippers assemble to him, v. 19.

Ahab served Baal] See 1 King. 16. 31.

a little] In comparison of that which Jehu means to do.

V. 19. *all the prophets of Baal*] Which pretend to be inspired by him.

all his servants] Which professe him to be their lord.

all his priests] Which offer sacrifice to him.

V. 20. *Proclaim*] Heb. *sanctifie.* Or, sanctifie a set day, as in the law is appointed by the LORD, no servile work to be done therein, Deut. 16. 8. So Exod. 32. 5. Levit. 23. 36. Joel 1. 14.

V. 21. *worshippers*] Servants, prophets and priests, as v. 19.

house of Baal] The temple dedicated to his worship ; as the house of the LORD. See 1 King. 8. 16.

full from one end to another] Or, *so full*, that they stood *mouth to mouth* : So full, as their faces or mouths were close together ; and it was full from corner to corner, 2 King. 21. 16.

V. 22. *the vestry*] The place where the idolatrous vestments were laid up.

Bring forth vestments] That thereby the worshippers of Baal might be distinguished from others.

V. 23. *went*] To see the number of them.

Search] For Jehu would have none but those idolaters to be slain.

V. 24 *they went in*] The worshippers of Baal.

fourscore men] To watch without, that none might flee away.

into your hands] By bringing them into the house of Baal.

his life, &c.] Heb. *soul.* He shall die for it, 1 King. 20. 39, 40.

life] Heb. *soul.*

V. 25. *he had*, &c.] The chief priest of Baal.

to the guard, &c.] Officers, besides the fourscore men, v. 24.

the edge] Heb. *the mouth.*

cast them] Being slain, they cast their dead bodies out of the house and city.

to the city] To every city where an house of Baal was.

images] Heb. *statues.* All sorts of idolatrous statues.

V. 27. *image of Baal*] That principall statue, which was said to be Baal himself.

a draught-house] A jakes, for the greater contempt, Ezr. 6. 11. Dan. 2. 5. and 3. 29. See Levit. 26. 30.

V. 28. *out of Israel*] Leaving no relique of that idolatry which Ahab and his posterity most doted upon, v. 18.

V. 29. *the sins*] See 1 King. 15. 26.

golden calves] 1 King. 12. 28, 29.

V. 30. *the Lord said*] By the ministery of a prophet.

of the fourth] See this accomplished, Chap. 15, 12.

V. 31. *took no heed*] Heb. *observed not.*

sins of Jeroboam] See the Notes on 1 King. 16. 19.

V. 32. *In those days*] Even while Jehu lived.

to cut Israel short] Heb. *to cut off the ends* ; By suffering Hazael to take away some of their coasts.

V. 33. *east-ward*] Heb. *toward the rising of the sun.* From that land which Joshua conquered, and divided to nine tribes and an half. See Josh. 12. 1, &c.

all the land of Gilead] All that countrey which by Moses was distributed to Reuben, Gad and half Manasseh, Deut. 3. 12, 13. In this land was a mountain (Gen 31. 21.) on which a city was built (Josh. 17. 1.) So as the mountain, city and countrey, were all called *Gilead.* Of the land of Gilead there were many cities, Josh. 13. 25.

from Aroer] A city in the fartheſt coast of Gad, Num. 23. 34. Deut. 2. 36. A native or inhabitant thereof, was called, an *Aroerite*, 1 Chron. 11. 44.

even Gilead and Bashan] Or, *even to Gilead and Bashan.*

Gilead] Here it signifieth a city. Gilead and Bashan were two fair cities in Manasseh, Josh. 17. 1.

The fore-mentioned particulars shew, That Hazael had cut Israel short indeed, as v. 32.

V. 34. *chronicles*] Civill records. See 1 King. 16. 27.

V. 35. *in Samaria*] See 1 King. 16. 28, 29.

V. 36. *the time*] Heb. *the days* were.

CHAP. XI.

Vers. 1. *Athaliah*] 2 Chron. 22. 10. Whom Jehoram married, 2 King. 8. 18.

was dead] Being slain by Jehu, Chap. 9. 27.

all the seed royall] Heb. *seed of the kingdom.* Of the house of Judah, 2 Chron. 22. 10. except Joash, v. 2.

V. 2. *Jehosheba*] Jehoshabeath, the wife of Jehoiada the priest, 2 Chron. 22. 11.

daughter of king] But not by Athaliah, but some other wife, as is supposed.

Joram] Jehoram, Chap. 8. 16.

Joash] Jehoash, Chap. 12. 2.

son] But a yeer old, v. 21.

they hid] Jehosheba and her husband.

bed-chamber] One of those chambers which were on the side of the temple, for the priests, in their waiting-time, to lodge in. See Jer. 35. 2. Ezek. 40. 45, 46.

V. 3. *in the house of the Lord*] For the priests chambers were appurtenances to the temple.

did reign] By usurpation.

V. 4. *the seventh yeer Jehoiada*] 2 Chron. 23. 1. A chief priest at that time, Chap. 12. 7.

rulers, &c.] Five expressed by name, 2 Chron. 22. 1. These also were priests, as is gathered from their functions, v. 5, &c. There were valiant men among the priests and Levites, 1 Chr. 9. 13.

into the house of the Lord] Whereinto none might go but priests and Levites, 2 Chron. 23. 6.

made a covenant] To depose Athaliah, to set Joash on the throne, to put down idolatry, and to establish true religion. When good governours reformed religion, they used to begin with a covenant, to binde themselves and their subjects more stedfastly thereto. See 2 Chron. 15. 12. and 29. 10. and 34. 31. Ezr. 10. 3. Neh. 9. 38.

an oath] Of secrecie and fidelity.

V. 5. *A third part*] The priests and Levites were so divided, as they might serve in the temple by course, 1 Chron. 24. 1, &c. Luk. 1. 8, 9. While one part served, two parts rested, and went to their houses : but at this time they were all assembled together ; and, according to the said division into three parts, they were assigned to severall charges.

enter in on the sabbath] To do their service, wherein they continued from sabbath to sabbath, so long as their course continued, 1 Chron. 9. 25.

keepers of the watch] Shall carefully and diligently watch.

of the kings house] The gate that leadeth into the royall pallace, lest any should thence issue out to destory the king. Some understand by the kings house, the chamber where the king was kept.

keepers, &c.] Of porters and keepers of the gates of the temple, see the Notes on 1 Chron. 9. 17, 18.

V. 6. *gate*

11. 3. did reign] A dolefull Sexennium the people of God had, during the Vsurpation of this monstrously wicked Woman!

V.6. *gate of Sur*] The east-gate. This is also called, *The gate of the foundation*, 2 Chron.23.5. By it were seats of judgement, Jer.26.10. It was called, the *high-gate* (Chap.15. v.35.) by reason of the fairnesse of it: and the *new-gate* (Jer.36.10.) after Jotham had new built it, 2 Chron.27.3.

behinde the guard] At the back side of those that kept the watch. This was the south gate.

that it be not broken down] Or, *from breaking up*. Or, that none, breaking in, do any violence to the king, or to any other person or thing in the house.

V.7. *two parts*] Or, *companies*. Heb. *hands*. Namely, they who had finished their course, and had thereupon liberty to go to their own habitations, they also were now to abide, and to guard the king. Or if there were but two parts, then turn it thus, *and two parts*, even *all you that go forth*, &c.

V.8. *within the ranges*] Within the ranks and orders of men set to defend the king.

V.9. *to come in*] To serve their course.

should go out] Having finished their courses.

V.10. *Davids spears*, &c.] Which were reserved as trophees of Davids victories. See 1 Sam.21.9. 2 Sam.8.7. 1 King.7.51.

V.11. *from the right corner*] Heb. *shoulder*. From north to south.

the altar] Of burnt-offering, which was at the east end.

V.12. *he*] Jehoiada the priest.

the testimony] The originall kept in the temple, Chap.22.8. or a copie of the book of the law, according to the charge, Deut.17.18.

they made him king, &c.] Jehoiada and his sons, 2 Chron.23.11.

they clapt, &c.] A visible expression of great joy, as Psal.47.1.

God save the king] Heb. *Let the king live*. See 1 King.1.25.

V.13. *into the temple*] Violently breaking thorow the ranges mentioned, v.8. See v.15.

V.14. *by a pillar*] On the brasen scaffold made by Solomon, 2 Chron.6.13, See chap.23. v.3. 2 Chron.34.31.

rent her cloathes] See chap.5.7.

Treason] She, that had committed the treason, cries out of treason.

V.15. *without the ranges*] Mentioned, v.8.

that followeth her] To defend her, or maintain her title.

V.16. *laid hands on her*] To carry her out of the temple: or, they made way for her.

by which the horses came] A beaten way.

V.17. *between the Lord, and the king*] That the king should serve the LORD, and maintain his true worship.

between the king, &c.] That he should seek their good, and they protect him.

V.18. *before the altars*] Or, because he fled thither for refuge, as 1 King.2.28, &c. or in detestation of that idolatry, as chap. 23.16.

appointed officers] Heb. *offices*; To see the worship of God duely performed. See 2 Chron.23.18,19.

V.19. *he sate on the throne*] Openly, as kings were wont, to shew his indubitate right, 2 Sam.3.10. 1 King.1.46. and 2.12.

CHAP. XII.

Vers.1. *The seventh yeer of Jehu*, &c.] 2 Chron.24.1.

mothers name] Why mothers names of kings are mentioned, see the Notes on 1 King.15.10.

Beer-sheba] See the Notes on 1 King.19.3.

V.2. *right*] In the matter of such externall acts as he did; but not in the uprightnesse of his heart: for he was a notorious hypocrite, as Saul (1 Sam.10.9.) Rehoboam (2 Chron. 11.17.) Abijah (2 Chron.13.4.) Amaziah (2 Chron.25.2.) and sundry other.

wherein Jehoiada] For after Jehoiada's death, Joash revolted from the LORD, 2 Chron.24.17,18.

V.3. *high places*] See the Notes on 1 King.15.14.

sacrificed] To the true God, but not in the due place, Deut. 12.11.

V.4. *of the dedicated things*] Or, *holy things*. Heb. *holinesses*: Which was given to the LORDS service.

the money of every one that passeth] Which every one enrolled among the Israelites, being twenty yeer old and upward, was enjoyned to give, Exod.38.12,13,14,15.

the money that every one is set at] Heb. *the money of the souls of his estimation*; Which the priest was to value, according to the law, Levit.27.2, &c.

that cometh into a mans heart] Heb. *ascendeth upon the heart of a man*; Freely to give to the LORD, as Exod.25.2.

V.5. *Let the priests take it*] They were not only to take what was brought, but they were also to go up and down to their severall cities to gather it, 2 Chron.24.5.

of his acquaintance] Whom he knew to be liable to that tax, or to be willing to contribute, 1 Chron.29.9,14. Ezr.7.16. and 8.25.

breaches] Which were made, partly by continuance of time, but especially by Athaliah and her childrens violence, 2 Chron. 24.7.

V.6. *in the three and twentieth yee*] Heb. *in the twentieth yeer, and third yeer*, Of his reign.

had not repaired] They were not diligent in gathering what was enjoyned (2 Chron.24.5.) nor faithfull in disbursing that which they had gathered, upon the temple.

V.7. *receive no more*, &c.] Go no more about to the cities of the people, to gather any more any money of them. See 2 Chr. 24.5.

deliver it] That which ye have received, deliver, to be reserved for those that have the charge of repairing the temple, v.11.

V.8. *neither to repair*] The priests were content to receive no more money, so as they might be freed from the care and charge of repairing the temple.

V.9. *took a chest*] Upon the kings appointment, 2 Chron. 24.8. That which is called *the treasury* (Mar.12.41.) was such an one.

beside the altar] Which stood at the entrance of the temple, whither the people might come.

the priests, &c.] The priests, standing by the altar, received of the people their free-will-offering, and put what they received, into the chest: or the people might put in themselves what they pleased.

door] Heb. *threshold*.

V.10. *the kings scribe*] Or, *secretary*; That king and state might know what was contributed.

and the high priest] Or, *high priests officer*, 2 Chron.24.11. For the care thereof belonged to both king and priest.

put up] Heb. *bound up*.

in the house] In the chest that was set in the house of the LORD.

V.11. *that did the work*] Master-work-men who had a charge over others.

over-sight of the house] Of the work to be done in the house of the LORD.

laid it out] Heb. *brought it forth*.

carpenters, &c.] See chap.22.6.

V.12. *breaches*] See v.5.

was laid out] Heb. *went forth*.

V.13. *there were not made*] Till the temple was fully repaired; afterward such vessels were made, 2 Chron.24.14.

bowls, snuffers, basins] Of these, see the Notes on 1 Kings 7.50.

trumpets] See Num.10.2, &c.

V.15. *they reckoned not*] Having experience of the master-work-mens faithfulnesse, they gave them the money in grosse sums, according to their demand, not exacting an account of every particular expence.

V.16. *The trespasse-money*] Some brought trespasse and sin-offerings in their kinde, which were the priests (Levit. 7.7.) Others, that dwelt far off, brought money (Deut.14.25.) which was to be disposed by the priest, and not to be put into the foresaid chest for repair of the temple.

V.17. *Hazael*] Who smote Israel, chap.10. v.32.

went up] After the revolt of Joash, 2 Chron.24.23.

Gath] Which city David had formerly recovered from the Philistines, 1 Chron.18.1.

set his face] Peremptorily resolved; and prepared himself, as Jer.42.15. Luk.9.51.

V.18. *hallowed things*] Heb. *holinesses*, v.4.

that Jehoshaphat, &c.] Every king used to dedicate something to the LORD.

sent it, &c.] So did Hezekiah, chap.18. v.15.

went away] Heb. *went up*.

V.20. *made a conspiracy*] Heb. *conspired a conspiracy*.

the house of Millo] Or, *Beth-millo*. See Judg.9.6. and 1 King. 9.15.

Silla] A beaten way.

V.21. *Jozachar*] Called also Zabad, 2 Chron.24.26. The mothers of those, that killed Joash were aliens, 2 Chron.24.26.

in the city of David] But not among the kings, 2 Chron.24.25.

CHAP. XIII.

Vers.1. *IN the three and twentieth yeer*] Heb. *the twentieth yeer and third yeer*. If this be taken of the beginning of the yeer; and the account made from the two and twentieth yeer; and the seventeen yeers be accounted current, so as he reigned but sixteen yeers compleat; and the thirty seventh yeer mentioned; v.10. be taken compleat; then the account of this verse will very well stand with the account, v.10. See a like account, 1 King.15.2. Such accounts are frequent in sacred Scripture. Or it may be that Jehoahaz setled his son Joash on the throne two yeers before his death, as Jehoshaphat did his son. See the Notes on chap.8.16.

V.2. *followed*] Heb. *walked after*.

sins of Jeroboam] See the Notes on 1 King.16.19.

V.3. *delivered them*] Now some of the people of Israel in one place, and then other of them in another place.

all their days] Or all those days wherein Jehoahaz reigned. This verse gives the sum of the miseries of Israel under the Syrians.

V.4. *he saw*] with much pity and compassion.
V.5. *a saviour*] A deliverer; namely, Jehoash, v.25. and Jeroboam his son, Chap.14.25.
they went out] The inhabitants of those cities which the king of Syria had taken.
dwelt] Quietly and securely.
in their tents] Or in their houses. See the Notes on 1 King. 12.16.
as beforetime] Heb. *as yesterday, and third day.*
V.6. *walked*] Heb. *he walked.*
remained] Heb. *stood.*
the grove] Which Ahab made, 1 16.33.
V.7. *Neither*] This depends on v.4.
he] The king of Syria.
of the people] That were trained up to warre.
ten chariots] With their chariot-men.
like the dust by threshing] As over-much threshing may bruise and break corn, and make it like dust; so, by the over-great oppressions wherewith the Syrians oppressed Israel, they were exceedingly weakned, diminished, and made contemptible.
V. 8. *and his might*] In his conflicts with the Syrians he might shew much valour, though he had no good successe.
V 9. *slept*] See 1 King.2.10.
in Samaria] See 1 King.16.29.
V.10. *In the thirty and seventh*] See the Notes on v.1.
V.11. *from all*] Or from any, Psal.103.3.
V.12. *chronicles*] Civill records.
V.13. *slept*, &c.] See v.9.
V.14. *wept*] Through grief of the losse of such a prophet.
over his face] Leaning over the bed whereon Elisha lay.
O my father] See the Notes on chap.2. v.12.
V. 15. *Take a bowe*] As a signe of warre.
V.16. *Put thine hand*] Heb. *Make thine hand to ride.*
Elisha put his hands] As a signe that the LORD would fight with him and for him; and to shew that good successe comes from God.
V.17. *east-ward*] Toward Syria.
The arrow of, &c.] This is a signe that the LORD will destroy Syria, and deliver Israel.
in Aphek] See the Notes on 1 King.20.26.
V.18. *Smite upon the ground*] To shew, that mans endeavour must be used in Gods work.
and stayed] By this is implied Joash his remissnesse and wearisomnesse in prosecuting that which he had well begun.
V.19. *was wroth*] To shew the offence he took at the kings negligence in a matter of so great consequence: for its probable that the king might have gathered from the prophets words that he should have smitten oftner then he did.
five or six times] Very often.
but thrice] To punish such negligence.
V. 20. *invaded*] By incursions which they made into the land.
at the coming in] In the spring, when plants began to sprout, and cattell to encrease.
V.21. *into the sepulchre*] It appears that Elisha was lately buried, and his sepulchre yet open (or might soon be opened, being neer at hand) and they, being frighted, hastily cast the corps that they were about to bury, into that sepulchre.
was let down] Heb. *went* down.
he revived] As a signe that the dead decayed state of Israel should revive and flourish again. As a signe also that believers, who by faith touch Christ, shall rise from death to life.
V.22. *vexed*] See v.3.
V.23. *had respect to them*] Though most unworthy in themselves.
because of his covenant] This Moses pleads, Exod.32.13.
with Abraham, &c.] And their seed, Deut.2.1.
from his presence] Heb. *face.* From all communion with him.
as yet] To try yet further whether at length they would turn to him: Gods long-suffering is herby set out; and intimating what did afterwards befall them, because they did not return, Chap.17.18.
V. 25. *took again*] Heb. *returned and took*; Recovered. See Chap.4.35. Herein he shewed himself to be the saviour, mentioned, v.5.
which he] Or his father Hazael, v.3.
three times] According to the signe specified, v.18,19.

CHAP. XIIII.

Verse 1. *Amaziah*] 2 Chron.25.1.
V. 2. *twenty and five yeers old*] Heb. *a son of twenty and five yeers.*
twenty and nine yeers] Of these, he spent twelve yeers as a banished man in Lachish, v.19. 2 Chron.25.27. See the Notes on v.21.
mothers name] See the Notes on 1 King.15.10.
V.3. *right*] 2 Chron.25.2. See the Notes on Chap.12. v.2.
as Joash] Who begun well, but revolted, 2 Chron.24.15. so Amaziah, 1 Chron.25.14. so Uzziah, 2 Chron.26.16.
V.4. *the high places*] See the Notes on 1 King.15.14.
V.5. *confirmed in his hand*] Setled and established in his person, as his undoubted right (as 1 King.2.12, 24.) for by reason of the treason raised against his father (Chap.12. v.20,21.) there were fears, troubles and dangers in the beginning of his reign.
which had slain the king his father] Chap.12.20.
V.6. *the children*, &c.] This is here noted, as one evidence of his *doing right*, v.3.
The fathers shall not be put to death for the children] Deut.24.16. Ezek.18.20.
V.7. *He slew*] In battell, because they had revolted from Judah, chap.8.22.
of Edom] Called *children of Seir*, (2 Chron.25.11.) from the place of their habitation, Deut.2.4,8.
valley of salt] There was a water issuing out of Jordan, out of which ariseth much salt, called, by *Justine* and others, *Asphaltus*, or, *Asphaltites*. A valley by it, was called, *the valley of salt* (2 Sam.8.13. Psal.60.1.) It is supposed to be that, which is called *the valley of Shaveh* (Gen.14.17.)
ten thousand] And cast ten thousand more headlong from a rock, 2 Chron.25.12.
Selah] Or, *the rock.* This word signifieth a rock. Selah was a fair city; so called, because it was built on a rock, 2 Chron. 25.12. See on Isai.16.1.
Jokthеel] The word, according to the notation of it, signifieth, *obedience to God*: which name Amaziah might give to this city, in testimony of his obedience to God, 2 Chron. 25. 10,11.
unto this day] See the Notes on 1 King.9.13.
V.8. *Come*] A word of chalenge, as 1 Sam.14.12.
look one another] Stand one against another in the open field: he means not this of a single presenting their two persons one to another, but of setting their armies one against another, themselves being as Generalls, in the head of them: so it is applied v.11. See a like phrase, chap.23.29. This chalenge he made, in revenge of the wrong which the men of Israel had done to the cities of Judah, 2 Chron.25.13. and to restrain Israel from invading cities, and to move him rather to decide the quarrell by main battell hand to hand.
V.9. *The thistle*] A parabolicall speech, as Judg.9.8, &c. In derision, the king of Israel resembleth the king of Judah to a thistle, a thistle in Lebanon, which grew under cedars: himself to a cedar: desire of marriage betwixt the son of the one, and daughter of the other, to a conceipt of equality: a wilde beast, to the army of Israel: treading down the thistle, to vanquishing Judah. This application is verified in the next verse.
V.10. *Thou hast indeed smitten*] Heb. *Smiting thou hast smit.*
thine heart] The pride of thine heart, occasioned by thy victory over Edom, hath puffed thee up. The like is said of Hezekiah, 2 Chron.32.25,26.
glory, and tarry, &c.] If thou wilt needs boast thy self, do it privately, in thine own countrey, among thine own people.
at home] Heb. *at thy house.*
why shouldest thou] A dissuasive exprobration.
meddle to thy hurt] Put thy self into mischief?
V.11. *would not hear*] Would not forbear to do what he was dissuaded from.
went up] Into the field, not staying till Amaziah should come to him.
looked one another, &c.] Met with their armies face to face.
to Judah] Josh.15.10. and 21.16. for there was another Beth-shemesh in the tribe of Naphtali, Josh.19.38.
V.12. *was put to the worse*] Heb. *was smitten.*
to their tents] To their own houses. See the Notes on 1 Kin. 12.16.
V. 13. *took Amaziah*] Took him captive; seised on his person.
and came] In hostile manner with his army.
brake down] See the Notes on Neh.8.16.
gate of Ephraim] Which looketh towards Ephraim, Nehem. 12.39.
corner-gate] Out of which they might look two ways, Zac. 14.10. Jer.31.38.
V.14. *hostages*] Children of the king, or other noble persons, for a pledge of keeping covenant with him.
V.15. *Jehoash*, &c.] This is the same that is called Joash, chap.13.12,13. where the same things are written of him.
his might] Chap. 13. 8. His valourous deeds against the Syrians, chap.13. v.25.
V.19. *they made a conspiracy*] So many of his subjects, and such mighty ones, plotted and wrought treason against him, after his idolatry (2 Chron.25.14,27.) as he durst not stand out against them, but fled.
to Lachish] A strong city in the borders of Judah, 2 Chron. 11.9. Isai.36.1,2.
V.20. *on horses*] In a chariot drawn with horses, as chap.9.28.
V.21. *Azariah*]

V. 21. *Azariah*] 2 Chron. 26.1. he is called, *Uzziah*.
instead of his father] While his father lived; for he reigned twelve yeers in his fathers time, even after the time that they conspired against his father; which thus appears: Jeroboam the son of Joash began his reign in the fifteenth yeer of Amaziah, and reigned one and fourty yeers, v.23. Jeroboams son began his reign in the eight and thirtieth of Uzziah, chap.15.8. Amaziah reigned twenty nine yeers: take away fifteen from twenty nine, and there remains fourteen: adde to these thirty eight of Uzziah's, there will arise the summe of fifty two. Out of these must be taken at least eleven, to make the just account of Jeroboam's one and fourty yeers: these eleven (or twelve, because yeers of kings are reckoned currant) must needs be swallowed up in the joynt reign of Amaziah and Uzziah his son. See the like, 2 King.1.17.

V.22. *He built Elath*] Elath was an ancient city, whereof mention is made, Deut.2.8. but it was so decayed, as by repairing it, he is said to build it. This was lost in Ahaz time, Chap. 16. 6.

V.23. *In the fifteenth yeer*] See the Notes on v.21.

V. 24. *from all*] See the Notes on chap.13.11.

sins of Jeroboam] See the Notes on 1 King.16.19.

V. 25. *the coast of Israel*] Cities which were betwixt Judah and Israel, and were then under the power of Israel, but of right appertained to Judah. These coasts were appointed by God himself to his people, Num.34.8.

from the entring] Compare Num.34.8. with Deut.3.17.

Jonah] Matth.12.39,40, called *Jonas*; The fifth of the small prophets, Jon.1.1.

Gath-hepher] A city in the tribe of Zebulun, Josh.19.13.

V. 26. *not any shut up*] See the Notes on 1 King.14.10. It may here imply, that none was safe, whether he were shut up in a place of defence, or left abroad; whether he were great or mean; whether he had means or not.

V.27. *said not*] Had not yet determined; though afterwards he said it (Hos.1.6,9.) and did it, Chap.17. v.18. See Chap. 13. 23.

V.28. *and his might*] See the Notes on v.15.

Damascus] Which David won (2 Sam.8.6.) and Rezon got again (1 King.11.24.) but now Jeroboam recovered.

to Judah] Of old it belonged to Judah, but now Jeroboam united it to the kingdom of Israel.

chronicles] Civill records.

CHAP. XV.

Vers.1. BEgan] Heb. *reigned*. This word is not in the text: but this word, *reigned*, is oft translated thus, *began to reign*, as 1 King.15.25. and 22.41,51. If it be here so taken, it must be expounded of his beginning of his reign alone, after his fathers death; for he began to reign with his father twelve yeers before this. See the Notes on Chap.14.21.

Azariah] 1 Chron.16.1, *Uzziah*.

V.2. *two and fifty yeers*] From his first beginning to reign with his father, Chap.13.21.

his mothers] See the Notes on 1 King.15.10.

V.3. *according to all*] See the Notes on Chap.14. v.3.

V.4. *high places*] See the Notes on 1 King.15.14.

V.5. *smote the king*] See the cause and punishment, 2 Chron. 26. 16.

a severall house] Heb. *a house of freedom*; Free from all company, Levit.13.46.

over the house] Over the court and kingdom; for he reigned as king while his father was a leper.

V.7. *with his fathers*] In the field or place of buriall where other kings were buried, but not by their sepulchres, 2 Chron. 26.23. See 2 Chron.24.25.

V.10. *Shallum*] Some great commander.

before the people] Openly, publikely: first, he plotted against the king secretly, and is said to *conspire*: afterwards, he got the people to favour his cause, and to be on his side.

V. 12. *the word of the Lord which he spake unto Jehu*] Chap. 10. 30.

fourth] 1.Jehu. 2.Jehoahaz (chap.13.1,3.) 3.Jehoash (Chap. 13.10.) 4. Jeroboam (chap.14.16.) 5. Zechariah (chap.14. 29.) Thus Gods Word was accomplished to the full; for there were four generations of his sons, besides himself.

V.13. *Uzziah*] Matth. 1.8, 9. called *Ozias*.

a full moneth] Heb. *a moneth of dayes*.

V.14. *Menahem*] *Josephus* saith, that Menahem was captain of Zechariah's army, and hearing that Shallum had slain his master, came with the army, and destroyed Shallum.

Tirzah] See the Notes on 1 King.14.17.

V.16. *Tiphsah*] A city (situate in the way to Tirzah) thorow which Menahem desired to passe.

the women] He was so incensed against Tiphsah, for refusing to entertain him, as he spared not their women great with childe; but opened their wombs, because the citizens would not open their gates to him. See an example of great severity for a like cause, Judg.8,5,16. Chap.8.12.

V.18. *sin*] See 1 King. 5. 26.

V.19. *Pul the king of Assyria*] 1 Chron.5.26.

against the land] Which was on the other side of Jordan, 1 Chron.5.26.

a thousand talents] This amounts to three hundred seventy and five thousand pound sterling. See the Notes on 1 King.16.24.

to confirm] Menahem gave that great sum to Pul, not onely to move him to depart from him, but also to aid him against all other forreign invasions, and intestine insurrections. This is to confirm or secure his kingdom, chap.14.5.

V.20, *exacted*] Heb. *caused to come forth*.

fifty shekels] Six pound and five shillings: for a shekel was two shillings and six pence. See Chap.7.1.

V.25. *with Argob*] Pekah with these conspired; they aided him.

V.29. *Tiglath-pileser*] Son of Pul, mentioned v.29.

Ijon, and Abel-beth-maachah] Of these two, see 1 King. 15. 20.

Janoah] Situate on the border of Ephraim, Josh.16.6.

Kedesh and Hazor] 1 Kin. 9. 15. These two were in the tribe of Naphtali, Josh.19.32,36,37.

Gilead] See the notes on chap.10. v.33.

Galilee] See the Notes on 1 King.9.11.

them] The inhabitants of the places before named.

V.30. *twentieth yeer*] From the time that Jotham began to reign; for he reigned but sixteen yeers, v.33. Some say that he lived four yeers after those sixteen, but gave up the kingdom to his son Ahaz: for Hoshea began to reign in the fourth yeer of Ahaz: but no mention being as yet made of Ahaz, the account is taken from the beginning of Jothams reign.

V.32. *second yeer*] Currant; for after sixteen yeers of Jothams reign, Ahaz began to reign, in the seventeenth yeer of Pekah.

Jotham] 2 Chron.27.1.

V.33. *his mothers name*] See the Notes on 1 King.15.10.

V.34. *that his father*] Before he presumed to offer incense, 2 Chron.26.16.

V.35. *high places*] See the Notes on 1 King.15.14.

higher gate] See Chap.11.6.

V.37. *began to send*] In the later end of Jothams reign those enemies consulted about invading Judah; which they put in execution in Ahaz time, chap.16.5 Isai.7.1.

Pekah] Who slew in one day sixscore thousand valiant men of Judah, 2 Chron.28.6.

CHAP. XVI.

Vers.1. SEventeenth yeer of Pekah the son of Remaliah, Ahaz, &c.] 2 Chron. 28.1. See the Notes on chap.15. v.32.

V.2. *Twenty yeers old*] By this account, Ahaz was but eleven yeers old when his son Hezekiah was born; for he reigned but sixteen yeers: and Hezekiah was five and twenty yeers old when he began to reign, chap.18. v.2. Some refer the relative particle, *he*, to Jotham, as if it had been thus expressed; *Twenty yeers old was Ahaz, when Jotham began to reign*. See 2 Chron. 36.9.

V.3. *to passe thorow the fire*] The heathen burnt their children to death for a sacrifice to their idoll, which the Jews learned of them: and it is set out, sometimes by offering up their children for a sacrifice, as Psal.106,37,38. Jer.7.31. and 19.5. Sometimes, by causing them to passe thorow the fire, as 2 Chron.33.6. Jer.32.35. The idol to which they consecrated their children, was Molech; whereof, see the Notes on 1 King.11.5. The place where they used so to do, was called, *The valley of the son of Hinnom*. Hinnom was the name of a man: his son had a pleasant place neer Jerusalem, in a valley, which was usually called, *The valley of the son of Hinnom*, Josh.15.8. and 18.16. It is also called, The *valley of Hinnom*, Neh.11.30. In this valley was a place called Topheth, from the Hebrew word תֹּף *toph*, *tympanum*, a timbrel or drum. See the Notes on Exod.14.20. Because of the sacrificing of children, they used to beat a drum, and sound other instruments, that the cry of the childe might not be heard. Of sacrificing children in this valley, see 2 Chron.28.3. and 33.6. Of Topheth in that valley, see Jer.7. 31, 32. From that cruelty used in the valley of Hinnom, which in Hebrew is גֵּיהִנֹּם *Gehinnom*; the Greek word Γέεννα, *Gehenna*, which signifieth hell, ariseth, Matth.5.22,29. Yea, Topheth also is used in a like signification, Isai.30.33. See of *Gehinnom*, the Notes on Josh.15.8.

V.4. *on the hills*] See the Notes on 1 King.14.23.

V.5. *Then Rezin king of Syria*] Isai.7.1.

could not] Because God hindered them, Isai.7.7.

V.6. *Elath*] See the Notes on chap.14 v.22.

unto this day] See the Notes on 1 King.9.13.

V.7. *Tiglath*] See the Notes on chap.15.29.

servant] To be in subjection, and to serve thee.

son] To be under thy protection.

V. 8. *took the silver, &c.*] As Joash had done before (chap. 12.18.) and Hezekiah did after him, chap.18.16.

V.9. *Damas-*

V. 9. *Damascus*] Heb. *Dammesek.*
to Kir] Not Kir of Moab, mentioned Isai. 15. 1. but another Kir in Media, Am. 1. 5. Isa. 22. 6.
Rezin] King of Syria, v. 6.
V. 10. *to meet Tiglath*] To congratulate his victory: and to obtain further ayd against the Syrians, but all in vain, 2 Chr. 28. 18, 21. For Tiglath-Pileser took very chargeable presents of him, and thereby distressed him, but sent him no ayd: only for his own turn he overcame Damascus, but suffered others to spoil Ahaz.
an altar] Whereon the Syrians offered sacrifices to their idols: wherein he preferred the Syrians idols before Jehovah the God of Israel: This is pleaded against Israel, Jerem. 2. 9, 11.
V. 11. *priest*] The priest, or was, or should have been better instructed in the law (Mal. 2. 7.) but they who set themselves to please princes, regard not Gods law, Gal. 1. 10.
against he came] That the king might see how ready and forward he was to please him.
V. 12. *and offered thereon*] Herein Ahaz committed two great sins: one was to usurp the priests office, as Uzziah had done, 2 Chron. 26. 16. The other, to bring in a strange altar into the house of the LORD. In this, he is said to sacrifice unto the gods of Damascus, 2 Chro. 28. 23.
V. 13. *his burnt-offering*] Which he offered up for himself: so the rest.
burnt-offering] See Levit. 1.
meat-offering] See Levit. 2.
drink-offering] See Levit. 23. 13.
his] Heb. *which* were *his.*
peace-offerings] See Exod. 20. 24.
the altar] That strange altar mentioned, v. 11.
V. 14. *the brasen altar*] Which Solomon made, 2 Chron. 4. 1.
before the Lord] At the entrance into the house of the LORD, Exod. 40. 29. 1 King. 8. 64.
from between the altar] That the LORDS altar might not stand betwixt his altar and the temple.
on the north-side] Not in the midst directly, before the temple. There he placed his own altar, and set the LORDS altar at the north-side of his.
V. 15. *the great altar*] That new strange altar, which Urijah had made (v. 11.) which was in quantity, and in his account, greater then the LORDS altar.
the brasen altar] The LORDS altar shall be for me to enquire of the LORD, what, and when I please. Thus he would have his own altar to be continually used for all holy services enjoyned to the people of God: and the LORDS altar, for what he pleased.
V. 16. *Thus did Urijah*] Too basely and slavishly.
V. 17. *cut off*] He defaced the beauty of those holy vessels which Solomon had made.
borders] See 1 King. 7. 28.
the sea, &c.] See 1 King. 7. 23, 25.
V. 18. *the covert for the sabbath*] A place in the temple for them, or, for the priests, who by sabbaths, or weeks kept their courses (of whom intimation is made, chap. 11. v. 5.) to rest therein: this he took away.
the kings entry without] The gallery without the temple, whereby the king ascended from his own palace to the house of God. Hereof see the notes on 1 King. 10. 5.
turned he from, &c.] Because he had no minde to go to Gods house, the doors whereof he shut up, 2 Chron. 28. 24.
for the king of Assyria] Partly to collogue with him by shewing a detestation of the Jewish religion, and partly to cut of all bie-passages to his palace, through fear of the king of Assyria.
V. 20. *in the city of David*] But not in the sepulchre of the kings, 2 Chron. 28. 27. So Joash, chap. 12. 21.

CHAP. XVII.

Vers. 1. IN *the twelfth yeer*] Eight yeers before this did Hoshea slay Pekah, and reigned in his steed, chap. 15. 30. but as a tributary to the king of Assyria, vers. 3. Now in the twelfth yeer of Ahaz, Hoshea rebelled against the king of Assyria, and took upon him an absolute government: and in that respect is said then to reign.
V. 2. *not as*] It is probable that he gave not himself over to so many severall sorts of idolatry, as other kings had done. See chap. 3. 2. nor that he invented any new idolatry.
V. 3. *Shalmaneser*] This may be the Tiglath-Pileser (chap. 15. 29.) For he continued a long while in Ahaz time, 2 Chro. 28. 20. Or, he may be another.
became his servant] Yeelded subjection to him.
gave] Heb. *rendred.*
presents] Or, *tribute.* Yeerly tribute, v. 4.
V. 4. *found conspiracy*] Breach of covenant, as chap. 24. 20. Ezek. 17. 13, 14, 15.
he had sent, &c.] To desire ayd against the king of Assyria.
no present] Hereby he manifested his breach of covenant.
shut him up] After he had besieged him three yeers, and taken him in the last yeer of his reign.
prison] Heb. *an house of shutting up.*
V. 5. *throughout all the land*] Having conquered it.
V. 6. *In the ninth yeer of Hoshea*] Chap. 18. 10.
Halah, Habor] Cities in Assyria: whereunto Haza is added, 1 Chro. 5. 26.
river of Gozan] Or, Nehar-Gozan: so as both words joyned together, make the name of one city.
cities of the Medes] Others then those before mentioned to be in Assyria: For Media was then under the king of Assyria.
V. 7. *For when*] In this and the verses following, is shewed how long Israel had continued to provoke the LORD, and how much, before he executed the foresaid judgement on them.
V. 8. *statutes of the heathen*] Their inventions, customes, orders, and ordinances. God long before this threatned, that their land should spue them out for such abominations, Levit. 18. 26, 28.
which they had made] Of their own inventions against the law of God.
V. 9. *secretly*] Heb. *they hid:* They covertly, and deceitfully, did that which was not right, upon pretence of serving God, yea, and beside their open idolatry, they did many secret abominations, Ezek. 8. 12.
from the tower, &c.] Watch towers used to be up and down in the countrey, to descry danger afarre off: great and populous cities were wont to be fenced. This then is a proverbiall speech, whereby the extent of their idolatry is set out, to be every where in countrey and city, in meaner and greater places.
V. 10. *images*] Heb. *statues.*
groves] See the notes on 1 King. 3. 4. and on 16. 33.
V. 11. *incense*] There was a peculiar altar (Exod. 30. 1, &c.) appointed for incense in Gods house: so as it was not lawfull to burn it in high places.
V. 12. *idols*] According to the notation of the Hebrew word some translate them, *dungy gods:* so stiled in contempt, Ezek. 20. 39.
Ye shall not do this thing] Deut. 4. 19.
V. 13. *by all the*] Heb. *by the hand of all.*
seers] Seers were properly such as by visions had Gods minde made known to them. See 1 Sam. 9. 9.
Turn ye from your evil wayes, &c.] Jerem. 18. 11. and 25. 5. and 35. 15.
V. 14. *hardened their necks*] Deut. 31. 27. This metaphor importeth a stubborn disposition, which will not bow, nor submit to Gods will, 2 Chron. 29. 6. 36. 13. Prov. 29. 1. Isai. 48. 4. Jere. 7. 26. It is a metaphor taken from beasts which will not bear the yoke.
V. 15. *statutes*, &c.] See the notes on 1 King. 2. 3.
vanity] Idolatry. See the notes on 1 King. 16. 13.
vain] Foolish, without understanding, Rom. 1. 21. Psal. 115. 8.
not do like them] Deut. 12. 31, 32. Josh. 23. 7.
V. 16. *made them molten images*] Exod. 32. 8. 1 King. 12. 28.
host of heaven] The stars, which, as an host, are many, set in good order, keep their rank, are ready to do what their LORD will, Judg 5. 20. see Deut. 4. 19. Jere. 8. 2.
served Baal] See the notes on 1 King. 16. 31.
V. 17. *to passe*, &c.] See the notes on chap. 16. 3.
used divination] Heb. *divined divinations.* Intercourse with the divell. See the notes on Deut. 18. 10. Jere. 14. 14. Ezek. 21. 21.
enchantments] Heb. *they enchanted.* To enchant, or use enchantment, is by words, or signs, to make pretence of doing some rare thing. Of charming serpents. See Psal. 58. 5. Eccle. 10. 11. Jere. 8. 17. The Hebrew word doth also signifie, *to discern*, or, *know* what is done in secret, to divine, Gen. 44. 5, 15.
sold themselves] See the notes on 1 King. 16. 33. and 21. 20.
V. 18. *out of his sight*] Out of that land whereupon the eyes of the LORD were continually after an especiall manner, Deut. 11. 12. where the evidences of his gracious presence were: where his church was.
Judah] See the notes on 1 King. 11. 13.
V. 19. *Also Judah*] This is added as another cause of Israels ruine, that they were an ill example to Judah, and infected that nation, and as an aggravation of Judahs sins, that would not be warned by Israels fall, Jere. 3. 8.
which they made] Vers. 8.
V. 20. *all the seed of Israel*] All the ten tribes: or, it may be extended to the twelve tribes.
spoilers] Kings of Syria (chap. 13. v. 3, 7.) and kings of Assyria, chapter 15. 19, 29. chapter 18. 9. and afterwards

Judah

Judah was destroyed by the Caldeans, chapter 25.

out of his sight] Vers. 18.

V. 21. *he rent Israel*] The LORD (1 King. 11. 11, 31: and 12. 24.) or, Israel rent it self, 1 King. 12. 16.

from the house of David] 1 King. 12. 16, 20, 28.

drave Israel] By not suffering them to go to the house of the LORD, 1 King. 12. 28.

a great sin] Which was to worship calves. See the notes on chap. 12. v. 30.

V. 22. *walked*] From the time of Jeroboam, till the captivity. There were twenty kings, and ten severall stocks (see the Argument on both Books of *Kings*) yet all agreed in the sin of Jeroboam. See the reason, 1 King. 12. 26.

V. 23. *all*] All that he had stirred up in those dayes to foretell this judgement, as 1 King. 13. 32. and 14. 16. 2 King. 8. 12. Hos. 1. 4, 6, 9. Amos 5. 27. Mic. 1. 6.

unto this day] See the notes on chap. 9. 13.

V. 24. *the king of Assyria*] Shalmaneser first, vers. 3. afterwards Esar-Haddon (Ezra 4. 2.) who was Sennacheribs son.

Babylon] Heb. *Babel*. The chiefest city in Assyria.

Cuthah] No mention is elsewhere made of this city. It is supposed to be in the confines of Syria.

Ava] Or, *Iva*. This, and Hamath and Sepharvaim were cities which the king of Assyria had conquered, chap. 18. 34.

cities of Samaria] Appertaining to the kingdom of Israel, which was called Samaria, from the chiefest city in that kingdom. See the notes on 1 King. 16. 24.

instead, &c.] Having removed the Israelites to other cities (v. 6.) he placed strangers in the cities of Israel, that in all places they might hold what they had, not as inheritours of their own, but as his vassals. Joseph used the like policy, Gen. 47. 21.

V. 25. *they feared not*] Nor inwardly did they know, or beleeve in Jehovah the true God: nor outwardly did they yeeld any worship or service to him.

V. 26. *they spake*] By letters, or messengers, they made known to him.

the manner of the God] His minde, how he will be worshipped.

V. 27. *one of the priests*] Who may be a chief instructer, and directer about the worship of the LORD.

let them] Him and his company: wherein other priests may be included.

V. 28. *how they should*] In generall what kinde of sacraments, sacrifices, feasts, meats, and other like rites were formerly used in that countrey.

V. 29. *every nation*] Heb. *nation, nation*.

gods of their own] Idols of their own native countrey, stiled gods, in relation to their esteem of them.

Samaritanes] The Israelites which before dwelt in the cities of Samaria.

V. 30. *Succoth-benoth*] This, and the other titles following, were proper names which the heathen gave to their severall idols.

Cuth] The same that was called Cuthah, v. 24.

V. 31. *burnt their children*] See the notes on chap. 16. v. 3.

Adrammelech and Anammelech] The same that Molech: whereof see the notes on 1 King. 11. 5. Adrammelech, according to the Hebrew notation signifieth a *glorious king*. Anammelech, an *afflicting king*: both which may not unfitly be applied to Saturn, the idol to whom they burnt their children. In their esteem he was glorious, which brought upon them that affliction of sacrificing their children to him. The former name was also given to one of the sons of Sennacherib, chap. 19. 37.

V. 32. *of the lowest*] As Jeroboam had done before, 1 King. 12. 31.

V. 33. *They feared the Lord*] Zeph. 1. 5.

whom they carried away from thence] Or, *who carried them away from thence*. Idolatrous Israelites: or as those heathenish nations whom the Assyrians brought thither, did in their severall countries.

V. 34. *they do*, &c.] The Israelites which were carried captive into Assyria. From this verse to the last, the obstinate disposition of the Israelites in their captivity is set down.

former manners] Before they were carried away captives.

they fear not] They testifie no respect to God, nor inwardly, nor outwardly.

their statutes] Which the LORD ordained as proper to them.

whom he named] By this he puts them in minde of the great mercy which God shewed to their ancestor, from whom they sprouted, when he first give him that name Israel (Gen. 32. 28.) and of the gracious promises made to him and his posterity, when that name was again confirmed to him, Gen. 35. 10, *&c.* This is here mentioned as an aggravation of their obstinacy. See the like 1 King. 18. 31.

V. 35. *a covenant*] To be their God (Gen. 17. 7.) and to cast out nations before them.

Ye shall not fear other gods] Judg. 6. 10.

nor bowe your selves to them] Exod. 23. 24.

nor sacrifice to them] Exod 34. 15.

V. 36. *with great power*] Deut. 5. 15.

stretched-out arm] So extraordinary was the power manifested in rescuing Israel out of Egypt, as God by way of resemblance to man, is said to stretch out his arm: that is, to extend his strength: or it was such as it plainly appeared to be the arm of the LORD, or a divine power. See Exod. 6. 6. Deut. 5. 15. Jere. 32. 21. Ezek. 20. 33, 34.

him shall ye fear] Deut. 6. 13.

to him shall ye do sacrifice] Exod. 8. 27.

V. 37. *the statutes*] Deut. 6. 1. See the notes on 1 King. 3. 3.

V. 40. *former manner*] Expressed before, v. 8, 9, *&c.*

V. 41. *these nations*] Which the king of Assyria placed in the cities of Samaria; of whom see v. 29, *&c.* Of these came the Samaritans, with whom the Jews would have nothing to do, Joh. 4. 9.

feared the Lord] Acknowledged Jehovah to be a God, and did some services to him. This is here noted, in opposition to the obstinacy of the Israelites. For those heathen in Samaria, were somewhat moved with Gods judgement, v. 25. But the Israelites nothing at all, though the judgement on them, being cast out of their land, was more severe.

and served] This shews that their fear of the LORD was unsound and servile. See Zeph. 1. 5.

CHAP. XVIII.

Vers. 1. IN *the third yeer*] After he began to reign as an absolute, and not as a tributary king. See the notes on chap. 17. v. 1.

Hezekiah the son of Ahaz king of Judah began to reign] 2 Chro. 28. 27. and 29. 1. He is called *Ezekias*, Matth. 1. 9.

V. 2. *Twenty and five yeers*] See the notes on chap. 16. 2.

his mothers name] See the notes on 1 King. 15. 10.

Abi] Abijah, 2 Chron. 29. 1.

Zachariah] The king of Israel (as some suppose) mentioned chap. 14. 29.

V. 3. *right*] Agreeable to the rule or law of God: and therein pleasing and acceptable to him.

David] See 1 King. 15. 5.

V. 4. *removed*] According to the commandment of the LORD, Deut. 7. 5.

images] Heb. *statues*.

brasen serpent that Moses had made] Num. 21. 9.

Nehushtan] Brasse, or brasen. Hereby he gave them to understand, that it was but a piece of brasse, there was no deity in it: and therefore not to be worshipped.

V. 5. *none like him*] This is a proverbiall speech, which highly commends one. Proverbs carry a generall sense, wherein they hold true, though one or two particulars may seem to make against them. The like is said of Josiah, chap. 23. v. 25. So in discommendation, sundry wicked ones are said to do worse then any before them, as 1 King. 16. 25, 30.

V. 6. *clave*] With his whole heart, and entire affection, Deut. 10. 20.

from following him] Heb. *from after him*.

V. 7. *with him*] As with Abraham, Gen 21. 22.

he rebelled] Not that he brake any covenant, which he himself had made; but in that he refused to be tributary to the king of Assyria, as his father was forced to be, chap. 16. 7.

V. 8. *Philistines*] Who had in the reign of Ahaz, taken many cities from Judah, 2 Chron. 28. 18.

Gaza] Heb. *Azzah*.

from the tower] Every where. See the notes on chap. 17. v. 9.

V. 9. *it came to passe in the fourth yeer of king Hezekiah*] The beginning of it. Chap. 17. 3.

the seventh] After he had revolted from the king of Assyria. See the notes on v. 1. The history of carrying Israel into captivity is before set down, chap. 17. v. 6, 7.

V. 10. *the ninth*, &c.] Chap. 17. 6.

V. 13. *In the fourteenth yeer of king Hezekiah*] 2 Chro. 32. 1. Isai. 36. 1.

Sennacherib] Heb. *Sanherib*. Son of Salmeneser, chap. 19. 12.

took them] Many of them. He thought to do more then he did, 2 Chron. 32 1.

V. 14. *Lachish*] Where the king of Assyria was with his army. See the notes on chap. 14. v. 19.

I have offended] By refusing to be tributary, as v. 7.

three hundred talents of silver] An hundred and fourteen thousand and five hundred pound sterling. See the notes on 1 King. 16. 24.

thirty talents of gold] After the sacred talent, an hundred and fourteen

fourteen thousand and five hundred pound sterling. See the notes on 1 King.9.14.

V. 15. *all the silver*] See the notes on chap.16. v.8.

V. 16. *which Hezekiah*] Piety moved Hezekiah in the beginning of his reign, to repair with gold what his father had pulled off, (2 Chron.29. 3.) and now fear makes him pull off the same again.

it] Heb. *them.*

V. 17. *sent*] He received the present, but stood not to the condition.

with a great host] Heb. *heavy.* To terrifie Hezekiah, and make him yeeld to his demands.

the conduit] Which was without Jerusalem, into which water was let out of a lake in a field, where fullers washed and dried their clothes. Hereof mention is made, Isai.7. 3.

V. 18. *called to the king*] To speak with him: for they were not admitted into the city.

Eliakim] That pious governour. Of whom see Isai. 22. 20.

over the household] See the notes on 1 King.4. 6.

Shebna] That proud states-man, described, Isai. 22. 15, *&c.*

scribe] Or, *secretary.* See the notes on 1 King.4. 3. He was also over the kings house, Isai.22. 15.

recorder] See the notes on 1 King.4. 3.

V. 19. *What confidence*] He sleighteth all confidence but his own.

V. 20. *sayest*] Or, *talkest.*

vain words] Heb. *word of the lips.*

counsel and strength for the war] Or, *but counsel and strength are for the war.* The two most necessary things for defence against an enemy. This by way of derision he objecteth to Hezekiah, as if he had neither.

V. 21. *trustest*] Heb. *trustest thee.*

staff of this bruised reed] Egypt is here resembled to a staff, by reason of that pretence which he maketh of help and support: to a reed, by reason of his impotency: to a bruised or broken reed, by reason of the damage he doth: for a reed broken, is sharp and full of teeth, and pierceth into a mans flesh, Isai.36.6. Ezek.29. 6,7.

V. 22. *whose altars*] He accounts reformation of religion, to be impiety against God.

V. 23. *give pledges*] Or, *hostages.* Submit your selves, and give hostages for assurance of your fidelity.

if thou be able] A scoff: as if Judah had not two thousand horses, nor two thousand men, able to be troopers.

V. 24. *turn away the face*] Be able to resist and put to flight.

V. 25. *Am I now*] This he speaks of his master: who most falsly pretends commission from God, to terrifie them the more.

V. 26. *Eliakim*] He, as the mouth of all: the rest standing by, and giving consent.

in the ears] To the understanding of the souldiers who ward on the wall.

V. 27. *But Rabshakeh said*] To trouble the people (2 Chro. 32. 18.) that by casting fears into their heads, they might murmure, mutine, and yeeld to the king of Assyria.

that they may eat] That if they persist and yeeld not, they may endure all the extremities of a siege.

their own piss] Heb. *the water of their feet?*

V. 28. *loud*] Heb. *great.* He lift up his voice the higher, that more might hear him, and be (as he supposed) affrighted.

V. 29. *not able*] He was not well acquainted with Gods almighty power.

V. 30. *The Lord*] See v. 33.

will surely deliver us] Heb. *delivering will deliver us.*

V. 31. *Make an agreement*] Or, *seek my favour.* Heb. *make with me a blessing.* Word for word, or make peace with me, or render a present to me.

then eat ye] Then shall ye eat by my permission.

cistern] Or, *pit.*

V. 32. *take you away*] So was Israel dealt withall, chap. 17. v. 6.

a land of corn, &c.] A land abounding with all needfull commodities: as Deut.32. 13, 14.

perswadeth] Or, *deceiveth.*

V. 33. *delivered*] Heb. *delivering delivered.* He equals the idols of the nations to Jehovah the onely true God. See v. 35.

V. 34. *Where is, &c.*] An insolent insultation.

Hamath and Arpad] Cities of Syria, Jere.49. 23.

Sepharvaim, Hena, Ivah] Other cities vanquished by kings of Assyria, chap.17. v.24. Sundry of their gods names are expressed, chap.17. v. 30, 31.

have they delivered] Or some of these countries gods were worshipped in Samaria, before it was overcome by the Assyrians: or the gods of Samaria are understood under this relative *they.*

V. 35. *that the Lord*] See v. 33.

V. 36. *Answer him not*] See Prov. 26 4.

V. 37. *Eliakim, &c.*] See v. 18.

clothes rent] This rite was of old used upon occasion of grief, as an expression of much passion, Gen. 37. 34. Judg. 11. 35. and upon apprehension of Gods displeasure, as a sign of deep contrition, 2 King. 22. 11, 19. And also used, upon hearing of blasphemy, as an evidence of great indignation, Matth.26.65. All these may here be applied.

CHAP. XIX.

Vers.1. *IT came to passe when king Hezekiah heard it*] Isai. 37. 1.

rent his clothes] See the notes on chap. 18. v. 37.

sackcloth] See the notes on 1 King.21. 27.

into the house of the Lord] To make solemn prayer, and to offer sacrifice.

V. 2. *Eliakim*] See the notes on chap.18. v. 18.

Isaiah] Luke 3. 4. called *Esaias.*

V. 3. *This day, &c.*] At this time we are exceedingly molested by the enemy, who reproacheth us, and provoketh God himself.

blasphemy] Or, *provocation.*

the children, &c.] A parabolicall speech, wherein he resembleth Jerusalem to a woman in travail; the inhabitants, to infants in the womb; the straitnesse of the siege, and threatning of the potent enemy, to pains of travail; the weaknesse of the Jews, to the disability of the woman in travail to help her self. The sense is this, we are brought to the extremity of danger, and are utterly unable to help our selves: Now is the time for the LORD to shew himself.

V. 4. *It may be*] A phrase taken from men, when they conceal their minde in such things, as there is strong hope they will do. It is a word of good hope and confidence: as 1 Sam. 14. 6. and 2 Sam.16. 12.

will hear] Will shew that he hears by confounding the devices of so proud an enemy.

reproach] By putting him in the rank of dumb, senseless idols, chap.18. v. 35.

reprove] By shewing how vain and false they are.

remnant] For the ten tribes were swept away: and many of the tribe of Judah, which dwelt in the cities that Sennacherib took (chap.18. v.13.) were destroyed.

left] Heb. *found.*

V. 5. *servants*] Those honourable and venerable persons which are mentioned verse 2. For they were of his court. Besides, all sorts of subjects are servants to their Soveraign.

V. 6. *servants*] The plurall number is here used, because many assisted Rabshakeh, and consented to his blasphemy, chap. 18. 17, 18, 19.

blasphemed] By making me no better then an idol, chap.18. v. 35.

V. 7. *a blast*] That which like the blast of a terrible tempest shall overthrow his formidable army, v. 35, 37.

a rumour] Of an enemy coming against him, as v. 9.

sword] Of his own sons, v. 37.

V. 8. *Libnah*] See chap.8. 22.

from Lachish] A strong city (chap. 14. 19.) and probable it is that Sennacherib found it too difficult a task to take it at that time: and therefore for the present went from it, as also upon the report of Tirhakah, v. 9.

V. 9. *Ethiopia*] Heb. *Cush.*

against thee] In Sennacheribs own land. See a like instance of Gods seasonable providence, 1 Sam. 23. 27.

he sent] Heb. *he turned and sent.*

V. 10. *Thus shall ye speak*] This is the sum of the letter which Sennacherib sent to Hezekiah (v.14.) which the messengers, by whom he sent the letter, were, at the delivery of the letter, to relate.

V. 11. *shalt thou be delivered?*] This interrogation imports a strong negation.

V. 12. *nations*] Other countries.

fathers] Predecessours, as his father Salmaneser (chap. 17. 3, 6.) his grand-father Tiglath-Pileser (chap.15.29.) his great grandfather Pul (chap.15. 19.)

Gozan] See chap.17. 6.

Haran] See Gen.11. 31.

Eden] Some take this for the proper name of a man. Others, for that countrey wherein the garden of God was (see on Gen. 2. 8.) situate in Caldea, Ezek. 27. 23. Thus, *children of Eden,* are put for the inhabitants thereof, as Ezr.2. 21, 28.

Thelasar] A fortresse.

V. 13. *Hamath, &c.*] See the notes on chap.18. 34.

V. 14. *spread it*] To quicken his own spirit, and strengthen his own faith the more by sight of the writing in the letter.

before the Lord] Before the altar, which was a representation of Gods presence. So Solomon, 1 King.8. 22, 28.

V.15. *which*

V. 15. *which dwellest*, &c.] The Cherubims were placed neer the ark (1 King. 8. 7.) which was the most principall representation of Gods presence. There did God use to declare his minde (Numb. 7. 89.) and thereupon is said to sit or dwell there, Psal. 80. 1. The king to strengthen his faith in a gracious answer, thus sets out God: the rather because the golden Cherubims were the most glorious types under the law (1 Kin. 6. 23, &c.) and they set out the glory of God, as angels do now (Mark. 8. 38. see on 1 King. 6. 23.) or as heaven doth, Matth. 6. 9. See on 1 Sam. 4. 4. They put him also in minde of the mercy-seat, which represented the throne of Grace, Heb. 4. 16. See 1 Chron. 28. 2.

V. 16. *bow down*, &c.] These phrases are spoken of God, after the manner of man, to make men better conceive Gods dealing with them.

him] Rabshakeh, Chap. 18. v. 19.

to reproach] See v. 4.

V. 17. *Of truth*] This is a word whereby a truth, but such a truth as maketh nothing against the point in hand, is granted.

the nations] Which were not under the LORDS protection.

V. 18. *cast*] Heb. *given*.

no gods] Therefore might men have power over them.

V. 19. *therefore*] Because thou art not as they: but a true God: the onely true God.

V. 20. *That which thou hast prayed*] To be saved out of thy enemies hand, v. 19.

I have heard] So as I mean to grant thy desire.

V. 21. *The virgin*, &c.] The state of the Jews, which is stiled *virgin*, because she was now incorrupt in religion: *daughter of Zion and Jerusalem*, because this people was brought forth and brought up in those places. See other reasons on Isa. 47. 1.

despised, &c.] Sundry phrases of derision and scorn, because of Gods succour afforded to the Jews, and the vain attempts of the king of Assyria.

thee] An elegant manner of turning the speech to the king of Assyria, though he were not present, to make the Jews the lesse to fear him.

V. 22. *exalted*, &c.] Gestures of insolent arrogancy.

holy One] The LORD GOD, who is holy in regard of his essentiall property: *holy One* by an excellency and property, none like him therein: *holy One of Israel*, in that he hath dedicated and consecrated himself to be in a speciall manner Israels God. See Psal. 71. 22. Isa. 1. 4. Ezek. 39. 7.

V. 23. *By thy*] Heb. *By the hand of*.

messengers] Mentioned, Chap. 18. v. 17.

With the multitude, &c.] Though these very words were not uttered by the messengers, yet the sense was: which is expressed in an elegant and pertinent comparison. By mountains are meant, cities of Judah: by the height, the midst of them: by Lebanon, Jerusalem: by tall cedar-trees, and choice firre-trees, the king, nobles, and other eminent persons: by lodgings of his borders, frontier towns: by forest of Carmel, fruitfull fields, vineyards, orchards, gardens, and such like places. Of Lebanon, see the notes on 1 King. 5. 6. Of Carmel, see the notes on 1 King. 18. 19.

the tall] Heb. *the talnesse*, &c.

the forest] Or, *the forest* and *his fruitfull field*.

V. 24. *strange waters*] Waters in places where none were before, as Num. 21. 18.

with the sole of my feet] With the treading of my numerous army I have stopped all the streams that ran into the places that stood out against me. This is a proud brag of his providing for himself, and annoying his enemies. Herein also he derides Hezekiahs diligence in stopping the waters, 2 Chron. 32. 3.

besieged] Or, *fenced*.

V. 25. *Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to passe that thou shouldest be to lay waste fenced cities into ruinous heaps*] Or, *Hast thou not heard*, how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste*, and *fenced cities* to be *ruinous heaps?*

Hast thou not heard] The prophet changeth the person, and bringeth in God, answering the proud brags of Sennacherib.

how I have done it] God chalengeth that to be his own work, which Sennacherib arrogateth to himself. See Isa. 10. 5, 7, 13, 15.

V. 26. *Therefore*] Because God gave them over.

of small power] Heb. *short of hand*.

the grasse] Fit comparisons, whereby the impotency and instability of those who are left of God, is set out.

V. 27. *thy abode*] Or, *sitting*. Thy purposes, plots, and practices, Psal. 129. 2, 3.

rage against me] In that it is against my people. See Act. 9. 4.

V. 28. *my hook in thy nose*] As men deal with bears, and other wilde beasts.

my bridle] As men deal with sturdy steeds.

turn thee] This is accomplished, v. 36.

V. 29. *to thee*] The Prophet in the name of the LORD now turns his speech to Hezekiah, and his people.

this yeer] The yeer of rest, Levit. 25. 4, 5.

of themselves] Being faln from the last crop, and not sown by man.

in the second yeer] Herein especially lieth the miracle, that the enemy coming upon them in the yeer wherein their land was not tilled, and hindering them from sowing the yeer after that rest, the ground brought forth fruit of it self two yeers together.

V. 30. *the remnant that is escaped of the house of Judah*] Heb. *the escaping of the house of Judah that remaineth*. See the notes on v. 4.

take root] The Jews are resembled to trees well rooted, which thereupon live, grow, flourish, and bear fruit. So shall they be established in peace, and prosper in their callings.

V. 31. *out of Jerusalem*] They which were besieged and shut up in Jerusalem and Zion, shall freely, without fear, go abroad as they please. This may typically be applied to the Gospel which first went out of Jerusalem, Isa. 2. 3.

they that escape] Heb. *the escaping*.

the zeal] Fervent love of God to his people, and indignation against his enemies, Isa. 9. 7.

V. 32. *He shall not come*] He was now going against the king of Ethiopia, v. 9. yet with a purpose to return and take Jerusalem; but here is shewed how far he should be from accomplishing his purpose. See more hereof on Isa. 37. 33.

V. 33. *By the way*] He came out of his countrey, and with shame and losse he returned to his countrey, v. 36, 37.

V. 34. *for my own sake*] To give an evidence of my power, providence, mercy and goodnesse, Isa. 48. 9, 11. Ezek. 36. 22.

Davids sake] See the notes on 1 King. 11. 12.

V. 35. *it came to passe that night*] Isa. 37. 36. Wherein they were sitting themselves to assault Jerusalem: for they had not assaulted or besieged it, v. 32.

the angel of the Lord] Such an angel as destroyed the Israelites in Davids time, 2 Sam. 24. 16.

camp of the Assyrians] Which came with Rabshakeh (chap. 18. v. 17.) but had not yet made any assault: or which returned from the Ethiopians, before they had done any thing against Jerusalem, v. 32.

when they arose] Sennacherib and his attendants that were not destroyed.

all] The greater part of the army: in a manner all.

V. 36. *Nineveh*] The head and royall city of Assyria. See Gen. 10. 11.

V. 37. *Nisroch*] The name of his idol. Adramelech. See chap. 17. 31.

smote him] As was foretold, v. 7.

Armenia] Heb. *Ararat*.

Esarhaddon] The last of Assyrian monarchs.

CHAP. XX.

Vers. 1. *IN those dayes was Hezekiah sick*] 2 Chron. 32. 24. Isa. 38. 1. Anon after God had preserved Jerusalem from the attempt of the king of Assyria. For he reigned but twenty nine yeers (chap. 18. 2.) In the fourteenth yeer Sennacherib came against him (chap. 18. v. 13.) In this yeer fell out this sickneſse: for he lived fifteen yeers after this, v. 6.

unto death] In regard of the kinde, and strength of the disease, which had ceized upon him. See v. 7.

Set thine house in order] Heb. *Give charge concerning thine house*. Make thy will, and give order about thy family and kingdom, after thy decease. See 2 Sam. 17. 23.

shalt die] Such is thy disease, as no means that any creature can use, can recover thee. See the notes on chap. 8. v. 10.

V. 2. *to the wall*] That he might be the more free from distracting objects.

V. 3. *remember*] Not as any meritorious cause, but as a condition annexed to the covenant. See 1 King. 2. 4. So as herein he pleads Gods truth in keeping covenant. So Exod. 32. 13. Nehe. 13. 22.

perfect] See the notes on 1 King. 8. 61.

wept] Because he had not a son to succeed him, according to the promise, 1 King. 2. 4. Compare the yeers which Hezekiah lived after this (v. 6.) with the age of his son that succeeded him, chap. 21. 1.

sore] Heb. *with a great weeping*.

V. 4. *middle court*] Or, *citie*. Of the kings palace. See 1 King. 7. 8. or, into the midst of the city: so as God gave a speedy answer to Hezekiahs prayer.

V. 5. *captain*] Governour and chief commander, as in time of peace, so also of war.

heal thee] Perfectly recover thee of this mortall disease.

go up] An evidence of health and strength.

V. 6. *deliver*] From further attempts.

for mine own] See the notes on chap. 19. v. 34.

V. 7. *lump of figs*] Figs have a mollifying and ripning

vertue: they are a fit remedy for an hard boil: yet had they here an extraordinary vertue put into them, as the meal, chap. 4. v. 41.

boil] It is probable that this was a plague-sore.

V. 8. *said*] Before he recovered.

What sign] This in faith he asketh to strengthen his faith, as Judg. 6. 17, 37.

V. 9. *shall the shadow*] This was to be an evidence of the suns sudden being in such a degree of heaven, before the accustomed course thereof, or of its sudden starting back so far. And because it was all one with the LORD to do the one or the other, he refers it to Hezekiahs choice, lest he should renew his desire, as Gideon did, Judg. 6. 39.

ten degrees] This message might be brought to the king at high noon, when the sun might go forward or backward ten degrees: whence is inferred that the diall here mentioned was divided into twenty four equall parts, each of them being half an hour.

V. 10. *It is a light*] In mans apprehension, and comparatively to going backward: but simply in it self it was a very great matter, extraordinary and miraculous. In regard that both of them were above nature, in the truth of the case; neither of them was lighter then other. Such an one is noted, Josh. 10. 13.

V. 11. *cryed*] Earnestly prayed: for warranted means must be used for obtaining things promised, 1 King. 18. 42. Exod. 14. 15.

the shadow] By causing the sun to go so far back, Isai. 38. 8.

by which it had gone down] See on Isai. 38. 8.

diall of Ahaz] Heb. *degrees*. Ahaz had made a fair, lasting diall, which was common for all of all sorts to look upon: by which diall the course of the sun was openly, and distinctly discerned.

V. 12. *Berodach*] Called Merodach, Isai. 39. 1. This is supposed to be a name common to the kings of Babylon, as Pharaoh to the kings of Egypt, Jere. 50. 2. Evil-merodach (chap. 25. 27.) had his name thence.

son of Baladan] Supposed to be the first that raised the Babylonian monarchy upon the ruine of the Assyrians.

sent letters] To congratulate Hezekiahs victory and recovery, (as 2 Sam. 8. 10. and 10. 2.) and to enquire after that great wonder of the suns going back-ward (2 Chron. 32. 31.)

he had heard] By reason of the great wonder, v. 11.

V. 13. *hearkned*] To their kinde salutations, and to their questions about the miracle.

shewed them] With a minde too too vainglorious, 2 Chron. 32. 25.

precious] Or, *spicery*.

armour] Or, *jewels*. Heb. *vessels*.

nothing] Rare, and worthy to be shewed to such Ambassadours: and he had many rare and precious things, 2 Chron. 32. 27.

V. 14. *What said*, &c.] These interrogations are made not so much for information, as for the greater conviction.

V. 15. *All*, &c.] Though he dealt foolishly, yet he concealeth nothing.

V. 16. *Hear*, &c.] This preface is to make him heed what he should hear.

V. 17. *fathers*] Ancestors.

carried] See this accomplished, chap. 24. 13. and 25. 13. Jere. 27. 22.

V. 18. *shalt beget*] Or immediately (as Manasseh and his brothers (2 Chron. 33. 11.) or successively, as Jehojachin and his brothers, chap. 24. 12.

eunuchs] See the notes on 1 King. 22. 9.

V. 19. *Good*] Just: no other then what I and my people have deserved. See such an acknowledgement, 1 Sam. 3. 18. Job 1. 21.

Is it not good, if peace and truth, &c.] Or, *Shall there not be peace and truth*, &c.

Is it not] This interrogation is a confirmation of the point.

if peace] This is added not simply as a reason of the justice of the cause, but as an amplification of mercy mixed with justice.

V. 20. *a pool, and a conduit*] Hereof see chap. 18. v. 17.

brought water] Both for their own use, and also to withdraw it from the enemy (2 Chro. 32. 3, 4, 30.) which he might well do by bringing it in pipes under ground.

V. 21. *slept*] See 1 King. 2. 10.

CHAP. XXI.

Vers. 1. *WAs twelve yeers old when he began to reign*] 2 Chr. 33. 1. Born three yeers after his fathers great recovery, chap. 20. 6.

fifty and five yeers] The longest that ever any judge or king of Judah or Israel ruled.

his mothers] See the notes on 1 King. 15. 10.

Hephzi-bah] The title whereby God testifieth his delight in his Church, Isa. 62. 4.

V. 2. *abominations*] See the notes on 1 King. 14. 24.

V. 3. *he built*] Heb. *he returned and built*.

which Hezekiah his father had destroyed] Chap. 18. 4.

as did Ahab king of Israel] 1 King. 16. 32, 33.

all the host] See the notes on chap. 18. v. 16.

V. 4. *he built altars*] Jere. 32. 34. More then one: which was unlawfull, Josh. 22. 19. the more unlawfull, because they were built for his image, v. 7.

in the house of the Lord] A great aggravation.

In Jerusalem will I put my name] 2 Sam. 7. 13. Where the house of the LORD was built. See v. 7.

V. 5. *two courts*] See the notes on 1 King. 6. 36.

V. 6. *his son*] See the notes on chap. 16. 3.

observed times] The word properly signifieth to *over-cloud*, Gen. 9. 14. It is frequently applied to such as over-cloud, or overshadow what they do as juglers: or to such as observe the clouds, the planets, the stars, and thereby judge of matters present and future. They are called soothsayers (Isai. 2. 6. Mic. 5. 12.) enchanters (Jere. 27. 9.) sorcerers (Isai. 57. 3.) and observers of times, here, and 2 Chron. 33. 6. under which title they are forbidden, Levit. 19. 26. Deut. 18. 10, 14. They were counted observers of times, who by the flying of birds judged things at such and such times to be fit or unfit to be done; or on other signs or occasions, daies to be lucky, or unlucky.

enchantments] See the note on chap. 17. 17.

dealt] Heb. *made*.

familiar spirits] The Hebrew word אוֹב. *Ob* signifieth a *bottle*, (Job 32. 19.) They who use evill spirits oft swell in the belly, as a bottle: and the spirit seemeth to speak out of their belly with a low hollow voice. Such an one is called in Greek ἐγγαστρίμυθος, one that had a spirit speaking in the belly. See Isai. 8. 19. 29. 4. Such an one by the law was to be stoned (Levit. 19. 27.) the law forbad to deal with such (Levit. 19. 31. Deut. 18. 11.) they who dealt with them are threatned to be cut off (Levit. 19. 6.) This was Sauls sin (1 Sam. 28. 7.) for which he died, 1 Chro. 10. 13.

wizards] The Hebrew word יִדְּעֹנִים *Ideonim* such as are thought to know much, called in Greek γνάφοι. Our English word *wizards*, importeth such as would be thought to be wise, and full of knowledge: they undertake to know all things, even secret and future. We also call them *cunning men*. They are in all the forenamed places joyned with such as deal with familiar spirits, and so to be judged of.

V. 7. *image of the grove*] Appertaining to the grove, v. 3.

David] 2 Sam. 7. 10.

In this house] 1 King. 8. 29. and 9. 3. Chap. 23. 27.

V. 8. *the feet*, &c.] They shall not be carried captives to another land.

onely if] This being the condition of Gods promise, their failing therein made the promise void.

all that I] The morall law, Exod. 20. 1.

Moses] The ceremoniall and judiciall law, Exod. 21. 1.

V. 9. *seduced*] By example, and encouragement, so v. 11.

more evil] For they set up more idols, and sinned against more light, and more means afforded to turn them from their sins.

whom the Lord destroyed] The Canaanites.

V. 10. *spake*] To king and people.

by] Heb. *by the hand*.

V. 11. *Because Manasseh king of Judah hath done these abominations*] Jerem. 15. 4.

Amorites] Under these all the heathen are comprised.

V. 12. *tingle*] Shall have as it were a ringing sound in them, affrighting and astonishing them. See on 1 Sam. 3. 11. Jere. 19. 3.

V. 13. *the line*, &c. *the plummet*] The measure and weight: that is, the like judgement. The comparison is taken from carpenters, bricklaiers, and other like workmen, who by measure and rule make up and break down their work.

of Samaria] For Jerusalem was carried away captive (chap. 25. v. 9.) as well as Samaria, chap. 17. 6, &c.

of Ahab] For the posterity of Manasseh was cut off, (Jere. 22. 30.) as well as the posterity of Ahab.

wipe] The state of Jerusalem is resembled to a dish, the inhabitants thereof to the filth thereon: which as maids use to wash and wipe clean away, so should the inhabitants be taken clean away: and the state of the Jews utterly overthrown and turned up-side down. See the notes on 1 King. 14. 10.

wiping it, and turning it up-side down] Heb. *he wipeth and turneth it upon the face thereof*.

V. 14. *remnant*] The kingdom of Judah. For the kingdom of Israel was forsaken, chap. 17. 18.

inheritance] A people whom God chose, protected, provided for, and delighted in, as men their inheritance.

V. 15. *since the day*, &c.] Time after time, from their first beginning to be a nation.

V. 16. *innocent*

V. 16. *innocent blood*] The blood of such as deserved not death, who were no malefactors, but upright and righteous.

filled] An hyperbolicall expression of his unsatiable cruelty manifested in every street of Jerusalem.

from one end to another] Heb. *from mouth to mouth.*

his sin] Idolatry. See the notes in 1 King. 12. 30.

V. 17. *the rest*] Both evill and good, 2 Chron. 33. 3; 12, *&c.*

his sin] Sin may well be taken more largely here, then in the former verse: and by a synechdoche comprise under it, not onely idolatry, but also oppression, murther, sorcery, sacriledge.

V. 18. *Manasseh slept with his fathers*] 2 Chron. 33. 20.

garden] Where it is probable that he had built a sepulchre for himself.

garden of Uzzah] Who might be a former owner of it, and therefore the garden still carries his name.

V. 19. *his mothers*] See the notes on 1 King. 15. 10.

V. 20. *as his father*] The particular kindes hereof are reckoned up, v. 21, 22.

V. 21. *the idols*] See v. 3, 7.

V. 22. *forsook*] So do all idolaters.

V. 24. *the people*] Because their new king was but eight yeers old.

V. 26. *in his sepulchre*] In the sepulchre of Manasseh, v. 18. or in the sepulchre which he had made for himself in the same garden.

CHAP. XXII.

Vers. 1. *Was eight yeers old when he began to reign*] 2 Chro. 34. 1.

his mothers] See the notes on 1 King. 15. 10.

of Boscath] A city in the tribe of Judah, Josh. 15. 39.

V. 2. *right hand*] Gods law is the onely way wherein men ought to walk: all aberrations are in their excesse, to the right hand; or in defect, to the left hand: both which Josiah carefully avoided. The metaphor is taken from travellers, Num. 20. 17. 1 Sam. 6. 11. The strict circumspection comprised under it, is oft commanded, Deut. 5. 32. Josh. 1. 7.

V. 3. *eighteenth yeer*] Of his reign, 2 Chron. 34. 8.

scribe] See the notes on 1 King. 4. 3.

V. 4. *sum the silver*] Take up all, and tell it. See a like charge, chap. 12. 5, *&c.*

keepers of the door] Heb. *threshold.* These were Levites, 2 Chron. 8. 14. and 34. 9.

V. 5. *that have the oversight*] These also were Levites, and named 2 Chron. 34. 12.

V. 6. *carpenters*, &c.] Under these three heads are comprised all manner of artificers, whose work was requisite for repairing the temple. See chap. 12. 11, 12.

V. 7. *with them*] With those Levites which had the oversight, v. 3. See the notes on chap. 12. v. 15.

faithfully] Heb. *in truth*, or, *faith.*

V. 8. *the book*] The originall copy which Moses wrote (2 Chron. 34. 14.) and caused to be put by the side of the ark, Deut 31. 26. which by the disorder in Manasses and Ammons time might be laid aside.

V. 9. *Thy servants*] Hikiah, and I.

gathered] Heb. *melted.*

V. 10. *a book*] Even that very book of the law which is mentioned, v. 8. 2 Chron. 34. 18.

read it] By the kings appointment.

V. 11. *rent*] See the notes on chap. 18. 37.

V. 12. *Achbor*] Called also Abdon the son of Micah, 2 Chron. 34. 20.

a servant] A courtier, alwayes at his hand, as Matth. 8. 9.

V. 13. *enquire*] What judgement hangeth over our head, and when it is like to fall.

V. 14. *Harhas*] Or, *Hasrah*, 2 Chron. 34. 22.

wardrobe] Heb. *garments.* Holy vestments appertaining to the temple. See Nehe. 7. 72.

in the colledge] Or, *in the second part.*

colledge] See the notes on 1 King. 18. 4. and on 2 King. 6. 1. Some apply this word to the middle court, mentioned, chap. 20. 4. and render it as a reason why they went to her, because her habitation was so neer the king.

V. 15. *the man*] The king who was but a man. She cals him king, v. 18.

V. 16. *the words*] The judgements.

read] Heard read, v. 10, 18.

V. 18. *heard*] Out of the book, v. 10.

V. 19. *tender*] Soon moved at the hearing of judgement. A tender, or soft heart is opposed to an hard and obstinate heart.

a desolation] The land shall be emptied of all her inhabitants.

a curse] Shall lie under the curse, and vengeance of God.

heard] Observed and regarded.

V. 20. *thy grave*] Or, *thy graves.* The word is of the plurall number, to set out a most fair and sumptuous grave; or else one of many graves: so 2 Chron. 16. 14. and 35. 23.

in peace] Before that desolation and curse fall out: in peace of conscience, in peace with God, yea, and in the peace of the land. The troubles of Israel followed after his death; and his sudden and violent death brake not off his peace with God, for thereby he was taken from the evils to come, as Isai. 57. 1, 2.

CHAP. XXIII.

Vers. 1. *The king sent*] 2 Chron. 34. 30.

the elders] See the Notes on 1 King. 8. 1.

V. 2. *prophets*] Such extraordinary prophets as were then living, as Jeremiah (Jer. 1. 2.) Zephaniah (Zeph. 1. 1.) Urijah (Jer. 26. 20.) and all their disciples, yea, all that went under the name of prophets. See the Notes on 1 King. 18. 4.

both small and great] Heb. *from small even unto great.*

read] Caused to be read.

the book] Mentioned, Chap. 22. 8.

V. 3. *a pillar*] See Chap. 11. 14.

stood to] Gave their consent to it, and bound themselves to perform it. See 2 Chron. 34. 32.

V. 4. *of the second order*] Next to the high priest.

keepers] See Chap. 22. v. 4.

all the vessels] All manner of instruments and utensils, as altars, and whatsoever belonged to them, images and their appurtenances; for such things had Manasseh (Chap. 21. 4, 7.) and other idolatrous kings, brought into the house of the LORD; which, though in the former yeers of Josiah's time, they had not been used, yet they were in the temple.

of Kidron] See the Notes on 1 King. 2. 37.

Beth-el] The city wherein Jeroboam set one of his golden calves (1 King. 12. 29.) It was, for the iniquity of it, called also *Beth-aven*, Hos. 10. 5. To stain that conceit which many had of the holinesse of this idolatrous city, here he layes the ashes of those idolatrous things which he had burnt.

V. 5. *put down*] Heb. *caused to cease.*

idolatrous priests] Heb. *chemarim.* They are called in Hebrew *chemarim*, from their black clothes which they used to wear, or from burning their sacrifices. As many papists do yet still entertain masse-priests in *England*, so did many Israelites entertain these *chemarims* in Josiah's time, Jer. 3. 6, &c. Zeph. 1. 1, &c.

planets] Or, *twelve signes*, or, *constellations*; Commonly called, The seven wandring stars; whereof the sun and the moon are two. The Hebrew word importeth such things as send down an influence. Every of the seven planets were accounted prime gods or goddesses by the heathen, as *Saturn, Jupiter, Mars, Phœbus, Mercury, Venus, Phœbe.*

all the host] See the Notes on 1 King. 17. 16.

V. 6. *grove from the house of the Lord*] Chap. 21. 7.

brook Kidron] See the Notes on 1 King. 2. 37.

upon the graves] In detestation of such as had been idolaters, and for a fore-warning to such as then or afterwards might be so.

children of the people] The common sort who had offered sacrifices to idolls (2 Chron. 34. 4.) and were most sottish therein.

V. 7. *he brake*] See the like zeal, Chap. 18. 4.

sodomites] See the Notes on 1 King. 14. 24.

hangings] Heb. *houses.* Or, curtains, whereby they might keep themselves from the sight of others.

V. 8. *priests*] Of the seed of Aaron, but idolatrous, v. 9.

out of the cities] Where they had exercised their idolatry.

defiled] Put them to such base uses, and cast such filthy things into them, as idolaters thought them to be defiled.

from Geba to Beer-sheba] From the north to the south-coast. Of these two cities, see the Notes on 1 King. 15. 22. and 19. 3.

high places of the gates] Which were publikely erected at the gates of cities.

of Joshua] A man of great place in those days, who had caused high places to be by his own house: so as Josiah in his reformation spared none, no not the greatest.

V. 9. *priests of the high places*] Which were brought from the idolatrous places and services, v. 8.

came not at the altar] Were not admitted to perform the priests functions.

did eat] Were maintained by the provisions belonging to the priests. See Levit. 21. 21, 22. Ezek. 44. 10, &c.

V. 10. *defiled*] As v. 8.

Topheth] See the Notes on Chap. 16. v. 3.

valley] *ibid.*

Molech] See the Notes on 1 King. 11. 5.

V. 11. *the horses*] Live horses and light-horses that were from time to time nourished and kept to ride with speed, and carry men where they might see the first rising of the sun, to worship it, after the manner of the Persians. This phrase, *he took away*, (not *burnt*) implieth that they were live horses. Or they may be taken for images of horses.

chamberlain] Or, *eunuch*, or *officer*. See the Notes on 1 Kin.22.9.

chariots] To be drawn by the said horses, and dedicated to the sun: or images of horses.

V.12. *on the top*] Fair great houses were leaded on flat roofs (Deut.22.8. Mar.2.4.) on these they used to erect altars, especially to the host of heaven, Jer.19.13. Zeph.1.5.

Manasseh had made] Chap.21.5.

brake them down from thence] Heb. *ran from thence.*

V.13. *the mount of corruption*] That is, the mount of Olives; for there the Jews by their idolatry corrupted themselves.

Solomon the king of Israel] 1 King.11.7.

Ashtoreth, &c.] Of all these idolls, see the Notes on 1 Kin. 11.5, 7.

V.14. *images*] Heb. *statues.*

with bones, &c.] This was one way whereby he defiled places (as v.8,10.) to keep men from using them any more so superstitiously as they had done formerly. Those bones he took out of the graves of idolaters, v.16.

V.15. *the altar*] 1 King.12.33. and 13.1.

high place] An house of high places, 1 King.12.31.

made Israel, &c.] See Chap.12.30.

grove] Where his house of high places was. See the Notes on 1 King.3.4. and 16.33. That Jeroboam had had groves, is evident, 1 King.14.15.

V.16. *upon the altar*] At Beth-el (v.15.) before he had destroyed it.

word of the Lord] 1 King.13.2.

V.17. *What title*] Inscription upon a grave-stone. See the Notes on 1 King.13.31.

of the city] Beth-el.

the sepulchre] See 1 King.13.30,31.

V.18. *alone*] Heb. *to escape.*

out of Samaria] The whole countrey and kingdom of Israel was oft called Samaria (see the Notes on v.19. and on 1 Kings 16.24.) In this extent is the word here used.

V.19. *cities of Samaria*] Of that countrey, in sundry tribes, expressly mentioned, 2 Chron.34.6. It is probable that all these cities were under the jurisdiction of the king of Judah at that time, and that many in those tribes yeelded themselves to the king of Judah, 2 Chron.30.

V.20. *slew*] Or, *sacrificed.*

all the priests] Such as are described, 1 King.13.33.

upon the altars] To defile the altars the more thereby, and to testifie the greater indignation of that idolatry.

V.21. *Keep the passover*] 2 Chron.35.1.

as it is written] Exod.12.3. Deut.16.2.

book of the covenant] Wherein the covenant betwixt God and his people was contained. See Exod.24.7.

V.22. *such a passeover*] With such preparation, humiliation, detestation of idolatry, devotion and solemn renovation of the covenant.

from the days of the judges] Even of the last of them, 2 Chron. 35.18. from the time that Israel was an established kingdom.

V.23. *eighteenth*] Of his reign; but six and twentieth of his age.

V.24. *familiar spirits and wizards*] See the Notes on Chap.21.6.

images] Or, *Teraphim. Teraphims* were fashioned in the shapes of men: such an one Michal put into Davids bed, 1 Sam.19.13. The heathen consulted with such, Ezek.21.21. and answers have been returned by them (Zac.10.2.) either by the devil, or by the forgery of their priests. *Teraphim* (translated *idolatry*, 1 Sam. 15.23.) is reckoned, among things most detestable to God.

idols] See the Notes on 1 King.17.12.

the law] Levit.20.27. Deut.18.11.

Hilkiah] Chap.22.v.8.

V.25. *like unto him*] In holy zeal. See the Notes on chap.18.5.

V.26. *Notwithstanding*] Gods wrath may be so far provoked, as God unalterably setled to take vengeance, Chap.24.v.4. 1 Sam.3.14. but though Josiah were truely pious, and rightly zealous, yet the people still doted after Manasseh's idolatry, Jer. 3.6,10. justly therefore are Manasseh's provocations remembred in this time of reformation.

provocations] Heb. *angers.*

V.27. *as I have*, &c.] See Chap.17.18,19, &c.

Jerusalem] See Chap.21.12.

My Name, &c.] 1 King.8.29. and 9.3. Chap. 21.7. See 1 King.8.16.

V.29. *In his days*] 2 Chron.35.20.

Pharaoh] This was a common name to kings of Egypt, as Abimelech to kings of Philistims, and Cæsar to Roman Emperours.

Nechoh] This is added, to distinguish him from others, as Hophra, Jer.44.30.

went against him] To hinder him from passing thorow this countrey, and to do a courtesie to the King of Assyria.

slew him] See the Notes on v.30.

Megiddo] See the Notes on 1 King.9 15.

seen him] See the Notes on Chap.14. v.8.

V.30. *his servants*] Josiah's souldiers and subjects.

dead] Deadly wounded; for he died at Jerusalem, 2 Chron. 35.24.

the people] 2 Chron.36.1. All of all sorts, with an unanimous consent. See the Notes on v.36.

Jehoahaz] Called Johonan (1 Chron.3.15.) and Shallum, Jer.22.11.

anointed] To settle him the more surely against Pharaoh-nechoh. See the Notes on v.36.

V.31. *his mothers*] See the Notes on 1 King.15.10.

of Libnah] See the Notes on Chap.8.22. This distinguisheth him from the prophet Jeremiah, who was of Anathoth, Jer.1.1.

V.32. *fathers*] *predecessours*, Amon, Manasseh, Ahaz, and such like.

V.33. *at Riblah in Hamath*] Both these were in the circuit of the land of Canaan given to Israel, Num.34.8,11.

that he might not reign] Or, *because he reigned.*

put the land to a tribute] Heb. *set a mulct upon the land.*

an hundred talents of silver] Thirty seven thousand and five hundred pounds sterling, after the sacred account. See the notes on 1 King.9.14.

a talent of gold] Three thousand seven hundred and fifty pounds, after the sacred account.

V.34. *in the room of Josiah*] Because Jehoahaz, in regard of his short and troublesome time, was reputed as no king,

turned his name] As an evidence of his power over him, Pharaoh accounting Jehoiakim as his substitute or vassal. See Chap. 24.15. Dan.1.7.

Jehoiakim] Matth. 1.11, called *Jakim*. This and Eliakim have both the same notation and signification; for the first syllable in each of them is a name of God; and both signifie *Gods rising.*

he came] Jehoahaz, being carried to Egypt by Pharaoh.

died there] As was fore-told, Jer.22.11,12.

V.35. *gave the silver and gold*] Which Pharaoh had charged upon the land, v.33.

taxed the land] Laid a rate upon the severall inhabitants of the land.

commandment] Heb. *mouth.*

his taxation] The rate or sum which the king laid on every one.

V.36. *twenty and five yeers old*] Or Jehoiakim was elder then Jehoahaz, v.31. or this time of his age must be reckoned from the death of Jehoahaz, v. 34. For while Jehoahaz lived, he might be accounted a chief governour in his brothers absence, but not a plenary and absolute king. They who hold Jehoiakim to be the elder brother, say that Jehoahaz was a more stern and stout man, better able, and more forward to stand against Pharaoh then Jehoiakim: they say that he was the first lion mentioned, Ezek.19.3. and that the people (v.30.) through a strong faction, chose him, and anointed him, to establish him the more firmly, as 1 King.1.39.

eleven yeers] From the time that Pharaoh first set him on the throne.

his mothers] See the Notes on 1 King.15.10.

V.37. *his fathers*] See the Notes on v.32.

fathers] See v.32.

CHAP. XXIIII.

Vers.1. *IN his days*] In the end of the third yeer of Jehoiakims reign, Dan.1.1. and the beginning of his fourth, Jerem.25.1. In the third he began his expedition, in the fourth he laid his siege against Jerusalem.

came up] Against Jerusalem, and besieged it, Dan. 1.1. The reason hereof may be gathered out of Jer.46.2. Pharaoh invaded Carchemesh, which bordered upon Nebuchad-nezzars dominion; but Nebuchad-nezzar overcame Pharaoh (v.7.) Jehoiakim was tributary to Pharaoh, Chap.23.35. and, it may be, assisted him: hereupon Nebuchad-nezzar comes against Jehoiakim after he had smitten Pharaoh.

became his servant] Yeelded to be tributary to him, as Chap. 17.v.3.

three yeers] Which were the fifth, sixth and seventh of his reign.

rebelled] See thee Notes on Chap.1.v.1. and Chap.17.v.4.

V.2. *the Lord sent*] See the Notes on 1 King.12.15.

bands of the Caldees] All the bands here mentioned served under Nebuchad-nezzar, and made up one army.

according to the word of the Lord] Chap.20.17. and 23.27.

by] Heb. *by the hand of.*

prophets] Chap.22.16. Jer.25,9.

V.3. *commandment*] Heb. *mouth.*

of Manasseh] See the Notes on Chap.23.v.26.

V.4. *innocent blood*] See the Notes on Chap.21.v.16.

V.6. *slept with his fathers*] In the generall, as death is a sleep; but of the particular kinde of his death, far different from his fathers: for he was taken by Nebuchad-nezzar, bound with chains, 2 Chron.36.6. and, as he was going captive to Babylon, he died; and without any buriall, or mourning for him, he was as an asse cast forth beyond the gates of Jerusalem, Jer.22.18,19.

Jehoiachin

Jehoiachin] Called also *Jeconiah* (1 Chron. 3. 6.) *the Lords strength*: and in contempt, Coniah (Jere. 22. 24, 28.) leaving out the syllable that hath relation to the LORD.

V. 7. *came not again*] Till the last yeer of Zedekiah, when he came with no successe; for he quickly returned home again, Jer. 37. 7.

river of Egypt] Called Sihor, Josh. 13. 3. taken by some to be Nilus.

all that pertained] And lay betwixt Babylon and Egypt. This is here noted to shew how little cause the Jews had to trust to Egypt: see Jere. 2. 36.

V. 8. *eighteen yeers*] See 2 Chron. 36. 9.

three moneths] And ten dayes, 2 Chron. 36. 9. For it may be that Jeremiah perswaded him to submit to the king of Babel: and so he did, v. 12.

V. 9. *father*] See chap 23. 32.

V. 10. *At that time the servants of Nebuchadnezzar king of Babylon*] Dan. 1. 1.

came] At the return of the yeer, 2 Chro. 36. 10. see 1 King. 20. 22.

was besieged] Heb. *came into siege.*

V. 11. *came*] In his own person: while his servants and his army were besieging the city, v. 10.

V. 12. *went out*] See the notes on v. 8.

his reign] Nebuchadnezzars. Compare Jere. 25. 1. with this.

V. 13. *And he carried out thence all the treasures*, &c.] Chap. 20. 17. Isa. 39. 6. The generall particle *all* oft used in this and the next verse, must have some limitation: as all that he could finde: or all that he thought meet: or that it was in his power to have taken all away. For there were left vessels in the house of the LORD, and in the kings house, Jere. 27. 18, 20, 21. After this were many more vessels carried away, chap. 25. v. 13, 14, 15. yea, many of the princes and mighty men were left, Jere. 38. 4.

V. 14. *all Jerusalem*] All sorts of people in Jerusalem, as noble, strong, skilfull in workmanship, and other the like, to weaken the city, and to keep it from rebelling again. The like policy did other enemies use in former times, Judg. 5. 8. 1 Sam. 13. 19.

the poorest] To till the land, chap. 25. 12.

V. 15. *he carried away Jehoiachin to Babylon*] 2 Chr. 36. 10. Est. 2. 6.

officers] Or, *eunuchs*. See the notes in 1 King. 22. 9.

V. 16. *men of might*] In strength of body (Psal. 76. 5.) in valour of minde (2 King. 5. 1.) and in estate, Ruth 2. 1.

V. 17. *the king of Babylon made Mattaniah his fathers brother king in his stead*] Jere. 37. 1. Jehoiachins father: for he was the immediate predecessour, of whom mention was last made, v. 15.

changed his name] See the notes on chap. 23. v. 34.

V. 18. *Zedekiah was twenty and one yeers old when he began to reign*] Jere. 52. 1.

his mothers] See the notes on 1 King. 15. 10.

Hamutal] Zedekiah and Jehoahaz (chap. 23. v. 31.) were brothers by father and mother: but Jehoiakim had another mother, chap. 23. 36.

V. 19. *Jehoiakim*] His father, v. 18.

V. 20. *through the anger of the Lord*] See the notes on 1 King. 12. 15. The just anger of God was so much, and so long incensed, as he suffered Zedekiah to persist in his foolish and obstinate purpose of rebelling against Nebuchadnezzar.

against the king] Who had made him king in stead of his brothers son, v. 17.

CHAP. XXV.

Vers. 1. IN *the ninth yeer of his reign*] Zedekiahs reign, Jere. 39. 1. and 52. 4.

he] See chap. 14. 11.

forts] Or warlike engins.

V. 2. *eleventh*] About a yeer and an half. Compare v. 1. with v. 3.

V. 3. *fourth moneth*] Jere. 52. 6.

the people] The common sort. There was left some bread for the chiefer sort, Jere. 37. 21.

V. 4. *broken up*] By the enemies, Jere. 39. 2, 3.

men of war] That belonged to Zedekiah, and he himself with them, Jere. 39. 4.

by night] As was foretold, Ezek. 12. 12.

by the way of the gate] A secret way thorow a postern-gate, or back-door.

between two wals] In the one wall might be that back-door: a passage might be digged thorow the other wall in the night time, as Ezek. 12. 12.

the king] With his company, Jere. 52. 7.

the plain] Or, wilderness.

V. 5. *Jericho*] In the tribe of Benjamin, Josh. 18. 21.

were scattered] Every one shifting for himself. These are supposed to be they whoare mentioned, v. 23. and Jere. 40. 7.

V. 6. *Riblah*] See the notes on chap. 23. v. 33.

gave judgement upon him] Heb. *spake judgement with him.* For breach of covenant and oath, Ezek. 17. 18.

V. 7. *put out the eyes*] Heb. *made blinde.* Thus was the prophecie accomplished, Ezek. 12. 13.

V. 8. *the seventh day*] He came, and began to make spoil: and on the tenth day (Jere. 52. 12.) he clean burnt down all.

nineteenth yeer] Compare with this chap. 24. v. 12.

captain of the guard] Or, *chief marshall.* Heb. *master of those that slay.* It was an high place, and honourable office: as generall of an army: provost-marshall: captain of a guard: chief jaylour. See Gen. 37. 36. Dan. 2. 14.

V. 9. *every great mans house*] Within and without Jerusalem. In the city he spared none, Jere. 39. 8. and 52. 13. without, he burnt onely the great ones.

V. 10. *all the army*] Some in one place, others in another.

captain of the guard] See v. 8.

the wals] To take away all occasion and means of future rebellion.

V. 11. *left in the city*] After the first spoiling thereof, v. 4.

the fugitives that fell away] Heb. *fallen away.* Such as in the time of the siege yeelded to the king of Babylon, and came into his camp, Jere. 52. 15.

remnant of the multitude] In any place, within or without the city: except such poor of the land, as are mentioned, v. 12.

V. 12. *poor*] Who were most accustomed to labour, and best exercised in husbandry.

V. 13. *the pillars of brasse that were in the house of the Lord*] Chap. 20. 17. Jere. 27. 22. See 1 King. 7. 15, 23, 27.

V. 14. *the pots*, &c.] See 1 King 7. 45, 50.

V. 16. *one sea*] Heb. *the one sea.*

without weight] See the notes on 1 Chron. 22. 3.

V. 17. *The height of the one pillar was eighteen cubits*] 1 King. 7. 15. Jere. 52. 21.

three cubits] See the notes on 1 King. 7. 19.

V. 18. *Seraiah*] Son of Azariah, son of Hilkiah (1 Chron. 6. 13, 14.) who found the book of the law, chap. 22. 8.

Zephaniah] Son of Maraseiah, to distinguish him from the prophet, Zeph. 1. 1.

second priest] Next in office to the high priest, and chief over the chief of the Levites, Num. 3. 32. These two were as Aaron and Eleazar, Eleazar and Phinehas, Zadok and Ahimelech, Zadok and Abiathar, 2 Sam. 8. 17. and 20. 25.

keepers] See chap. 22. 4.

door] Heb. *threshold.*

V. 19. *officer*] Or, *eunuch.* See the notes on 1 King. 22. 9.

five] Adde to these the officer mentioned before, and the scribe following, the number of seven (Jere. 52. 25.) will be made up: Here they are included, there not so.

were in the kings presence] Heb. *saw the kings face.* Of his bedchamber, or privy counsell. See Esth 1. 14. All these were taken for ill counsellours, and to advise Zedekiah to stand out to the last: and therefore they were all slain, v. 21.

principall scribe of the host] Or, *scribe of the captain of the host.*

V. 20. *Riblah*] See chap. 23. 33.

V. 21. *smote*] By his officers and souldiers, whom he commanded so to do: compare 1 Sam. 11. 15. and 12. 9.

V. 22. *And as for the people that remained in the land of Judah*] Jere. 40. 5, 9.

Gedaliah] See his story at large, Jere. 39. 14. and 40. 6, &c. and 41. 1, &c.

son of Ahikam] To distinguish him from the grandfather of the prophet, Zeph. 1. 1.

V. 23. *captains of the armies*] Jer. 40. 7. See the notes on v. 5.

their men] Souldiers and others under them.

Netophathite] See 1 Chron. 2. 54.

V. 24. *sware to them*] To assure them of his fidelity to them.

servants] Holding what you have as tributaries under them.

V. 25. *of the seed royall*] Heb. *of the kingdom.* Descending from David.

smote Gedaliah] Jere. 41. 2. Upon disdain, that a deputy under a stranger should govern the land.

V. 26. *came to Egypt*] See Jere. 43. 5, &c.

V. 27. *seven and thirtieth yeer*] And fifty fift of his age, see chap. 24. v. 8. So long had Nebuchadnezzar kept him in prison, though he had voluntarily yeelded himself to him, chap. 24. 12.

seven and twentieth day] On the five and twentieth day (Jere. 52. 31.) he might consult thereabout, and decree it: but publish, and actually procure it on the seven and twentieth.

Evil-merodach] Nebuchadnezzars son, who succeeded his father in the kingdom of Babylon.

in the yeer that he began] The first yeer of his reign. By this accompt Nebuchadnezzar reigned forty four yeers, see Jer. 25. 1.

the head] The person. Prisoners use to hang down the head. See Gen. 40. 13.

V. 28. *kindly to him*] Heb. *good things with him.*

set his throne] His royall estate: for he afforded some evidences of a royall dignity to such kings as he held in captivity.

V. 29. *eat bread*] Did meal: did dine and sup.

before him] In his court: or at his table, 2 Sam. 9. 7.

all the dayes] So long as they two lived together.

V. 30. *his allowance*] For himself and his retinue.

for every day] See the notes on 1 King. 8. 59.

ANNO-

ANNOTATIONS

On the first Book of the

CHRONICLES.

The generall Argument of the two Books of Chronicles.

The two Books of Chronicles *were of old compiled in one: which contain an History of three thousand four hundred fifty and seven yeers at least, even from the first man* (1 Chron. 1. 1.) *to the return of the Israelites from the Babylonish captivity,* 2 Chron. 36. 22. *Yea, the Genealogie of* Davids *seed is extended far further,* 1 Chron. 3. 19, *&c.*

History of 3457. years. See Chap. 6. 8.

The speciall Argument of the first Book of *Chronicles*.

Two thousand nine hundred forty and seven yeers, are passed over in reciting Genealogies (and relating a few brief passages) from Adam *to* Saul, *whose death is registred,* 1 Chron. 10. *Fourty yeers more are added about the acts of* David *in the time of his reign: with whose death the first is concluded,* 1 Chron. 29. 27, 30.

The Title.

Chronicles] *A Chronicle is a register of acts done time after time. The Hebrew title is,* Words of dayes: *or,* Deeds of dayes, *which importeth the same that* Chronicle *doth. The Greek* Παραλειπόμενα, Remainders. *This hath relation to the Books of* Kings: *as if the Books of* Chronicles *had gathered up what the Books of* Kings *had left out.*

CHAP. I.

Vers. 1. Adam, &c.] The ten first were the long-living Patriarchs before the flood (Gen. 5. 1, *&c.*) and in their degrees Progenitours of Christ, Luke 3. 36, *&c.*

Sheth] Gen. 5. 3, 9.

V. 4. *Shem*, &c.] These three were the sons of Noah, by whom the world was encreased after the flood. Gen. 10. 1, *&c.*

V. 5. *The sons of Japheth*] Gen. 10. 2. He begins with the last, that ending with the first, he might more fitly continue the pedigree of Shem, from whom the Jews, who were the peculiar people of God, descended, Gen. 11. 10, *&c.*

Gomer, &c.] The names following were also given to the countries where they lived.

V. 6. *Riphath*] Or, *Diphath*, as it is in some copies.

V. 7. *Dodanim*] Or, *Rodanim*, according to some copies.

V. 10. *begat Nimrod*] Gen. 10. 8.

began, &c.] First made himself a monarch over others.

V. 12. *of whom*] Or, whence.

Caphthorim] Deut. 2. 23.

V. 14. *Jebusite*, &c.] These names following are names of nations.

V. 17. *Shem*] Gen. 10. 22. and 11. 10.

Meshech] Or, *Mash*, Gen. 10. 23.

V. 18. *Eber*] From him came the Hebrews, Gen. 14. 13.

V. 19. *Peleg*] That is, *division*, Gen. 10. 25.

divided] By variety of languages, Gen. 11. 7, 8.

V. 20. *Joktan*] Gen. 10. 26.

V. 24. *Shem*, &c.] Luke 3. 36. These nine to Abram were the Patriarchs after the flood (Gen. 11. 10, *&c.*) Progenitours of Christ, Luke 3. 34, *&c.*

V. 25. *Eber*] Gen. 11. 25.

V. 27. *Abram*] See the difference betwixt Abram and Abraham, in Gen. 17. 5.

V. 28. *Isaac*] Gen. 21. 2, 3.

Ishmael] Gen. 16. 11.

V. 29. *first born of Ishmael*, &c.] Gen. 25. 13. to 17. The genealogy of aliens is first set down, that the succession of the Church might be continued without interruption.

V. 30. *Hadad*] Or, *Hadar*, Gen. 25. 15.

V. 32. *concubine*] See the notes on 1 King. 11. 3.

V. 35. *Esau*] Gen. 36. 9, 10.

Eliphaz, &c.] These were by three mothers, Gen. 36. 10, 12.

V. 36. *Zephi*] Or, *Zepho*, Gen. 36. 11.

Timna] Timna was Ameleks mother, Gen. 36. 12. It may be also that Amelek had a son of that name, v. 51. Gen. 36. 40.

V. 38. *Seir*] He and his posterity were cast out of Seir by Esau and his posterity, Gen. 36. 20. Deut. 2. 22.

V. 39. *Homan*] Or, *Heman*, Gen. 36. 22.

V. 40. *Alian*] Or, *Alvan*, Gen. 36. 23.

Shephi] Or, *Shepho*, Gen. 36. 23.

V. 41. *Dishon*] Gen. 36. 25.

Amram] Or, *Hemdan*, Gen. 36. 26.

V. 42. *Jakan*] Or, *Achan*, Gen. 36. 27.

V. 43. *kings that reigned in the land of Edom*] Gen. 36. 31. Who had a sole, supreme authority, and royall dignity, Deut. 17. 14. 1 Sam. 8. 5, 11.

before] See 1 Sam. 8. 5.

V. 48. *And when Samlah was dead*] Gen. 36. 37.

V. 50. *Hadad*] Or, *Hadar*, Gen. 36. 39.

Pai] Or, *Pau*, Gen. 36. 39.

V. 51. *dukes*, &c.] Gen. 36. 40. Who had a sole and supreme authority, as kings: but in royall dignity and sundry prerogatives, were inferiour to kings.

CHAP.

CHAP. II.

Vers. 1. *These are*, &c.] All the genealogies following are of such as were of the Church; for Jacob had the happinesse to have all his children to be of the Church: out of his issue, the Church began to spread.

Israel] Or, *Jacob*.

Israel] Of the meaning of this name, and reason of giving it, see Gen. 32.28. The Church under the Law (Exod. 4.23. Deut. 4.1.) and under the Gospel (Galat. 6.16.) had this name.

Reuben] Gen. 29.32. and 30.5. and 35.18, 21. and 46.8, &c. These were the heads of the twelve tribes, and are stiled, The twelve patriarchs, Act. 7.8.

V. 3. *Judah*] Gen. 38.3. and 46.12. His genealogie is first set down, by reason of the royall dignity setled on him (Gen. 49.10.) and the descent of the Messiah from him, Luk. 3.33.

the Canaanitesse] This hath relation to *daughter*; for Shua was a man, Gen. 38.2.

V. 4. *Tamar*] Gen. 38.29,30. She is put into the catalogue of Christs progenitours, as Rahab and Ruth (Matth. 1.3, 5.) to shew, Christ came to save sinners, both of Jews and Gentiles.

V. 5. *Pharez*] Ruth 4.18.

V. 6. *Zimri*] Or, *Zabdi*, Josh. 7.1.

Ethan] See the Notes on 1 King. 4.31.

Dara] Or, *Darda*.

V. 7. *Achar*] Or, *Achan*.

accursed] Josh. 6.19. and 7.1.

V. 8. *Azariah*] And others: for sons are more then one; the chiefest of them is named. So v. 31. Or, the plurall number may synechdochically be put for the singular, as Gen. 46.23.

V. 9. *Ram*] Or, *Aram*, Matth. 1.3.

Chelubai] Or, *Caleb*, vers. 18.

V. 10. *begat Amminadab*] Ruth 4.19.

prince] See Num. 2.3.

V. 13. *And Jesse*] 1 Sam. 16.6.

Shimmah] Or, *Shammah*, 1 Sam. 16.9.

V. 15. *seventh*] Jesse had eight sons (1 Sam. 16.10, 11. and 17.12.) of whom, one might be childelesse, and therefore not put into this genealogie: Or, one of the eight might be Jesse's grand-childe.

V. 16. *sons of Zeruiah*] 2 Sam. 2.18. They are called by their mothers name for her honours sake. Their father is no where expressed. See the Notes on 1 Sam. 26.6.

V. 17. *Abigail*] 2 Sam. 17.25.

Ishmeelite] Jether was an Ishmeelite by birth, but by profession an Israelite, 2 Sam. 17.25.

V. 18. *Caleb*] He is called *Chelubai*, v. 9. This was not that Caleb who was, among others, sent to search the land (Num. 13.7.) and after entred into Canaan (Num. 14.30.) That Caleb's genealogie is set down, Chap. 4.15.

V. 20. *Bezaleel*] Exod. 31.2.

V. 21. *went in*] This is a modest expression of the matrimoniall duty: such an one is this, *knew her*, Gen. 4.1.

father of Gilead] Num. 26.29.

married] Heb. *took*.

threescore yeers old] Heb. *a son of threescore yeers*.

V. 22. *Jair*] See the Notes on Num. 32.41.

V. 23. *And he took Geshur*, &c.] Num. 32.41. Deut. 3.14. Josh. 13.30. Or, *He took from* Geshur and Aram the cities of Jair from them.

V. 24. *then*] After the death of her husband.

Tekoa] Of the inhabitants of Tekoah. See the Notes on vers. 42.

V. 25. *Ahijah*] Or, *of Ahijah*.

V. 31. *the sons*] See the Notes on v. 8.

children] For Sheshan had no sons, v. 34.

V. 36. *Zabad*] One of Davids worthies, Chap. 11.41.

V. 42. *sons*] Which he had by Azubah: for his sons by his two other wives are rehearsed before, v. 18, 19.

father of Ziph] Of the inhabitants of Ziph, a city in the tribe of Judah, Josh. 15,55. The word, *father*, may here be taken for a planter or first establisher of a city. So v 45,49.

V. 45. *of Beth-zur*] Of the inhabitants of Beth-zur: for this also was a city in the tribe of Judah, Josh. 15.58.

V. 47. *the sons*] Moza (v. 46.) is supposed to be here understood, thus, *And the sons of Moza were Jahdai*.

V. 48. *concubine*] See the Notes on 1 King. 11.3.

V. 49. *Madmannah*, *Machbenah* and *Gibeah*, are three cities in the tribe of Judah, Josh. 15.35,57. See the Notes on v. 42.

Achsah] Another Caleb also had a daughter of this name, Josh. 15.17.

V. 50. *son of Hur*] Hur was the son of Caleb before mentioned, v. 19. so as this Caleb son of Hur, was the other Caleb's grand-childe.

father] See v. 42. *Kirjath-jearim* was a city in Judah, Josh. 15.9.

V. 51. *father*] See the Notes on v. 42.

Beth-lehem] In part; for Ephratah also had a part, chap. 4.4.

V. 52. *Haroch*] Or, *Reaiah*, chap. 4.2. Haroch may be taken appellatively, and thus translated, *He was over-seer* (or governour) *of half of the Manahethites*.

half of the Manahethites] Or, *half of the Menuchites*, or *Hatsi-hammenuchoth*.

V. 53. *Ithrites*] These families descended from Shobal, v. 52.

V. 54. *Netophathites*] Such as came of the city or family of Netophati, in the tribe of Judah.

Ataroth, the house of Joab] Or, *Atarites*, or *crowns of the house of Joab*.

house] Family, or posterity of Joab.

V. 55. *scribes*] Such as were employed in writing, or publike notaries which descended from the Kenites, and dwelt with the children of Judah, Judg. 1.16.

Rechab] Jer. 35.2. See the Notes on 2 King. 10.15.

CHAP. III.

Vers. 1. *These were*, &c.] Here he returns to that branch of Judah which he interrupted, Chap. 2.16.

David] David was the head of the royall pedigree set down in this chapter, from whence Christ came.

Amnon] 2 Sam. 3.2.

Jezreelitesse] Josh. 15.56.

Daniel] Or, *Chileab*, 2 Sam. 3.3.

V. 3. *Eglah*] 2 Sam. 3.5.

his wife] The five other women reckoned up before, were also Davids wives: to every of them may this relative, *his wife*, be referred. See 2 Sam. 3.5.

V. 4. *Hebron*] See 2 Sam. 5.5.

V. 5. *And these were born unto him*, &c.] 2 Sam. 5.14.

Shimea, &c.] Or, *Shammua*. These four are set down in a clean contrary order: for Solomon was the eldest, Nathan the second, as is implied, Luk. 3.31. But his purpose was to prosecute Solomons race, and therefore he sets him in the last place.

Bath-shua] Or, *Bath-sheba*, 2 Sam. 11.3.

Ammiel] Or, *Eliam*, 2 Sam. 11.3.

V. 6. *Elishama*] Or, *Elishua*. 2 Sam. 5.15.

V. 8. *Elishama*, &c.] These two names are before set down (v. 6.) They two who are mentioned, v. 6. might be dead before these were born, and thereupon their names given to these.

Eliada] Or, *Beliada*, chap. 14.7.

V. 9. *concubines*] See the Notes on 1 King. 11.3.

Tamar] 2 Sam. 13.1.

their sister] By the fathers side: but Absalom's sister *by* father and mother too, 2 Sam. 13.20.

V. 10. *Rehoboam*] 1 King. 11.43. and 15.6.

Abia] Or, *Abijam*, 1 King. 15.1.

V. 11. *Ahaziah*] Or, *Azariah*, 2 Chron. 22.6. and 21.17.

V. 12. *Azariah*] Or, *Uzziah*, 2 King, 15.30.

V. 15. *Johanan*] Or, *Jehoahaz*, 2 King. 23.33. See the Notes on 2 King. 23.30,36.

Jehoiakim] Or, *Eliakim*, 2 King. 23.34.

Zedekiah] Or, *Mattaniah*, 2 King. 24.17.

Shallum] This was another name of Johonan (Jer. 22.11.) or no other mention is elsewhere made of him.

V. 16. *Jehoiakim*] Mat. 1.11.

Jeconiah] Or, *Jehoiachin*, 2 King. 24.6. or *Coniah*, Jer. 22.24.

Zedekiah] Or this is the very Zedekiah, that is, the same person that is mentioned, v. 15. (his naturall descent being there set down, and his lineall succession here) or else is one of whom mention is here onely made, and not elsewhere in sacred Scripture.

his son] 2 King. 24.17. being his uncle.

V. 17. *sons*] Or by right of succession, or by naturall descent; for he might have children, though none succeeded him in the throne. See the Notes on Jer. 22.28.30.

Assir may be taken appellatively, and translated, *bound* or imprisoned: in which sense, Salathiel is said to be the son of Jeconiah, who was *bound*, carried captive to Babylon, and there *imprisoned*, 2 King. 24.15. and 25.27. If Assir be here a proper name, Salathiel was his son.

Salathiel] Heb. *Shealtiel*.

his son] Matth. 1.12.

V. 18. *Melchiram*] These were the sons of Salathiel.

V. 19. *sons of Pedaiah*] Pedaiah might die while his sonnes were young, and Salathiel their grand-father bring them up; and in this respect Zerubbabel be called the son of Salathiel, or Shealtiel, as Ezra 3.2. Hagg. 1.1. Luk. 3.27.

V. 20. *five*] Sons of Meshullam, v. 19. See the like, v. 18.

V. 21. *the sons*] Here follows a catalogue of such families as belonged to the royall stock of David, and remained after the captivity.

V. 22. *six*] The father with the sonnes, make six, as Chap. 7.3.

V. 23. *Hezekiah*] Heb. *Hizkijahu*.

CHAP.

CHAP. IIII.

Vers.1. *Pharez*] Gen.38.29. and 46.12. Onely Pharez (among those that are here mentioned) was properly Judah's son; the other were his childrens children.

Carmi] Or, *Chelubai*, chap.2.9. or *Caleb*, chap.2.18.

V.2. *Reaiah*] Or, *Haroeh*, chap.2.52.

V.3. *the father*] Of him that was the founder or governour of Etam, which was a city in the tribe of Simeon, v.24,32.

V.4. *the father*] Or, of the father (as v.3.) for Jered is also so stiled, v.18.

Gedor and *Hushah* are names of places, v. 39. Josh.15.58. 2 Sam.21.8. and 23.27.

the father] See the Notes on chap.2.51.

V.5. *Ashur*] Chap.2.24.

V.8. *And Coz*] Coz was not before mentioned, but is supposed to be one of Helah's sons, v.7.

Zobebah] Or, *Hazobebah*.

V.9. *And Jabez*, &c.] Jabez was some prime man; he is no where else mentioned: the city (chap.2.55.) might be named of him.

Jabez] That is, *sorrowfull*.

V. 10. *Oh that thou wouldest blesse*] Heb. *If thou blessing wilt blesse*.

Oh that, &c.] This prayer is set down in form of a vow: that which he vowed to return to God, is understood. The expression is concise and emphaticall. This prayer was made in some extreme danger, even while he was in fight.

with me] To protect and prosper me.

keep me] Heb. *do* me.

not grieve me] By oppressing me.

V.12. *Ir-nahash*] Or, *the city of Nahash*.

V.13. *Hathath*] Or, *Hathah, and Meonothai*, who *begat*, &c.

V.14. *Meonothai*] One of the sons of Othniel, v.13.

the father of the valley] The chief man: or, inhabitants *of that valley*.

Charashim] That is, *crafts-men*. *Charashim* indefinitely signifieth work-men: it is applied in severall, to severall sorts; as, to carpenters and masons (2 Sam.5.11.) to smiths and brasiers, 2 Chron.24.12.

V.15. *Caleb*] This was the valiant and faithfull man that entred into the land of promise, Num.14.24. Josh.14.6, &c.

even Kenaz] Or, *Uknaz*.

V.17. *and she*] Mereds first wife Bethiah, v.18.

V.18. *his wife*] His other wife Bithia was an Egyptian, this a Jew.

Jehudijah] Or, *the Jewesse*.

And these] Or, *But these*, namely, they who are mentioned, verse 17.

the daughter of Pharaoh] The match with a kings daughter, shews that Mered was some great man.

V.19. *Hodiah*] Or, *Jehudijah*, mentioned before, v.18. or else she might be a third wife.

V.21. *the son of Judah*] Gen,38. 1,5.

wrought fine linen] Or, silk-weavers: for the flax of Egypt was as fine as silk.

V.23. *These were*, &c.] They were men of mean callings, as porters, husband-men, gardeners, and such like.

V.24. *Nemuel*] Or, *Jemuel*] Gen.46.10. Exod.6.15.

V.27. *like to*] Heb. *unto*.

V.28. *Beer-sheba*] Josh.19.2.

V.29. *Bilhah*] Or, *Balah*, Josh.19.3.

Tolad] Or, *Eltolad*, Josh.19.4.

V.31. *Hazar-susim*] Or, *Hazar-susah*, Josh.19.5.

unto the reign] While the kingdom of David continued, even till the captivity of Judah.

V.32. *Etam*] Or, *Ether*, Josh.19.7.

V.33. *Baal*] Or, *Baalath-beer*, Josh.19.8.

their genealogie] Or, *as they divided themselves by nations among them*.

V.38. *These*, &c.] Who are reckoned up from v.34. to this.

mentioned] Heb. *coming*.

V.39 *the valley*] That valley which is described, 2 Sam.17.1,2.

V.40. *they of Ham*] This shews the reason why the Israelites entred into those lands; even because the posterity of cursed Cham (Gen.9.25.) had invaded them.

V.41. *destroyed*] As accursed of God.

V.42. *mount Seir*] The countrey of the Amalekites bordered on mount Seir; and such as escaped the sword of the Israelites, fled thither.

V.43. *the rest*] When Saul destroyed many of them (1 Sam. 14.48. and 15.7.) and David more, 2 Sam.8.12.

CHAP. V.

Defiled] Gen.35.22. and 49.4. By committing incest with his fathers concubine. See Levit.18.8.

birth-right] Of a double portion, Deut.21.17. This Joseph had, in that his sons made two tribes, Ephraim and Manasseh, Num.1.10.

Joseph] Who was the first-born, of her that of right should have been Jacobs first wife, Gen.29.18, &c. and 30.23,24.

genealogie] In that Josephs genealogie was not first set down, but Judah's, Chap.2.3.

V.2. *Judah prevailed*] Gen.49.8,10. Had a pre-eminence in honour, even in the wildernesse (Num.2.3.) and ever after; and a royall dignity, from Davids time to the captivity: and after that, some of their chief governours, and great senate, were of that tribe, till Christ the everlasting King sprang out of that tribe.

chief] Micah 5.2. Matth.2.6.

ruler] Or, *prince*.

V.3. *Reuben*] Gen.46.9. Exod.6.14. Num.26.5.

V.6. *Tilgath-pilneser*] Or, *Tiglath-pileser*, 2 King. 15.29. and 16.7. See the Notes on 2 King.19.12.

he was prince] Namely, Hanoch, v.3.

V.7. *his brethren*] The brother of Hanoch, v.3.

when the genealogie, &c.] See v.17.

the chief] or thus, *Of his brethren*, &c. *the chief was Jeiel, then Zechariah*.

V.8. *Shema*] Or, *Shemaiah*, v.4,

who dwelt] Meaning, Bela and his posterity, or in generall, the posterity of Reuben, Josh.13.6.

Aroer] Josh.13.15,16.

V.9. *he inhabited*] Reubens posterity, in the days of Saul.

V. 10. *Hagarites*] Such as descended from Hagar the bond-woman (Gen.21.9,10.) called *Hagarens*, Psal.89 6.

who fell] See v.20.

thorowout all the east-land of Gilead] Heb. *upon all the face of the east*.

V.11. *Bashan*] Josh.13.11.

V.13. *their brethren*] They who were next in dignity; each of them an head of their fathers family.

V.14. *These*] The seven before mentioned, v.13.

V.15. *chief*] Every of them head of a severall family (v.13.) but Ahi head over them all joyntly together.

V.16. *Bashan*] As one great city (Josh.17.8.) so a whole countrey was called Bashan.

her towns] Heb. *her daughters*. Villages appertaining to another city, called Gilead.

Sharon] Chap.27.29. As Bashan, both a city and a region.

their borders] Heb. *their goings forth*.

V.17. *in the days*] While Jotham governed for his father, 2 King.15.5. for Jeroboam was dead before he began his own reign, 2 King.15.32.

Jeroboam] The second of that name, son of Joash, 2 King. 14.23.

V.18. *of valiant men*] Heb. *sons of valour*.

V.19. *Jetur*] Gen.25.15.

V.20. *were helped*] By God, to whom they cryed.

V.21. *took away*] Heb. *led captive*.

men] Heb. *souls of men*, as Num.31.35.

V.22. *until the captivity*] Of the ten tribes, 2 King.17.6.

V.23. *Senir*] Deut.23.9.

V.24. *famous men*] Heb. *men of names*.

and heads] Every of them an head in his distinct family.

V.25. *whoring*] 2 King. 17. 7. See the Notes on 2 King. 9. 22.

V.26. *God stirred*] See the Notes on 1 King.12.15.

Pul] 2 King.15.19,29.

Halah] 2 King.17.6.

CHAP. VI.

Vers.1. *Gershon*] Gen.46.11. Exod.6. 16. or, *Gershom*, verse 16.

V.3. *Nadab*] Levit.10.1.

V. 4. *Eleazar*] He succeeded his father Aaron in the priests office, Num. 20. 28. so as from him the high priest descended.

V.8. *Zadok*] 2 Sam.15.27.

V.10. *executed the priests office*] Stoutly did what became a priest in Gods house, by withstanding Uzziah, 2 Chron. 26. 17, 18.

in the temple] Heb. *in the house*.

the temple that Solomon, &c.] 1 Kings 6. 2 Chron. 3. This is added, because at the time when this book was written, there was another temple built by Zerubbabel, Zach.4.9.

V.12. *Shallum*] Or, *Meshullam*, chap.9.11.

V.13. *Hilkiah*] 2 King.22.4.

V. 14. *Seraiah*] Nehem. 11. 11. The father of Ezra, Ezra 7.1.

V. 15. *Jehozadak*] His father Seraiah being slain at Riblah 2 Kings 25.18,21.) he was carried captive to Babylon.

V.16. *Gershom*] Exod 6.16. Or, *Gershon*, verse 1.

V.20. *Of Gershom*] Concerning Gershom, Libni was his sonne.

Zim-

1 Chron. 7. 2. — in the days of David
The Dutch ad to 2 Sam. 24. 1. the first
of Chron. 27. 1.
But why may not this refer to 1 Chron.
12. 32. The Number is not there men-
tioned; and may be from hence 1 Chron.
7. 2, supplied; Where the men of
Issachar are much commended for their
Valour; as they are for their Pru-
dence & Skill, 1 Chron. 12. 32. S. S.
Feb. 13. 172 2/3.

Zimmah] Verse 42.
V. 21. *Joah*] Or, *Ethan*, verse 42.
Iddo] Or, *Adaiah*, verse 41.
V. 22. *Amminadab*] Or, *Izhar*, vers. 2, 18.
Korah] Who with Dathan and Abiram rose against Moses, Numb. 16. 1.
V. 23. *Elkanah*] 1 Sam. 1. 1.
V. 25. *Amasai*] See verse 35.
V. 26. *Zophai*] Or, *Zuph*, 1 Sam. 1. 1.
V. 28. *Vashni*] Called also *Joel*, verse 33. and 1 Sam. 8 2.
V. 31. *the service of song*] Heb. *the hands of musick.*
ark had rest] Chap. 16. 1. Was set in a standing tent (2 Sam. 6. 17.) and carried no more from place to place, as in former times. See the notes on chap. 17. 5.
V. 32. *before the dwelling place*, &c.] See chap. 16. 37, 39.
their order] Set down by David, chap. 23. 3, &c. and chap. 24. and 25.
V. 33. *waited*] Heb. *stood.*
Heman a singer] Chap. 25. 1, 4.
V. 37. *Ebiasaph*] Exod. 6. 24.
V. 39. *brother*] Kinsman of the same stock, and brother in office.
on his right hand] Heman in the midst, Asaph on the right hand, the sons of Merari on the left.
V. 44. *on the left hand*] See the notes on v. 39.
Kishi] Or, *Kushaiah*, chap. 15. 17.
V. 48. *Their brethren*] Other sons of Levi (not reckoned before) were appointed to other offices.
V. 49. *his sons*] Who were all priests, Num. 18. 7.
upon the altar of the burnt-offering] Levit. 1. 9.
on the altar of incense] Exod. 30. 7.
V. 53. *Ahimaaz*] He and his posterity ministred in the temple.
V. 54. *their castles*] Fair houses built of stone.
the lot] That followeth.
V. 55. *they gave*] The children of Israel.
Hebron, &c.] Of this and the severall places following, See Josh. 21. Through continuance of time some names were something altered, Josh. 21. 11, 12.
V. 58. *Hilen*] Or, *Holon*, Josh. 21. 15.
V. 59. *Ashan*] Or, *Ain*, Josh. 21. 16.
V. 60. *Alemeth*] Or, *Almon*, Josh. 21. 18.
thirteen] There are here set down but eleven: for Juttah and Gibeon (Josh. 21. 16, 17.) are omitted.
V. 61. *by lot*] Josh. 21. 5.
V. 63. *twelve cities*] Josh. 21. 7, 34.
V. 67. *And they gave unto them of the cities of refuge*] Josh. 21. 21.
Gezer with her suburbs] 1 King. 9. 15.
V. 68. *Jokmeam*] Or, *Kibzaim*, Josh. 21. 22.
V. 69. *Aijalon and Gath-rimmon*] These two, with two other (Josh. 21. 23, 24.) were given out of the tribe of Dan. There was also a place called Aijalon in the country of Zabulon, where Elon the judge was buried, Judg. 12. 12. and in the tribe of Benjamin, chap. 8. 13. and 2 Chro. 11. 10. Aijalon is a place famous by the manifestation of the suns standing there, Josh. 10. 12.
V. 73. *Ramoth*] This in Issachar is simply called Ramoth: but another in Gad is called Ramoth-Gilead, Josh. 21. 38.
V. 77. *Rimmon and Tabor*] Four cities are mentioned, Josh. 21. 34, 35.
V. 80. *Ramoth in Gilead*] Oft called Ramoth-Gilead. See the notes on 1 Kings 4. 13.

CHAP. VII.

Verse 1. *Tola, and Puah*] Gen. 46. 13. Num. 26. 23.
Jashub] Or, *Job.*
V. 2. *whose number was in the dayes of David*, &c.] 2 Sam. 24. 1, 2, &c. When he caused Joab to number the people: or, when they were numbred according to their monethly courses, chap. 27. 1, &c.
V. 3. *five*] Together with their father, as chap. 3. 22.
V. 4. *they had many wives and sons*] Heb. *they multiplied wives and children.* This is the reason of their many children.
V. 6. *Benjamin*] Gen. 4. 21.
Jediael] Or, *Ashbel.*
three] These were prime men. Two more are mentioned, chap. 8. 6.
V. 12. *Shuppim*] Or, *Muppim*, Gen. 46. 21.
Ir] Or, *Iri*, vers. 7. Some make this word *Ir* an appellative, thus, *sons of the city*: that is, born and dwelling in the city.
sons of Aher] Or, *Ahiram*, Num. 26. 38. Aher may also be expounded appellatively, thus, *sons of another.* For Hushim were of Dan, Gen. 46. 23. and for their paucity reckoned in the tribe of Benjamin, or sons born in another countrey, as ch. 8. 8.
V. 13. *the sons of Bilhah*] And sons sons of Bilhah, who was Jacobs concubine (Gen. 35. 22.) and Rachels maid, Gen. 30. 3. Naphtali was her son: the other, his sons, Gen. 46. 24. Some understand under this title, *sons*, the posterity of Dan, who also was Bilhahs son, Gen. 30. 6.
V. 14. *sons of Manasseh*] His posterity. For Asriel was sundry degrees from Manasseh, Num. 26. 31.
she] Gileads wife; Num. 26. 30, 31.
his] Manassehs.
V. 15. *the second*] Next in descent to Asriel. For Asriel was in the third degree from Manasseh: Zelophehad in the fourth, Num. 26. 33.
had daughters] But no sons, Num. 26. 33.
V. 17. *Bedan*] 1 Sam. 12. 11.
sons] The posterity of Gilead: or, they were so reckoned among his posterity, as they had inheritance among them.
V. 18. *his sister*] Gileads sister.
V. 20. *the sons of Ephraim*] Num. 26. 35.
V. 21. *men of Gath*] Philistines.
because they] The sons of Ephraim. Or, when the men of Gath went abroad to spoil, they met with the sons of Ephraim, and slew them.
V. 22. *Ephraim*] This shews that this slaughter was while the Israelites were in Egypt; for Ephraim died there. N.
V. 23. *Beriah*] In affliction.
his house] Children, which were the stay of his house, or family.
V. 25. *his son*] Beriahs son.
V. 27. *Non*] Or, *Nun*, Num. 13. 8.
Jehoshua] Who succeeded Moses, Josh. 1. 2.
V. 28. *their possessions*] The possession of the Ephraimites.
Naaran] Josh. 16. 7.
Gezer] 1 King. 9. 15.
towns] Heb. *daughters.*
Gaza] Or, *Adasa.*
V. 29. *borders*] Heb. *hands.*
Manasseh] Josh. 17. 7.
Megiddo] Josh. 17. 11.
V. 30. *The sons of Asher*] Gen. 46. 17.
V. 31. *father*] Founder, or governour. See the notes on chap. 2. 42.
V. 32. *Shomer*] Or, *Shamer*, v. 34.
V. 34. *Shamer*] Or, *Shomer*, v. 32.

CHAP. VIII.

Vers. 1. *Benjamin*] His genealogie was before set down, chap. 7. 6. But here he returns to it, and that more largely, because the first king was taken out of it (1 Sam. 10. 21.) and it was united to Judah, 2 Chro. 11. 12. There is difference betwixt some names in this and other genealogies of Benjamin, because many persons had two or three names.
Bela his first born] Gen. 46. 21. Num. 26. 38.
V. 3. *Addar*] Or, *Ard*, Gen. 46. 21.
V. 5. *Shephuphan*] Or, *Shupham*, Num. 26. 39.
V. 6. *Geba*] Or, *Gibeah*, 1 Sam. 11. 4.
they removed] The forenamed heads of the fathers removed the foresaid inhabitants, because they were so many as they could not well continue together. See the like, Gen. 13. 6. and 26. 16.
Manahath] Chap. 2. 52.
V. 7. *he removed*] Ehud their progenitor.
V. 8. *sent them*] After he had sent away Hushim and Baara his wives, by giving them a bill of divorce. Or thus, he begat children in the countrey of Moab after he had sent them away, Hushim and Baara being his wives. See chap. 7. 12.
V. 12. *Ono*, &c.] Cities in the tribe of Benjamin, Nehe. 11. 35.
V. 13. *of Aijalon*] Or of the countrey bordering by it: for one Aijalon was a city in the tribe of Dan, Josh. 19. 42. See the notes on chap. 6. 69.
V. 14. *Ahio*, &c.] A catalogue of such prime fathers of families of the tribe of Benjamin as dwelt in Jerusalem, v. 28. See Nehe. 11. 1, 2.
V. 21. *Shimhi*] Or, *Shema*, vers. 13.
V. 28. *heads*, &c.] See the notes on v. 14.
V. 29. *father*] As chap. 1. 31.
father of Gibeon] Called *Jehiel*, chap. 9. 35.
wives name was Maachah] Chap. 9. 35.
V. 31. *Zacher*] Or, *Zechariah*, chap. 9. 37.
V. 32. *Shimeah*] Or, *Shimeam*, chap. 9. 38.
their brethren] Other Benjamites, of whom see, v. 14, 28.
V. 33. *Ner begat Kish*] 1 Sam. 14. 51. Or, *Abiel*, 1 Sam. 9. 1.
Esh-baal] Or, *Ishbosheth*, 2 Sam. 2. 8.
V. 34. *Merib-baal*] Or, *Mephibosheth*, 2 Sam. 4. 4.
V. 35. *Tarea*] Or, *Tahrea*, chap. 9. 31.
V. 40. *archers*] Heb. *benders of the bowe.*
had many] Heb. *multiplied.*

CHAP. IX.

Vers. 1. *Book*] Hence he had the Genealogies which he hath set down.
who were, &c.] The forementioned Genealogies are, for the most part, of such as were before the captivity. These which follow, are also for the most part of such as returned from the captivity.

V. 2. *Israelites*, &c.] Four ancient distinct orders then continued, are here set down. First, secular, of lay-men. Secondly, Priestly. Thirdly, Leviticall. Fourthly, Voluntary submitters of themselves, as the Gibeonites (Josh. 9. 23, 25, 27.) who are here called Nethinims. See Ezra 2.58. and 8.20.

V. 3. *in Jerusalem dwelt of the children of Judah*] Nehe. 11. 1.

of Ephraim, &c.] After the ten tribes were carried into captivity, sundry of them that were left in their own land joyned with Judah in the worship of God, 2 Chron. 30. 11, 18. And after Judahs return from Babylon, many of the ten tribes came in to them. Of these he here speaketh.

V. 4. *Uthai*, &c.] These are set down, Nehe. 11. 4, *&c.* but many of them under other names; as was noted chap. 8. 1.

Pharez the son of Judah] Gen. 38. 29.

V. 6. *brethren*] Heb. *kinsmen*, as v. 9.

V. 9. *brethren*] The six hundred and ninety mentioned, v. 6. and nine hundred and fifty and six in this verse: so as in the whole sum of the principall heads of families, there were one thousand six hundred fourty and six.

V. 10. *priests*] Here he begins to set down the second order, mentioned, v. 2.

V. 11. *Azariah the son of Hilkiah*] Chap. 6. 13.

Azariah] Azariah was chief of the heads mentioned, v. 13. and next to the high priests, as Eleazar was, Num. 3. 32.

V. 12. *Pashur*] Three betwixt Jehoram and Pashur, reckoned up (Nehe. 11. 12.) are here left out: so as the title *son* is here used of the fourth descent.

V. 13. *very able men*] Heb. *mighty men of valour.* In strength of body, and courage of minde.

V. 14. *Levites*] These were of the third degree, mentioned, v. 2.

V. 16. *Netophathites*] See chap. 2. 54.

V. 17. *porters*] Or, *keepers of the gates*, v. 19. Of their orders and offices, see chap. 26. 1, *&c.* v. 13, *&c.* As they were to take care about opening and shutting the doors and gates of the temple, so also of such things and persons as might, or might not passe in or out thereat.

V. 18. *hitherto*] After their return from captivity.

waited] Held the office of a porter.

the kings gate] Whereby the king was wont to go in and out of the temple. See the notes on 1 King. 10. 5.

in the companies] Whereas all the Levites had their offices in and about the temple, these were porters therein.

V. 19. *brethren*] As v. 6.

keepers] See v. 17.

gates] Heb. *thresholds.*

fathers] Ancestors who encamped round about the tabernacle, Num. 1. 50. and 2. 17.

V. 20. *ruler*, &c.] As Eleazar was before him, Num. 3. 32.

was with him] Blessed him. Numb. 25. 12. and 31. 6, 49.

V. 21. *Zechariah*] This may be meant of Davids time, 1 Chron. 26. 2.

porter] A chief porter over the rest.

V. 22. *David*] See 1 Chron. 26. 1, *&c.*

and Samuel] Samuel might settle their orders himself, while he ruled, after he had setled the ark. Or he might advise with David thereabout while they two lived together: as in a like case Gad and Nathan did, 2 Chron. 29. 25.

seer] See the notes on 2 King. 17. 30.

did ordain] Heb. *founded.*

set office] Or, *trust.* Perpetuall and unalterable.

V. 23. *So they*, &c.] This also hath relation to Davids time.

the house, &c.] Or this is an exposition of the former: and so both signifie one and the same place. Or, by *house of the Lord* he meaneth, (as 2 Sam. 6. 17.) the house of the tabernacle, even Moses his tabernacle, which was at Gibeon, 2 Chron. 1. 3.

by wards] By turns or courses, see v. 25.

V. 25. *brethren*] As v. 6. or, colleagues and fellow officers.

with them] That were chief and governours (v. 17.) who always had their abode in Jerusalem, as v. 26.

V. 26. *the four*] Which are named, v. 17.

set office] Or, *trust.* See v. 22.

chambers] Or, *store-houses.* See the notes on 1 King. 6. 5.

treasuries] Places where the treasures of the house of the LORD were laid.

V. 27. *round about*] In the chambers mentioned, 1 King. 6. 7.

every morning] Heb. *morning and morning.*

V. 28. *ministring vessels*] All sorts of instruments and utensils which were for sacred uses, and holy services. See Exod. 27. 3. and 37. 16.

V. 30. *sons of the priests*] Though Levites were to provide, keep, and prepare the spice, yet the priests were to compound and make the ointment. See Exod. 30. 23, 34.

V. 31. *Shallum*] V. 17, 19.

in the pans] Or, *on flat plates*, or, *slices*] Wherein were prepared such meat-offerings as were baked in pans or ovens, and fried in frying pans. Hereof read Levit. 2. 4, 5, 7.

V. 32. *shew-bread*] Heb. *bread of ordering.* Levit. 24. 5, 6.

every sabbath] Heb. *Sabbath, sabbath.*

V. 33. *chief*, &c.] Principall heads, as v. 9.

in the chambers] See the notes on 1 King. 6. 5. Here they abode while other Levites did other services in the temple, from which the singers were exempted.

day and night] Early and late at the morning and evening, and at the time of all other sacrifices. So Luk. 2. 37.

V. 35. *of Gibeon*] He repeats the genealogy that leads to Saul as a preparation to Sauls history, chap. 10.

wives] Some copies read sisters. Then it must be taken as Abrahams wife, who was also his sister, Gen. 20. 12.

V. 39. *Ner*] Chap. 8. 33. Ner is left out, chap. 8. 30. This was not he that is stiled the father of Abner (1 Sam. 14. 50, 51.) for he was Sauls uncle, brother to Kish, but Ner, the father of Kish, was Sauls grand-father.

V. 41. *and Ahaz*] Chap. 8. 35.

V. 42. *Jarah*] Or, *Jehoadah*, Chap. 8. 36.

CHAP. X.

THe history of this chapter is almost word for word recorded, 1 Sam. 31. 1, 2, *&c.*

slain] Or, *wounded.*

V. 2. *Abinadab*] Or, *Ishui*, 1 Sam. 14. 49.

V. 3. *archers*] Heb. *shooters with bowes.*

hit him] Heb. *found him.*

V. 4. *abuse me*] Or, *mock me.* In 1 Sam. 21. 4. Thus, *Thrust me thorow and abuse me.* He thought, that when they had killed him, they would insult over him, and boast in their own act. See Judg. 16. 21, 25.

V. 6. *three sons*] In 1 Sam. 31. 6 is added, *and his armour-bearer.*

V. 7. *in the valley*] On the other side of the valley next to Jordan, and on the other side Jordan, 1 Sam. 31. 7. so as they were on every side affrighted.

V. 9. *stripped him*] Having first cut off Sauls head, 1 Sam. 31. 9.

V. 10. *their gods*] Ashtareth, 1 Sam. 31. 10. See the notes on 1 Kin. 11. 5. At the end of 1 Sam. 31. 10. is added, *and they fastned his body to the wall of Beth-shan.* This they did for the more open and publike disgrace.

V. 11. *Jabesh-Gilead*] The inhabitants of Jabesh-Gilead, 1 Sam. 31. 11.

V. 12. *They arose*] *And went all night.* 1 Sam. 31. 12. Thus they did, that they might not be descried, and so hindered: and also that they might the more speedily prevent the intended disgrace.

V. 13. *So Saul*, &c.] These two last verses are not mentioned in 1 Sam. 31. They shew the particular causes of this heavy judgement that befell Saul. Three kindes of sins are expressely set down. First, Disobedience against Gods expresse charge. Secondly, consulting with the devill. Thirdly, forsaking the LORD.

committed] Heb. *transgressed.*

even against the word of the Lord which he kept not] 1 Sam. 15. 23.

one that had, &c.] See the notes on 1 King. 21 6.

to enquire of it [1 Sam. 28. 7.

V. 14. *enquired not*, &c.] Neither in truth, nor in faith (see 2 Chr. 16. 12. Jam. 1. 6, 7, 8. and 4. 3.) nor by those means which God had warranted and sanctified, did he enquire of the LORD: For he had destroyed the LORDS priests (1 Sam. 22. 18.) by whom he should have enquired, and provoked the LORD to take away his spirit from him (1 Sam. 16. 14.) that therefore which is recorded (1 Sam 28. 6.) of his *enquiring of the Lord*, is meant of an enforced, fearfull, faithlesse, hypocriticall wish, that God would some way or other foretell the issue of that great preparation which the Philistines made against him: which was in truth as no enquiring of the LORD. It was like Balaams wish (Num. 23. 10.) and Israels prayer, Isa. 1. 12.

he slew, &c.] See the notes on 1 King. 12. 15.

turned the kingdom] As he had threatned against Saul, 1 Sam. 13. 14. and 15. 28.

unto David, &c.] This he expresseth as a transition to the following history concerning David, and the continuance of his kingdom: which is the authors main scope in these two books of Chronicles.

Jesse] Heb. *Isai.*

CHAP. XI.

Vers. 1. THen *all Israel*] The nine first verses of this chapter are recorded in 2 Sam. 5. 1, *&c.* After Saul and his son Jshbosheth (that began to reign after his father) were dead, 2 Sam. 5. 1.

V. 2. *in time past*] Heb. *both yesterday and the third day.*

feed] Or, *rule.*

V. 3. *by*] Heb. *by the hand of.*

Samuel] 1 Sam. 16 13.

V. 4. *went to Jerusalem which is Jebus*] 2 Sam. 5. 6.

V. 6 *chief*] Heb. *head.* That is, generall of the army.

son of Zeruiah] See the notes on chap. 2. 16.

V. 7. *it*] That is, *Zion.* 2 Sam. 5. 7.

V. 8. *repaired*] Heb. *revived.*

the

Cap. 12. 40. Unto] usque ad; Munster, Interlin. Usque ab; Tremel. Jun. Issachar had understanding of the Times. Here is their Consecration, with the rest: They practised accordingly; Liberally & cheerfully laid out themselves, and their Estates, in the publick Service of GOD; altho' they were so far off.

the rest] The wals that were beaten down; and other ruines or decayes.

V. 9. *waxed greater and greater*] Heb. *went in going and increasing.*

V. 10. *These also are the chief of the mighty men whom David*] 2 Sam. 23. 8.

the chief] Of the catalogue of Davids worthies, see 2 Sam. 23. from v. 8. to the end of the chapter.

strengthned themselves with him] Or, *held strongly with him.*

in his kingdom] In establishing David in his kingdom.

according to the word of the Lord] 1 Sam. 13. 14. and 15. 28. and 16. 1, 13.

concerning Israel] For the good of Israel.

V. 11. *an Hachmonite*] Or, *son of Hachmoni.*

three hundred] He slew three hundred, but he set upon eight hundred, 2 Sam. 23. 8.

V. 12. *three mightier*] Jashobeam (v. 11.) Eleazar (in this verse) and Shammah (2 Sam. 23. 11.) who is here left out, were the three mighties.

V. 13. *He was*] Eleazar with Shammah. For in the plurall number it is said, *They set themselves*, v. 14.

Pas-dammim] Or, *Ephes-dammim*, 1 Sam. 17. 1.

V. 14. *set*] Or, *stood.*

deliverance] Or, *salvation.*

V. 15. *three of the thirty captains*] Or, *three captains over the thirty.*

went down, &c. 2 Sam. 23. 12.

to the rock to David] Or, *to the rock where David was.*

V. 19. *that have put their lives*] Heb. *with their lives.*

V. 21. *Of the three*] 2 Sam. 23. 19, &c.

the two] He means the two which next follow: namely, Benajah (v. 22.) and Asahel, v. 26.

V. 22. *who had done many acts*] Heb. *great of deeds.*

V. 23. *a man of great stature*] Heb. *a man of measure.*

V. 27. *Shammoth*, &c.] Elika the Harodite is mentioned, 2 Sam. 23. 25.

Harorite] Or, *Harodite.*

Pelonite] Or, *Paltite*, 2 Sam. 23. 25, 26.

V. 29. *Sibbecai*] Or, *Mebunnai.*

Hai] Or, *Zalmon*, 2 Sam. 23. 27, 28.

V. 30. *Heled*] Or, *Heleb*, 2 Sam. 23. 29.

V. 32. *Hurai*] Or, *Hiddai.*

Abiel] Or, *Abial-bon*, 2 Sam. 23. 30, 31.

V. 34. *The sons of Hashem*] Or, *of the sons of Jashen*, 2 Sam. 23. 32.

V. 35. *Eliphal*] Or, *Eliphelet*, 2 Sam. 23. 34.

the son of Ur] Or, *Ahasbai.* He is also stiled the son of Maachathite, 2 Sam. 23. 34. And after him is added Eltan the son of Ahithophel the Gilonite.

V. 37. *Naarai*] Or, *Paarai the Arbite*, 2 Sam. 23. 35.

V. 38. *Joel*, &c.] *Igal the son of Nathan of Zobah*, 2 Sam. 23. 36.

Milkar, &c.] Or, *Bani the Gadite*, 2 Sam. 23. 36.

the son of Haggeri] Or, *the Haggerite.*

V. 41. *Zabad*, &c.] The sixteen persons following to the end of this chapter are added to the catalogue in (2 Sam. 23.) because they also were valiant men: but either not to be compared with the former: or, had no command in the great cities or forts in the land; but rather in the outward borders.

V. 42. *thirty with him*] Or, *but the thirty were above him.*

V. 45. *son of Shimri*] Or, *Shimrite.*

CHAP. XII.

Vers. 1. *These are they that came to David*, &c.] 1 Sam. 27. 2.

Ziklag]. Ziklag was a strong city in the tribe of Judah (Josh. 15. 31.) but under the Philistines when these valiant men came to David, 1 Sam. 27. 6.

while he yet kept himself close] Heb. *being yet shut up.* Or, being yet excluded from his own countrey, and from the house of God, whereof he much complaineth, Psal. 84.

mighty men] Who are mentioned in the former chapter.

V. 2. *armed with bowes*] Bowe-men skilfull in shooting.

the right hand, &c.] The Benjamites of old, were trained up to use both hands (Judg. 20. 16.) thereby they had great advantage against an enemy.

in hurling stones] They were very expert in slinging stones. See Judg. 20. 16. Hereby David overthrew Goliath, 1 Sam. 17. 49. Uzziahs men were trained up hereto, 2 Chron. 26. 14. The force of slinging stones is intimated, Job 41. 28.

Sauls brethren] Not onely such as were of Sauls tribe, but also of his kinred and aliance.

V. 3. *Shemaah*] Or, *Hasmaah.*

V. 4. *the thirty*] Which out of Benjamin came to David: for though there be not full thirty named, yet might a band of full thirty come out of Benjamin to David.

V. 8. *the hold*] Ziklag (vers. 1.) which was in the desert of Judah: or, the cave of Adullam, 1 Sam. 22. 1, 2. or some other strong place, to which David betook himself, 1 Sam. 23. 6, 19, 25, 29.

of war] Heb. *of the host.* Were very expert in military discipline.

faces of lions] Setled, undaunted, fierce, such as affrighted them who looked on them.

as swift, &c.] Roes are very swift running creatures: This is an hyperbolicall expression of more then ordinary swiftnesse. See 2 Sam. 2. 18.

as swift as the roes upon the mountains] Heb. *as the roes upon the mountains to make haste.*

V. 14. *one of the least was over an hundred, and the greatest over a thousand*] Or, *one that was least* could resist *an hundred, and the greatest, a thousand.* Deut. 32. 30. Josh. 23. 10.

V. 15. *first moneth*] This answereth in part to our March: so as it was then spring-time: whereby their courage is the more set out, in that when the river was broadest and deepest, they would venture over to surprize the enemy, who at that time of the yeer least looked for them.

overflown] Heb. *filled over.*

banks] Josh. 3. 15. Jerem. 12. 5.

V. 16. *of Benjamin*] They of Benjamin came with the men of Judah, to gain the more credit, and better respect with David, and be the lesse suspected.

to the hold] See the notes v. 8.

V. 17. *to meet them*] Heb. *before them.*

peaceably] Heb. *for peace.*

be knit] Heb. *be one.*

wrong] Or, *violence.*

rebuke it] Revenge the wrong you do to me.

V. 18. *the spirit came upon Amasai*] Heb. *the spirit clothed Amasai.* So Judg. 6. 34.

the spirit] The spirit of the LORD: or, a spirit of courage, which put a kinde of life into him, and made him speak with such courage as he did.

peace, &c.] An ordinary form of salutation, 1 Samuel 25. 6.

made them captains] Or, set them among the captains of his band.

V. 19. *they helped them not*] David with his souldiers helped not the Philistines.

He will fall to his master Saul] 1 Sam. 29. 4.

to the jeopardy of our heads] Heb. *on our heads.*

V. 20. *to Ziklag*] From the slaughter of the Amalakites, 1 Sam. 30. 26.

V. 21. *against the band*] Or, *with a band.*

V. 22. *the host of God*] An excellent and admirable host. See Gen. 23. 6.

V. 23. *bands*] Or, *captains*, or *men.* Heb. *heads.*

to Hebron] Chap. 11. 1.

according to the word of the Lord] See chap. 11. 10.

V. 24. *armed*] Or, *prepared.*

V. 27. *leader of the Aaronites*] The captain over such priests as are here said to come to David.

V. 28. *twenty and two captains*] Zadok, and these captains came with the children of Levi, v. 26.

V. 29. *kinred*] Heb. *brethren*, v. 2.

the greatest part of them] Heb. *a multitude of them.*

kept the ward, &c.] Did what they could to continue the kingdom in Sauls stock.

V. 30. *famous*] Heb. *men of names.*

V. 31. *the half-tribe*] That dwelt on Canaan-side. Of the other half tribe, see v. 37.

V. 32. *had understanding of the times*] Prudent in observing seasons, wherein matters of moment were meetest to be done; especially for husbandry, yea, and for war too. See Esther 1. 13.

V. 33. *expert in warre*] Or, *rangers of battel*, or *ranged in battel.*

keep rank] Or, *set the battel in aray.*

not of double heart] Heb. *without a heart and a heart.* But upright and sincere, Psal. 12. 2.

V. 36. *expert in war*] Or, *keeping their rank.*

V. 39. *there they were*] At Hebron. v. 29.

eating, &c.] Making good cheer, Job 1. 18.

their brethren] Their kinsmen (v. 2, 29.) of their severall tribes.

V. 40. *nigh them*] In kinred and alliance. Every tribe prepared provision for the captains and souldiers that went out of their own tribe. Or, they may be said to be *nigh them* in place and habitation, even as farre as Issachar, &c.

meat] Or, *victual of meal.*

CHAP. XIII.

Vers. 1. *And David*, &c.] After David was setled in his kingdom, had taken Zion, and built his city, he thinks of bringing in the ark thither: whereby he manifests his piety to God, his desire of Gods presence, and blessing accompanying the same.

consulted, &c.] Because it was a great solemn work, he adviseth with others how it may most solemnly be done.

V. 2. *If it seem good*, &c.] Unlesse you can shew good cause to the contrary, and that it is not agreeable to Gods will.

let us send abroad] Heb. *let us break forth* and *send*.

that are left] For the Philistines had slain and driven many away.

in their cities and suburbs] Heb. *in the cities of their suburbs*.

V. 3. *bring again*] Heb. *bring about*.

to us] Into the great city of the kingdom.

we enquired not] Nor our subjects. For in Sauls time the ark was but in a private place, 1 Sam. 7. 1, 2. And the publike worship of God was much neglected.

V. 4. *was right*, &c.] It seemed good and right to them.

V. 5. *David gathered all Israel together*] 1 Sam. 7. 1, 2. 2 Sam. 6. 2.

from Shihor, &c.] From south to north. See Josh. 13. 3. and the notes on 1 King. 4. 21.

Kirjath-jearim] Here the ark had abode a long time, 1 Sam. 7. 2.

V. 6. *Baalah*] Josh. 15. 9.

between the cherubims] See the notes on 2 King. 19. 15. This and the verses following to the end of this chapter are recorded almost, word for word, in 2 Sam. 6. 2, *&c.*

V. 7. *carried the ark*] Heb. *made the ark to ride*.

V. 8. *singing*] Heb. *songs*.

trumpets] Or, *cornets*, 2 Sam. 6. 5.

V. 9. *Chidon*] Called *Nachon*, 2 Sam. 6. 6.

stumbled] Or, *shook it*.

V. 10. *because he put his hand to the ark*] Num. 4. 15.

V. 11. *Perez-uzza*] That is, *The breach of Uzza*.

V. 13. *brought*] Heb. *removed*.

V. 14. *the house of Obed-edom*] As chap. 26. 5.

CHAP. XIIII.

Verse 1. *Hiram king of Tyre sent messengers to David*] The severall histories of this chapter are in, 2 Sam. 5. 11, *&c.*

V. 3. *mo*] Heb. *yet*.

wives] And concubines, 2 Sam. 5. 13.

V. 4. *Shammua*] Or, *Shimea*, Chap. 3. 5.

V. 5. *Elishua*] Or, *Elishama*, Chap. 3. 6.

Elpalet] Or, *Eliphalet*. *Ibid.* Eliphalet and Nogah, are not in Sam. 5 15. See the notes on chap. 3. 8.

V. 7. *Beeliada*] Or, *Eliada*, 2 Sam. 5. 16.

V. 8. *David was anointed king over all Israel*] 1 Sam. 5. 17.

V. 11. *Baal-perazim*] That is, *A place of breaches*.

V. 12. *gods*] Or, *images*, 2 Sam. 5. 21.

gave a commandment] In this respect it was said, that David and his men burnt them.

V. 13. *in the valley*] Of Rephaim (2 Sam. 5. 22.) where they fought before, v. 9.

V. 14. *and come upon them over against the mulbery-trees*] 2 Sam. 5. 23.

V. 17. *the fame*, &c.] See the notes on 2 Chron. 26. 8.

CHAP. XV.

Vers. 1. *City of David*] See the notes on 1 King. 3. 5.

a tent] Another then the tabernacle which Moses made. See chap. 16. v. 37, 39. 2 Sam. 6. 17.

V. 2. *None ought to carry the ark of God, but the Levites*] Heb. It is *not to carry the ark of God, but for the Levites*, Num. 4. 2, 15. Deut. 10. 8.

but the Levites] And they priests (Deut. 31. 9. Josh. 3. 3.) and that upon their shoulders, v. 15. Num. 7. 9. 2 Chro. 35. 3. Not on a cart, as chap. 13. 7. for the better carrying of it on mens shoulders, the ark had four rings, and two staves, Exod. 25. 12, 13.

for ever] So long as that kinde of ministery lasted.

V. 3. *gathered*] See the notes on 1 King. 8. 1.

his place] The tent which David had consecrated onely for it.

V. 5. *brethren*] Or, *kinsmen*.

V. 11. *Zadok*, &c.] See the notes on 1 King. 4. 4.

V. 12. *sanctifie*] Both outwardly according to the rites of the law, and inwardly, by renewing repentance, 2 Chron. 29. 5.

V. 13. *ye did it not*, &c.] Ye enquired not into the law, to learn what was to be done about so great a work.

at the first] When we first began to remove the ark, chap. 13. 7.

a breach] By killing Uzzah, chap. 13. 10.

V. 14. *sanctified*] Cleansed themselves after the ordinance of the law, and prepared themselves to the intended solemn works. See some rites appertaining hereunto, Gen. 35. 2. Exo. 19. 14, 15. To legall rites, fasting and prayer were added upon extraordinary occasions, 1 Sam. 7. 6. Joel 2. 15.

V. 15. *upon their shoulders*] See the notes on v. 2.

Moses commanded] Exod. 25. 14.

V. 16. *singers*] Joyning vocal and instrumentall musick together. The distinct kinde of instruments here named, are frequently mentioned in *Psalms*; particularly in the 150. Psal.

V. 17. *Heman*] Of the family of the Kohathites, chapter 6. v. 33.

Asaph] Of the Gershonites, chap. 6. 39, 43.

Ethan] Of the Merarites, chap. 6. 44.

V. 18. *second*] Next to the three mentioned, v. 17. who were the chief.

V. 20. *Zechariah*] Next to him Ben is named, v. 18.

Aziel] Or, *Jaziel*, v. 18.

Alamoth] Or the treble, or highest. See the title of Psal 46.

V. 21. *Azzaziah*] Azzaziah is not mentioned, v. 18. It may be that he and Ben (v. 18.) were one and the same person of two names: and so both the numbers of names agree.

on the Sheminith] Or on the eighth to oversee. Or on the base, and lowest sound. See the title of Psal. 6.

V. 22. *was*] Or, was *for the carriage: he instructed about the carriage*.

song] Heb. *lifting up*.

he instructed about the song] He taught how to begin, how to rise, how to fall, how to rest: every way how to set, or keep tune, as a skilfull singing-master. Or, as one skilfull about ordering the ark, he directed others about the manner of carrying it, with what pace to go, when to stand, and when to change bearers. See 2 Sam. 6. 13.

V. 23. *door-keepers*] These two went before the ark, as door-keepers, keeping off the people from rushing against the ark: and when it was brought to the tent, they kept the entrance thereinto.

V. 24. *door-keepers*] These two did such an office behinde the ark, following it, as the other two had done before it.

V. 25. *David and the elders of Israel*] 2 Sam. 6. 12, 13, *&c.*

ark of the covenant] See the notes on 1 King. 3. 15.

V. 26. *God helped the Levites*] By giving them a ready, willing, and cheerfull spirit.

seven bullocks] Seven was accounted a number of perfection. It made up a week (Gen. 2. 2.) sundry feasts (Levit. 23. 3, 6, 15, 34.) the yeer of rest, and jubile (Levit. 25. 4, 8.) the time of cleansing (Levit. 12. 3. and 14. 8, 9.) consecrating (Exod. 29. 35, 37) preparing (Levit. 22. 27.) and keeping the LORDS watch (Levit. 8. 35.) the stint of sprinkling blood (Levit. 16. 14.) and oyl (Levit. 8. 11.) of washing (2 King. 5. 10) of fasting (1 Sam. 31. 13.) feasting (2 Chr. 7. 9) and of sacrifices, for God commanded Jobs friends to offer up so many (Job 42. 8.) Balam had learned as much (Numb. 23. 1.) David here, to make a perfect atonement offereth seven bullocks: so Hezekiah, 2 Chron. 29. 21.

V. 27. *song*] Or, *carriage*.

ephod] See the notes on Exodus 28. 4. and 1 Samuel 2. 18.

V. 28. *sound of the cornet*] See the notes on chap. 13. 8.

CHAP. XVI.

Vers. 1. *So they brought*, &c.] The three first verses of this chapter are registred in 2 Sam. 6. 17, 18, 19.

burnt-sacrifices] See the notes on 1 King. 8. 64.

V. 2. *blessed*] See on 2 Sam. 6. 18.

V. 3. *to every one*, &c.] This he did that the spirits of every one might be the more quickned to praise God with him (as Nehe. 8. 10.) and that none might repent him of his journey by returning hungry and empty, Matth. 14. 16.

V. 4. *to record*] To make known Gods wonderfull works to his Church: or, to put God in minde of the state and condition of his Church, Psal. 38. title, and 70. title.

V. 5. *with psalteries, and with harps*] Heb. *with instruments of psalteries and harps*.

V. 6. *continually*] Every day in the hours appointed constantly. See Exod. 28 38. Luk. 24. 53.

V. 7. *first this*] This was the first Psalm that David appointed to be publikely sung in the service of God: afterward he appointed others. In this respect he is stiled, *The sweet singer of*

of Israel, 2 Sam.23.1. Hereby it appears, that these Psalms were penned by David, though his name be not expressed in the titles. So many others. Consider Act.4.25.

of Asaph] See the title of Psalm 50.

V.3. *Give thanks*] The former part of this Psalm, from this verse to the 23. is again recorded, Psal. 105. 1, &c. to v.15.

V.13. *Israel*] Or, *Abraham*, Psal.105.6.

V. 15. *Be ye mindfull*] Or, *he hath remembred*, Psal. 105. 8. That remembrance which God hath of his covenant, is an inducement to move men to put him in minde thereof, Isai. 43. 25, 26.

V.16. *covenant which he made with Abraham*] Gen.17.2. and 26.3. and 28.13.

V.18. *the lot*] Heb. *the cord.*

V.19. *ye were*] Or, *they were*, Psal.105.12.

few] Heb. *men of number.*

even a few] Gen.34.30.

V.21. *reproved kings*, &c.] Gen.12.17. and 20.3.

V.22. *Touch not mine anointed*, &c.] Psal.105.15.

V.23. *Sing unto the Lord*, &c.] From this, to the 34 verse, the same matter is again set down in Psalm 96.1, &c.

V.26. *of the people are idols*] Levit.19.4.

V.27. *Glory*] Or, *Majesty.*

gladnesse] Or, *beauty.*

place] Or, *sanctuary*, Psal.96.6.

V.29. *before him*] Or, *into his courts*, Psal.96.8.

V. 34. *O give thanks to the Lord*] Psal.107.1. and 118. 1. and 136.1.

V.35. *say ye*, &c.] This is a word of incitation, whereby Gods people provoke one another, with a mutuall consent, to pray one for another: or, it is a direction to use the form following, Hos.14.2. Luke 11.2.

gather us] Continue still to unite us more and more, that we be not divided as we have been heretofore, 2 Sam.3.1. Or, gather us from our dispersion, Psal.106.47.

the heathen] Heb. *nations*; Meaning strange or other nations, or all forreign enemies. All the world but Israel were counted heathen.

glory, &c.] That we may account our selves happy, and rejoyce that we have such an occasion and opportunity to praise thee.

V.36. *all the people*, &c.] Deut.27.15. Neh.8.6.

said, Amen] Testified their consent to all.

V.37. *he*] David.

there] At the tent wherein the ark was set, v.1.

brethren] Kinred and colleagues.

continually] See v.6.

as every days work required] To do every day what he doth one day. Of this phrase, see the Notes on 1 King.8.56.

V.38. *Obed-edom*] The same person is meant in both places: first, his station is shewed; secondly, his function.

V.39. *high place*] See the Notes on 1 King.3.4.

V.40. *morning and evening*] Heb. *in the morning, and in the evening.*

V.41. *Heman*, &c.] The same persons are set down in this and in the next verse: here, his generall function; in the next verse, the particular manner of executing it, with trumpets, &c.

V.42. *instruments of God*] These were to praise God: or, excellent instruments, Chap.12.22.

porters] Heb. *for the gate.*

V.43. *to bless his house*] To settle piety in his house, as he had done in the Church: or, to pray for his family, as he had done for his people, v.2. See 2 Sam.6.20.

CHAP. XVII.

Vers.1. *It came to passe*, &c.] The history of this chapter is before set down, 2 Sam.7.1, &c.

as David sate, &c.] The reason why David now thought of building an house for the LORD, is expresly set down, 2 Sam. 7.1. Note Hagg.1.4.

V.4. *Thou shalt not*, &c.] This is is set down interrogatively, 2 Sam.7.5.

V. 5. *brought up Israel*] Or, *brought up the children of Israel out of Egypt*, 2 Sam.7.6.

have gone] Heb. *have been.*

from tent to tent] This may be taken of the many places to which the tabernacle, wherein the ark was set, was removed: and that, not onely in the wildernesse, but afterwards also. See the Notes on 1 King.8.4. Or it may be taken of the tent which Moses first made for it (Exod.26.33.) and that which David had pitched for it, 2 Sam.6.17. Yea, it may be that another tent, besides those two, was made for the ark at Kirjath-jearim, where it abode twenty yeers, 2 Sam.7.1,2.

V.6. *judges*] Or, *tribes*, 2 Sam.7.7.

V.7. *from following*] Heb. *from after.*

V.8. *name*] Or, *a great name*, 2 Sam.7.9.

V.9. *waste*] Or, *afflict.*

at the beginning] Or, *before time*, 2 Sam.7.10.

V.10. *moreover, I will subdue all thine enemies*] Or, *and have caused thee to rest from all thine enemies.*

I tell thee] Or, *the Lord telleth thee*, 2 Sam.7.11.

V.11. *must go*] Or, *shall sleep*, 2 Sam.7.12.

be of thy sons] Or, *proceed out of thy bowels.*

V.12. *me an house*] Or, *for my Name.*

his throne] Or, *the throne of his kingdom.*

V.13. *I will be his father*, &c.] 2 Sam.7.14.

and I will not take my mercy away from him] Or, *if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.*

him that was before thee] Or, *from Saul.*

V.14. *I will settle him in mine house, and in my kingdom for ever*] Or, *thine house and thy kingdom shall be established.*

his throne] Or, *thy throne.*

V.17. *hast regarded me according to the estate of a man*] Or, *is this the manner of man?* 2 Sam.7.19.

V. 19. *for my servants sake*] Or, *for thy words sake*, 2 Sam. 7. 21.

in making known] Heb. *to make thy servant know.*

great things] Heb. *greatnesses.*

V. 20. *O Lord, there is none like thee*] Or, *wherefore thou art great*, 2 Sam.7.22.

V.21. *thee*] Or, *him.*

out of Egypt] Or, *from the nations, and from their Gods*, 2 Sam. 7. 23.

V.22. *thy people Israel didst thou make thine own people*] Or, *thou hast confirmed to thy self*, 2 Sam.7.24.

V.25. *O my God*] Or, *O Lord of hosts, God of Israel*] 2 Sam. 7. 27.

hast told thy servant] Heb. *hast revealed the ear of thy servant.*

V.26. *and hast promised this goodnesse*] Or, *and thy words be true*, 2 Sam.7.28.

V.27. *let it please thee*] Or, *it hath pleased thee.*

for thou blessest, O Lord, and it shall be blessed for ever] Or, *for thou hast spoken it, and with thy blessing let the house of thy servant be blessed*, 2 Sam.7.29.

CHAP. XVIII.

THe histories of this Chapter are before recorded, 2 Sam.8.

V. 1. *Gath*] Or, *Metheg-amma.* See the Notes on 1 Sam.1.8.

V.2. *and the Moabites became Davids servants*] Or, *and measured them with a line*, &c. as in 2 Sam.8.2.

V.3. *Hadarezer king of Zobah*] Or, *Hadadezer the son of Rehob.*

to establish his dominion] Or, *to recover his border*, 2 Sam.8.3.

V.4. *seven thousand*] See the Notes on 2 Sam.8.4.

V.5. *Damascus*] Heb. *Darmesek.*

V.6. *Syria-Damascus*] Or, *Syria of Damascus*, 2 Sam.8.6.

V.8. *Tibhath*] Called in the book of Samuel, *Beta and Berothai.*

Solomon made, &c.] 1 Kings 7. 23. 2 Chron.4.15.

V.9. *Tou*] Or, *Toi*, 2 Sam.8.9.

V.10. *Hadoram*] Or, *Joram*, 2 Sam.8.10.

to enquire of his welfare] Or, *to salute.*

to congratulate] Heb. *to blesse.*

had warred] Heb. *was the man of wars.*

V.11. *nations*] Or, *nations which he had subdued*, 2 Sam.8.11.

from Edom] Or, *of Syria.*

from Amalek] Or, *and of the spoil of Hadadezer*, 2 Sam.8.12.

V.15. *recorder*] Or, *remembrancer.*

V.16. *Abimelech*] Called *Ahimelech*, in Samuel.

Shavsha] Called *Seraiah* in Samuel, and *Shisha*, 1 King. 4.3.

V.17. *about the king*] Heb. *at the hand of the king.*

CHAP. XIX.

Vers.1. *It came to passe*, &c.] The history of this Chapter is before registred, 2 Sam.10.1, &c.

his son] Or, *Hanun.*

V.3. *Hanun*] Or, *their lord*, 2 Sam.10.4.

Thinkest thou that David, &c. Heb. *In thine eyes doth David*, &c.

are not his servants] Or, *hath not David rather sent.*

V. 4. *shaved them*] Or, *shaved off one half of their beards* 2 Sam.10.4.

V 6. *odious*] Heb. *to stink.*

V. 7. *thirty and two thousand*] In 2 Sam.10.6. mention is made of thirty and three thousand.

V.10. *the battell was*] Heb. *the face of the battell was.*

choice of Israel] Or, *young men.*

V.11. *Abishai*] Heb. *Abshai.*

they put themselves in aray] Or, *that he might put them in aray*, 2 Sam.10.10.

V.16. *put to the worse*] Or, *smitten*, 2 Sam.10.15.
sent messengers] Or, *gathered themselves together.*
river] That is, *Euphrates.*
After *river*, adde, *and came to Helam:* 2 Sam.10.13.
Shophach] Or, *Shobach*, 2 Sam.10.16.
V.17. *and came upon them*] Or, *and came to Helam.*
set the battell in aray against them] Or, *the Syrians set themselves in aray against David*, 2 Sam.10.17.
V.18. *seven thousand men*] Or, *the men of seven hundred chariots.*
fourty thousand foot men] *and fourty thousand horse-men.* See the Notes on 2 Sam.10.18.
V.19. *the servants*] Or, *all the kings that were servants*, 2 Sam. 10. 19.
put to the worse] Or, *smitten.*
David] Or, *Israel.*
neither would the Syrians help] Or, *the Syrians feared to help*, 2 Sam. 10. 19.

CHAP. XX.

Vers.1. *It came to passe*, &c.] The history of the three first verses of this Chapter is set down, 2 Sam.11.1, &c. and 12.30, &c.
after the yeer was expired] Heb. *at the return of the yeer.*
Joab led forth the power of the army] Or, *David sent Joab, and his servants with him, and all Israel.*
wasted the countrey of the children of Ammon] Or, *destroyed the children of Ammon*, 2 Sam.11.1.
V.2. *took the crown*, &c.] 2 Sam.12.30.
to weigh] Heb. *the weight of.* See the Notes on Chap.14.22.
V.3. After *axes*, adde, *and made them passe thorow the brick-kiln*, 2 Sam 12.31.
V.4. *after this*] Another battell is set before this, 2 Sam. 21.15.
there arose war, &c.] The histories of the five last verses of this Chapter are set down, in 2 Sam.21.18, &c.
arose] Or, *continued.* Heb. *stood.*
Gezer] Or, *Gob.*
Sippai] Or, *Saph.*
the giant] Or, *Rapha.*
V.5. *Jair*] Called also, *Jaare-Oregim*, 2 Sam.21.19.
V.6. *there was war*] 2 Sam.21.20.
Gath] Or, *Gob.*
a man of great stature] Heb. *a man of measure.*
the son of the giant] Heb. *born to the giant*, or *Rapha.*
V.7. *defied*] Or, *reproached.*
Shimea] Called *Shammah*, 1 Sam.16.9.
V.8. *These*] Four, whereof one is left out, but registred, 2 Sam.21.15.

CHAP. XXI.

And Satan, &c.] The history of this chapter is before recorded, 2 Sam.24.1, &c. See the Notes there.
After, *Israel*, adde, *and Judah.*
V.2. After *Joab*, adde, *the captain of the host.*
After *Go*, adde, *thorow all the tribes of Israel*, 2 Sam.24.2.
V.3. *answered*] Or, *said unto the king.*
After *Lord*, adde, *thy God.*
After *they be*, adde, *and that the eyes of my lord the king may see it*, 2 Sam.24.3.
V.4. After *Joab*, adde, *and against the captains of the host.*
went thorowout all Israel] *went out from the presence of the king to number the people of Israel*, 2 Sam.24.4.
The places thorow which Joab went, are expressed, 2 Sam.24. 5,6,7,8.
V.5. *a thousand thousand*] See the Notes on 2 Sam.24.9.
V.6. *But Levi*, &c.] This verse is not mentioned in Samuel: but it was here inserted, to shew, That Joab was as sparing as he durst be, in executing the kings command. The Levites were sacred persons, and bound in their courses to attend the service of Gods house: in this respect, he thought that they might well be excepted. He put off Benjamin to the last, whereby that tribe came to be left out: for Joab much against his minde, went so far as he did: and the smiting of Davids heart (2 Sam. 24.10.) brake off the businesse.
the kings word, &c.] That which the king commanded Joab to do, seemed to him to be an haynous sin.
V.7. *And God was displeased with this thing*] Heb. *And it was evil in the eyes of the Lord concerning this thing.*
V.8. Before this verse, adde, *And Davids heart smote him, after that he had numbred the people*, 2 Sam.24.10.
V.9. After *And*, adde, *when David was up in the morning.*
V.10. *offer*] Heb. *stretch out.*
V.11. *Choose thee*] Heb. *Take to thee.*
V.12. *three*] Or, *seven.* See the Notes on 2 Sam.24.13.
V.13. *me*] Or, *us*; meaning himself and his people, 2 Sam. 24.14.
great] Or, *many.*
V.14. After *Israel*, in the first place, adde, *from morning, even to the time appointed.*
After *Israel*, in the second place, adde, *from Dan even to Beer-sheba*, 2 Sam.14 15.
V.15. *angel unto Jerusalem*] 2 Sam.24.16.
he was destroying] Or, *he stretched out his hand to destroy it.*
Ornan] Or, *Araunah*, 2 Sam.24.18.
V.16. *clothed in sackcloth*] See the Notes on 1 King.21.27.
V.18. *angel of the Lord*, &c.] 2 Chron.3.1.
V.20. *And Ornan turned back, and saw the angel; and his four sons with him hid themselves*] Or, *When Ornan turned back and saw the angel*, then *he and his sons with him hid themselves.*
V.21. *saw David*] *and his servants coming on towards him*, 2 Sam. 24.20.
his face on the ground] *and Araunah said, Wherefore is my lord the king come to his servant?* 2 Sam.24.21.
V.22. *Grant*] Heb. *Give.*
V.23. *threshing instruments*] *and other instruments of the oxen*, 2 Sam.24.21.
V.25. *David gave*] See the Notes on 2 Sam 24.24.
V.26. *by fire*] See the Notes on 1 King.18.23,38.
burnt offerings] *so the Lord was intreated for the land, and the plague was stayed from Israel*, 2 Sam.24.25.
V.28. *then he sacrificed there*] So also at other times after this; for he had Gods warrant for this place, v.18. and here the temple was to be built, 2 Chron.3.1.
V.29. *Gibeon*] 1 Kings 3.4. Chap.16.19. 2 Chron.1.3.
V.30. *he was afraid*] It seemeth that the plague much raged at Gibeon; whereat David was so affrighted, that he durst not go from the place where he was.

CHAP. XXII.

Vers. 1. *This is the house*] This threshing-floor (Chap.21. 18.) is the place where God will have his house to be built, and his altar to be erected.
V.2. *the strangers*] Such as are mentioned, 2 King.9.20,21.
wrought stones] Heb. *stones of cutting.* See the Notes on 1 King. 5.17.
V. 3. *without weight*] It would have been too great a task to have weighed all, and too great a charge to have been accountable for all by weight: see 1 King.7.47. 2 King.25.16.
V.4. *Zidonians*] See the Notes on 1 King.5.6.
Tyre] See the Notes on 1 King.5.1.
V.5. *Solomon my son*, &c.] Chap.29.1.
young] See the Notes on 1 King.3.7.
magnificall] In the fabrick it self, and in the ornaments appertaining thereto: it was one of the worlds wonders.
V.7. *it was in my minde*] See 2 Sam.7.2, &c.
unto the Name, &c.] See the Notes on 1 Kings 8.16.
V. 8. *the word of the Lord*] By the ministery of Nathan, 2 Sam.7.5, &c.
Thou hast shed, &c.] Chap.28.3. Though this reason be not expressed, yet it is implied, 2 Sam. 7.9. And it sheweth, that, albeit just war, and just execution of death on capitall malefactors be lawfull, yet shedding of blood indefinitely, is in Gods account a *strange work*, Isai.28.23.
because thou hast shed, &c.] Hereby is implied, That a man of war who sheddeth much blood, is not, in that respect, so fit a type of him who is *our peace* (Eph.2.14.) and the chief builder of the Christian Church, as a man of peace making peace. See verse 9.
V.9. *Solomon*] That is *peaceable*; and therein a fit type of the *Prince of peace* (Isai.9.6.) and the more fit to build so fair and sumptuous an house as the temple was, because he had much rest and leasure.
V.10. *He shall build*, &c.] 2 Sam.7.13. See the Notes there.
I will establish] See the Notes on 1 Kings 9.5.
V.11. *be with thee*] By his gracious assistance.
prosper] A prayer for good successe.
build the house] This may be taken as an exhortation to Solomon, to do his best: or, as a promise of Gods enabling him to do it.
V.12. *wisedom*, &c.] Hereby Solomon learned to ask what he did ask, of God, 1 Kings 3.9.
give thee charge] Furnish with such counsell, as may enable thee to instruct and direct all Israel.
V.13. *Then shalt thou prosper*] This is the onely course of procuring good successe: see 1 Kings 2.3.
be strong, and of good courage] These two words imply a setled and undaunted resolution, very requisite for undertaking and going thorow with a weighty work. See Josh.1.7.
dread not, &c.] These are contrary to the two former great hinderances to worthy atchievements, Deut.20.8.
V.14. *in my trouble*] Or, *in my poverty.* Notwithstanding the mean stock and store I had at my first beginning, and the many troubles I have had all my days.
an hundred thousand talents] Because all estimation must be according to the shekel of the sanctuary (Levit.27.25.) the shekel is fit-

Cap. 22. 16. Arise ——
Aura dabit cursum; tu modò solve ratem. Ovid.

22. 14. The Annotators seem to reckon One hundred Thousand for a million; Whereas a Million is no less than One Thousand Thousand.

is fittest to be the rule of all other accounts: our English word *scale*, seems to be thence derived. *Shekel*, in Hebrew, signifieth, *to weigh*. Many make two kindes of shekels, one sacred, the other common; the sacred as much more as the common: the sacred is, for the most part, meant in sacred Scripture. The shekel contained two bekah's, Exod.38.26. for *bekah* signifieth *half a shekel*. A bekah weighed an hundred and threescore barley-corns: a shekel, three hundred and twenty; which answereth to our half ounce of troy-weight: in worth, two shillings and six pence. A talent containeth three thousand shekels, which may be collected from Exod. 38. 25,26. where six hundred thousand, and three thousand, and five hundred and fifty men, are taxed by the poll at so many bekahs, or half shekels, a bekah for a man; which are half so many shekels, namely, three hundred thousand, and one thousand, and seven hundred threescore and fifteen. Put three thousand shekels to one talent, and the sum there mentioned will thence arise, namely, an hundred talents, and a thousand seven hundred threescore and fifteen shekels. Thus it appears, that three thousand shekels made a talent. A shekel then being half an ounce, three thousand shekels produce three hundred seventy and five pound sterling, at five shillings *per* ounce, in silver; which is the value of a talent in silver. The Hebrews valued gold ten for one of silver; that is, one talent of gold, the value of ten talents of silver; after which rate, a talent of gold was three thousand seven hundred and fifty pound: which proportion of ten for one is evident in this verse; for the hundred thousand talents of gold, and the thousand thousand talents of silver, are ten for one, and both of one value, namely, three hundred seventy five millions, or three hundred seventy five times an hundred thousand pounds: and both sums, of silver and gold together, amount to seven hundred and fifty millions. Gold is now in Christendom at a higher rate; after which if the talent should be reckoned, the sum would be so much the greater.

weight] As verse 3.

V. 15. *workers of stone and timber*] That is, *masons and carpenters*.

V.16. *Arise*] A phrase of quickning, 1 King.14.2.

V.18. *Is not the Lord*] These interrogations are strong affirmations.

V.19. *to seek the Lord*] In generall, to learn and do his will; in particular, to pray for his grace and aid.

the sanctuary] The temple, which was an holy place, Chap. 28. 1.

to bring the ark] See 2 Sam.7.2. 1 King.8.4.

to the Name, &c.] See the Notes on 1 King.8.16.

CHAP. XXIII.

Vers.1. *Old*] Seventy yeers old, 2 Sam.5.4.

full of days] Satisfied in his minde with the time he had lived, Gen.25.8. See Chap.29.28.

he made,&c.] He declared or appointed Solomon to be king.

Solomon] Chap.28.5.

V.2. *And he gathered*, &c.] The histories following, from this verse to Chap.28. are of former times.

V.3. *the age*] Heb. *a son*.

of thirty yeers] According to the Law, Num.4.3.

V.4. *to set forward*] Or, *to oversee*; By attending on the priests, and doing the services of the temple, about sacrifices, lights, washings, *&c.*

officers] Who had a charge over others. See Chap. 26. 29. Deut.16.18.

V.5. *I made*] I appointed to be made, Amos 6.5.

to praise] By Gods direction, 2 Chron.29.25.

V.6. *David divided*] Exod.6.16. Chap.6.1, &c. 2 Chron.8. 14. and 29.25.

courses] Heb. *divisions*.

V.7. *Gershonites*] Chap.26.21.

Laadan] Or, *Libni*, Chap.6.17.

V.8. *The sons*] The posterity which lived in Davids time. So other sons mentioned in the verses following.

V.9. *of Shimei*] This Shimei was a son of Laadan: but the Shimei mentioned v.10. was the son of Gershon, v.7.

V.10. *Zina*] Or, *Ziza*, v.11.

V.11. *had not many sons*] Heb. *did not multiply sons*.

in one reckoning] United in one, made one head.

V.13. *Amram*] Exod.6.20.

Aaron was separated] Exod.28.1. Heb.5.4.

sanctifie, &c.] Use holily, without defiling them: if any other had used them, he had polluted them.

the most holy things] Heb. *holy of holy things*. That is, such things as belonged to the holy place, and holy services.

to blesse] Num.6.23.

V.14. *Moses*] Though Moses were a prince, Act.7.35. and in stead of God to Aaron, Exod.4.16. yet Moses his sons were inferiour to Aaron's; for they were but ordinary Levites, chap. 26. 24,25.

V.15. *The sons of Moses*] Exod.2.22. and 18.3,4.

V.17. *sons of Eliezer*] Eliezer had but one son, but many grand-children, which are here set down.

Rehabiah] Chap.26.25.

the chief] Or, *the first*. That is, the first-born; for none were before him, Matth.1.25.

were very many] Heb. *were highly multiplied*.

V.22. *brethren*] Or, *kinsmen*.

took them] Married them, according to the law, Num.36.7.

V.24. *Levi*] Num.10.17, 21.

work] See the Notes on v.4.

age of twenty, &c.] At twenty yeers old, the Levites were admitted into the house of God, to behold and acquaint themselves with the services thereof: at five and twenty, to assist in inferiour services, Num.8.24. at thirty, they bare offices, v.3. See the Notes on Num.3.15.

twenty yeers] Num.1.3.

V.25. *given rest*] After the ark was setled, Chap. 16.4.

that they may dwell in Jerusalem] Or, *and he dwelleth in Jerusalem*, &c.

V.26. *they shall no more*, &c.] This hath relation to the temple, out of which none of the holy things were to be carried.

V.27. *by the last words*, &c.] By the direction which David in his later and elder yeers gave, when religion was well setled.

numbred] Heb. *numbers*.

twenty yeers] See the Notes on v.24.

V.28. *their office was to wait on the sons of Aaron*] Heb. *their station was at the hand of the sons of Aaron*, Neh.11.24.

in the courts] See 2 Chron.4.9.

in the chambers] See 1 King.6.5.

purifying] Washing and cleansing them.

the work of the service] All manner of holy services.

V.29. *the shew-bread*] Levit.24.5.

the fine flour] Levit.6.20. Chap.9.29, &c.

meat-offering] See Levit. 1, &c.

pan] Or, *flat plate*.

measure and cise] The quantity of all things to be used in and about holy services.

V.31. *all burnt sacrifices*] Though the priests were to offer them, Levit.1.5, &c. yet the Levites were to prepare and fit all to their hands.

before the Lord] In the house of God.

V. 32. *keep the charge*] Well observe the Ordinances of the tabernacle.

holy place] Or, holy things.

the charge] That which the priests shall require of them.

brethren] Of the same tribe.

CHAP. XXIIII.

Vers.1. *Sons of Aaron*] Who were priests.

The sons, &c.] Levit.10.1,6.

V.2. *Nadab*] Num.3.4. and 26.61.

before their fathers] While he lived, Levit. 11.28.

V.3. *Zadok*, &c.] Zadok and Ahimelech were in David's time heads of the two branches of priests, one sprouting from Eleazar, the other from Ithamar.

V.4. *no chief*, &c.] As many more, sixteen for eight.

sons] Posterity.

V.5. *by lot*] The difference of their orders they referred to Gods disposing, to be manifested by lots, Prov.16.33. So Josh. 18.10. Act.1.26.

governours] They who had the chief charge over sacred and divine things.

V.6. *scribe*] See 1 King.3.4.

principall household] Heb. *house of the father*.

being taken] As by lot it was determined.

V.7. *lot came forth*] Lots were mingled all together in a vessell, and thence taken out one by one.

V.10. *Abijah*] Of this course was Zechariah the Baptists father, Luk.1.5.

V.19. *according to their manner*] Week after week, Chap.9.25. 1 King.11.5.

Aaron] With his successours, high priests from time to time.

V.20. *the rest*, &c.] Which were not before reckoned. The Gershonites were set down, Chap.23.7, &c. the Kohathites and Merarites, who especially attended on the priests, here follow after them.

Shubael] Or, *Shebuel*, Chap.23.16.

V.21. *Rehabiah*] Chap.23.17.

V.23. *Hebron*] Chap.23.19. and 26.31.

V.26. *sons of Jaaziah*] See the Notes on Chap.2.1.

Beno] This word, taken appellatively, signifieth, *his son*, and may be thus translated, *the sons of Jaaziah his son* (namely, the son of Merari) were chief: so in the next verse Jaaziah his sonne.

V.30. *Mushi*] The second son of Merari, v.26.

V.31. *cast lots*] Had their courses assigned to them by lot.

over against] So many courses of these Levites, as there were courses of priests: thus herein the Levites courses were answerable

swerable to the priests; four and twenty of the one, v.18. and four and twenty of the other.

the principall, &c.] The greatest and the meanest were all set in their severall courses. See Chap.25.8.

CHAP. XXV.

Vers.1. *Captains*] Heads of the Levites (2 King.11.4.) for the Levites were Gods host, Exod.32.26, &c.

service] Appertaining to the house of God.

prophesie] Sing sacred psalms with zeal.

harps, &c.] These were distinct kindes of musicall instruments, oft mentioned in the psalms.

work-men] Heb. *men of work*. That is, men skilfull, and fit for that task whereunto they were put.

V.2. *Asarelah*] Otherwise called *Jesharelah*, v.14.

according to the order of the king] Heb. *by the hands of the king*, who endited psalms, and appointed them to be sung.

V.3. *Zeri*] Or, *Izri*, v.11.

six] With Shimei, mentioned v.17.

V.4. *Uzziel*] Or, *Azarcel*, v.18.

Shebuel] Or, *Shubael*, v.20.

V.5. *seer*] See the Notes on 2 King.17.13. He was as a prophet, to declare the will of God, and to set out the mighty acts of God, comprised under the metaphor of an horn, wherein the strength of an horned beast lieth, 1 Sam. 2. 1, 10. Luke 1. 69.

words] Or, *matters*.

V.6. *according to the kings order*] Heb. *by the hands of the king*, Asaph, *&c.*

V.7. *two hundred fourscore and eight*] Twelve in every course, whereof there were twenty four, v.31.

V.8. *ward against ward*] One company with another, the meaner as well as the greater, without respect of persons, as Chap.24.31.

V.9. *Joseph*] Who was of the house of Asaph, and, with his brethren and sons, made twelve, as all the rest that follow; or else the sum of two hundred fourscore and eight (v.7.) could not be made up.

V. 31. *four and twenty*] The courses of singers in number answered to the courses of the priests, Chap.24.18.

CHAP. XXVI.

Vers.1. *Porters*] Of the office of porters, see the Notes on Chap.9.17.

Meshelemiah] Or, *Shelemiah*, v.14. This was the first division.

Asaph] Or, *Ebiasaph*, chap.6.37. and 9.19. There was another Asaph chief of the singers, chap.25.1.

V.2. *first-born*] Or, *chief*.

V.4. *Obed-edom*] This was the second division.

V.5. *him*] That is, Obed-edom, as chap.13.14.

V.6. *Shemaiah*] This was the third division.

ruled throwout the house of their fathers] Or, *were like to the house of their fathers*; That is, to their progenitours, for they were a progenie of valiant men.

mighty, &c.] Couragious in executing their office, and in Gods cause.

V.7. *Elzabad*] Obed and Elzabad being distinguished, there were four and twenty courses of porters, as of priests (Chap. 24.18.) of Levites that waited on the priests (Chap.24.31.) and of singers, Chap.25.31.

V.8. *able men for strength*] Heb. *men of valour in strength*.

V.10. *the chief*] Either by reason of some deficiency in his elder brother, or some speciall excellency in himself.

V.12. *one against another*] Heb. *against their brethren*: So as the words stood in order one against another, as Chap.24.31.

V.13. *as well the small as the great*] Or, *as well for the small as for the great*. as Chap.25.8.

V.14. *Shelemiah*] Called *Meshelemiah*, v.1.

a wise counseller] Heb. *a counseller in understanding*.

V.15. *Asuppim*] Heb. *gatherings*, or the treasury, 2 Chron. 25.24.

V.16. *Hosah*] Hosah was the son of Shuppim, or his brother, and so their families united.

the lot, &c.] See Chap.24.7.

Shallecheth] Out of which they carried their ashes, and all manner of soil; for the notation of the word implieth a carrying out.

by the causey] By that ascent or gallery which is mentioned, 1 King.10.5.

up] See 1 King.10.5. 2 Chron.9.4.

ward against ward] One ward on the one side, the other on the other side. See Neh.12.24.

V. 17. *East-ward*] Here was the royall gate, in which the prince sate, Ezek.44.3.

Asuppim] The treasury, v.15.

two and two] In course.

V.18. *At Parbar*] For at Parbar, or the outward gate, four waited at the ascent, v.16.

V.20. *and over*] *Even over*; for these treasures were the same.

dedicated things] Heb. *holy things*.

V.21. *Laadan*] Or, *Libni*, chap.6.17.

the sons, &c.] This clause may be included in a parenthesis, as shewing the reason why they were overseers.

Jehieli] Or, *Jehiel*,, chap.23.8. and *Joel*, v.22.

V.24. *And Shebuel*] Or, *Even Shebuel*: he was the ruler of, or over the Amramites, *&c.* v.23.

V.25. *brethren*, &c.] Kinsmen, descending from Eliezar the second son of Moses.

V.26. *his brethren*] Kinsmen, as v.25.

dedicate] Given to the maintenance of Gods service, v.27.

V. 27. *Out of the spoils won in battels*] Heb. *out of the battels and spoils*.

V.28. *all that Samuel*, &c.] It was usuall for all that had any store, to dedicate some part thereof to Gods service.

V.29. *outward businesse*] Such things as in the countrey were to be done, gathered and prepared for the house of God, 2 Chr. 34.13. Neh.11.16.

officers, &c.] For Levites studied the judiciall and politike laws, 2 Chron.19.11. See Chap.23.4.

V.30. *officers*] Heb. *over the charge*.

in all businesse of the Lord] They had power to see the law of God, and injunctions of the king to be observed, and to order divine and humane affairs, 2 Chron.19.8.

V. 31. *fourtieth*] The last yeer of David, 2 Sam.5.4. At this time he deputed Solomon to be his successour, and thereupon appointed distinct orders among Levites and others, for the well-ordering of church and common-wealth: and having assembled them together, he declared his minde to them, chap. 28.1,2, &c. In this respect they are said to be sought for.

Jazer] A city belonging to the Merarites, Josh.21.39.

V.32. *his brethren*] The brethren of Jerijah, v.31.

pertaining to God] See v.30.

affairs] Heb. *thing*.

CHAP. XXVII.

Vers.1. *Now the children of Israel*] After the divisions of sacred courses, he setteth down military orders.

served the king] Attended the court where the king was, to guard his person, or to be sent out at his command, 2 Chron. 17.19.

came in, &c.] Every moneth they changed their courses; some went to their houses, others returned to their stations.

of every course] Or, *of each course*.

V.2 *Jashobeam*] This was one of the chief of Davids worthies, chap.11.11.

V. 3. *Of the children*] This is a description of Jashobeam (v.2.) who was of the posterity of Perez or Pharez the son of Judah, Gen.46.12.

was] Or, *being*.

V.4. *Dodai*] Or, *Dodo*, 2 Sam.23.9.

Mikloth also] After the death of Dodo; or else he was the lieutenant of Dodo, or in some other command under him.

V. 5. *chief priest*] Or, *principall officer*. See 1 King. 4. 2. Exod.2.16.

V. 6. *mighty among the thirty*] 2 Sam. 23. 20, 22, 23. Chap. 11.22, &c.

in his course] See the Notes on v.4.

V.7. *Asahel*] 2 Sam.2.18.

V.8. *Shamhuth*] Or, *Shammah* the Harodite, or else the Hararite, 2 Sam.23.25, 33.

V.9. *Ira*] 2 Sam.23.26.

V.10. *Pelonite*] Or, *Paltite*, 2 Sam.23.26.

V.11. *Sibbecai*] Chap.20.4.

Zarhites] Posterity of Zerah son of Judah, Gen.46.12.

V.12. *Abiezer*] 2 Sam.23.27.

V.13. *Zarhites*] See v.11.

V.14. *Benaiah*] 2 Sam.23.30.

V.15. *Heldai*] Or, *Heled*, chap.11.30.

V.16. *the ruler*, &c.] These might be governours in peace, or commanders in war.

V.17. *Zadok*] 2 Sam.20.25.

V.18. *Elihu*] Or, *Eliab*, 1 Sam.16.6.

V.22. *These were*, &c.] Two tribes are omitted, Asher and Gad.

V.23. *because the Lord had said*] Lest he might seem to doubt of that promise.

V.24. *to number*] Such as were above twenty.

but he finished not] 1 Chron.21.6.

there fell wrath] 2 Sam.24.15. chap.21.7.

was] Heb. *ascended*.

put in the account] Though David, in detestation of his fact, put it not into his civill chronicles; yet God, for instruction to after ages, put it into the sacred Scriptures, 2 Sam.24.9. 1 Chron.21.5.

V.25. *trea-*

V. 25. *treasures*] In the kings court: Or, in Jerusalem.
in the cities] Which were here and there in the countrey.
V. 26. *the work of the field*] Countrey affairs.
V. 27. *over the vineyards*] Over those which had the charge of vineyards, to plant and till them.
over the increase of the vineyards] Heb. *over that which* was *of the vineyards.*
over the increase] Over them that brought in the fruit of vineyards, namely wine.
V. 28. *over the olive-trees*] See v. 27.
sycomore-trees] See 1 King. 10. 27.
over the cellars of oyl] Them that stored up oyl in cellars.
V. 29. *in Sharon*] A region in Gad, bordering on Bashan, chap. 5. 16. It was very fertile, Cant. 2. 1. Isai. 33. 9. and 35. 2.
V. 31. *the flocks*] Of sheep, goats, and other small cattle.
the substance] Such things, as appertained to David.
V. 32. *Davids uncle*] Or, cousin, 2 Sam. 21. 21.
a counsellour] Able to give good counsell.
a scribe] Or, *secretary.* See the notes on 1 King. 4. 3.
son of Hachmoni] Or, *Hachmonite.*
with the kings sons] As a tutour to give them good breeding. Some joyn Jonathan and Jehiel in this office.
V. 33. *Ahithophel was the kings counsellour*] 2 Sam. 15. 12.
companion] Or, *friend*, 2 Sam. 15. 37.
V. 34. *after Ahithophel*] After the death of Ahithophel, Jehojada and Abiathar were Davids counsellours.

CHAP. XXVIII.

Vers. 1. AND *David*, &c.] Here he returns to the history which was begun, chap. 22.
the princes] Such as are reckoned up, chap. 27.
ministred to the king by course] Chap. 27. 1.
the stewards] Chap. 27. 25.
the substance] Chap. 27. 31.
possession] Or, *cattle.*
of his sons] Chap. 27. 32.
officers] Or, *eunuchs.*
officers] See the notes on 1 King. 22. 9.
unto Jerusalem] This hath reference to the beginning of this verse. For David assembled them unto Jerusalem.
V. 2. *stood up*] It is probable that this history followed after that which is recorded, 1 King. 1. So as David may be said to stand up, by rising up from his bed for reverence sake to God, as Gen. 47. 31. or as Judg. 3. 20.
my brethren] In relation to God and the church.
of rest, &c.] That it might not be carried up and down, as before, but there abide perpetually, Psal. 132. 5, 8.
foot-stool] The mercy-seat, on which God is said to sit betwixt the cherubims. See the notes on 2 King. 19. 15.
made ready] See chap. 22. 14. 2 Sam. 8. 11.
V. 3. *Thou shalt not build an house for my name*] 2 Sam. 7. 5, 13. 1 King. 5. 5. chap. 22. 8.
blood] Heb. *bloods*, that is, much blood.
V. 4. *for ever*] All my life, Exod. 21. 6. Yea, in his seed, and especially in Christ everlastingly, 2 Sam. 7. 16. Luke 1. 32, 33.
Judah to be the ruler] Gen. 49. 8. 1 Sam. 16. 13. Psal. 78. 68.
V. 5. *And of all my sons*] Chap. 22. 9. and 23. 1.
many sons] Chap. 3. 1.
V. 6. *Solomon thy son*] 2 Sam. 7. 13. 2 Chro. 1. 9.
V. 7. *constant*] Heb. *strong.*
as at this day] As hitherto he hath been instructed, and answerably carried himself.
V. 8. *the congregation*] Which is the church of God, and at this time assembled before him.
in the audience of, &c.] Before God who heareth what we say.
keep, &c.] This exhortation is directed to the whole assembly.
V. 9. *a perfect heart*] See the notes on 1 King. 8. 61.
the Lord searcheth all hearts] 2 Sam. 16. 7. Psal. 7. 9. and 139. 2. Jere. 11. 20. and 17. 10. and 20. 12.
V. 10. *sanctuary*] See the notes on chap. 22. 19.
V. 11. *the patern*] As Exod. 25. 40. This patern was framed by a divine spirit, v. 12.
the porch] By a synecdoche he meaneth the whole temple, as the particulars following do shew.
the houses] Rooms built round about the temple, 1 King. 6. 5.
inner parlours] Rooms within the walls of the temple for the priests use.
the mercy-seat] The cover of the ark, called Gods foot-stool, vers. 2. Under it, the ark it self, and cherubims are comprised. The place where all these were, was the most holy, 1 King. 6. 19.
V. 12. *of all that he had*] Hebrew, *of all that was with him.*
by the spirit] By Gods spirit, instructing his spirit, v. 19.
treasuries] See chap. 9. 26.
dedicate] See chap. 26. 27.
V. 13. *for the courses*] Or, *of the courses*: namely, the patern of them, as v. 11.
for all the work] Or, *of all the work.*
for all the vessels] Or, *of all the vessels.*
V. 14. *for things of gold*] Or, *even of the gold for all instruments.* David shewed how much would serve for all instruments. So as this clause, *he gave*, needed not to be inserted.
of all manner of service] Heb. *of service and of service*: that is, of service done in this, and that place, even, every where.
V. 15. *for the candlesticks*] Or, *of the candlesticks.* These were the ten mentioned, 1 Kings 7. 49.
for] Or, *of.*
for every] Or, *of each.*
for the lamps] Or, *of the lamps.* So in the rest.
of silver] The candlesticks which the priests and Levites carry up and down.
V. 16. *he gave*] This phrase, *he gave*, may be left out: for he continues to speak of a patern, not of the gift it self. See v. 11, 13, 14.
tables of shew-bread] See 2 Chron. 4. 8, 19.
tables of silver] The silver tables were used by priests and Levites for other uses.
V. 17. *he gave*] See v. 16.
V. 18. *the chariot of the cherubims*] Because God is said to sit between the cherubims (Psalm 99. 5.) the mercy-seat whereon he sitteth (verse 2.) is stiled a chariot, Psalm 18. 10.
cherubims] 1 Sam. 4. 4. 1 King. 6. 23, *&c.*
V. 19. *in writing*] Or God inspired David to write the patern it self (for he was *a man of God*, 2 Chron. 8. 14. and did what he did therein, by the spirit, v. 12.) Or by some prophet was the writing brought to him, 2 Chron. 29. 25. Or he alludes to Exod. 25, *&c.*
V. 20. *Be strong*] See chap. 22. 13.
V. 21. *the courses*] Set down, chap. 23. and 24. and 25. and 26.
every, &c.] Or some of all skilfull men.

CHAP. XXIX.

Verse 1. ALL *the congregation*] Which he assembled, chap. 28. 1.
whom alone] That the kingdom might not be divided among many: The rest of Davids sons then living were subject to him, v. 24.
young and tender] Chap. 22. 5.
V. 2. *prepared*] Such things as were necessary.
to be set] Which use to be set in rings.
glistering stones] Fair colours, Isai. 54. 11.
V. 3. *of mine own*, &c.] Besides that which he had gotten by war, or was otherwise laid up in a publike treasury. David had a treasury peculiar to himself, and proper to his own use, which is here meant.
V. 4. *three thousand talents*] Eleven millions two hundred fifty thousand pound sterling.
Ophir] 1 King. 9. 28.
seven thousand talents] Two millions six hundred twenty five thousand pound sterling. See the notes on chapter 22. verse. 14.
the wals, &c.] The wals of the temple were over-laid with gold: and the wals of the rooms adjoyning to the temple with silver.
V. 5. *who then is willing*] This he speaks to priests, princes, and people, to incite them to do for the temple what their predecessors had done for the tabernacle, Exod. 35. 5.
to consecrate his service] Heb. *to fill his hand*: namely, with gifts. See 1 King. 13. 33.
V. 7. *five thousand talents*] Eighteen millions seven hundred and fifty thousand pound sterling. See the notes on chap. 22. 14.
drams] The Hebrew word אדרכנים is once more used, Ezra 8. 27. and an other like it דרכמנים Ezra 2. 69. Nehem. 7. 71, 72. The Septuagint translate both words δραχμὰς. A dram then is the fourth part of a shekel, whereof see chap. 22. 14. in value seven pence half peny of silver: of gold, six shilling three-pence. For a shekel contained twenty gerahs (Exo. 30. 13.) and one gerah was three-half-pence in silver. So then half a shekel (wherein every one was rated, Exod. 30. 13.) was fifteen pence. This tribute for the service of the

house of God, Cæsar took to himself: whereupon this question was propounded to Christ (Matth. 22. 17.) *is it lawfull to give tribute to Cæsar, or not?* This tribute was a double dram and in Greek called δίδραχμος, Matth. 17. 24 The drams here mentioned were of gold, and amount to three thousand one hundred twenty five pounds sterling. The ten thousand talents of silver amount to the same sum. The whole sum of gold and silver here mentioned, amounts unto eighteen millions seven hundred fifty six thousand and two hundred fifty pound sterling.

V. 8. *Jehiel*] The same that is mentioned, chap. 23. 8. This man was a receiver. The keeper of the treasures was Shelomith, chap. 26. 26.

V. 9. *perfect heart*] See the notes on 1 King. 8. 61.

V. 11. *Thine*, &c.] Heb. *to thee appertaineth*. Matth. 6. 13. 1 Tim. 1. 17. Revel. 5. 13.

V. 12. *of thee*] Heb. *from thy face*.

V. 13. *thy glorious name*] Heb. *the name of thy glory*.

V. 14. *who am I*] He puts away all glory from men, as Psal. 115. 1.

be able] Heb. *retain*, or *obtain strength*.

of thine own] Heb. *of thine hand*.

V. 15. *we are strangers before thee*] Psal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11.

we are strangers] Strangers have all upon courtesie.

our dayes on the earth are as a shadow] Psal. 90. 9.

as a shadow] Seeing we cannot long injoy what here we have, how can we better bestow it then on thee, O God.

abiding] Heb. *expectation*. Of eternity.

V. 17. *triest the heart*] 1 Sam. 16. 7. chap. 28. 9.

present] Or, *found*.

V. 18. *keep this*] Resolution to give themselves, and what they have to thee, and to thy service.

prepare] Or, *stablish*.

V. 19. *all these things*] Which are enjoyned to him, and by vertue of his place, belong to him.

palace] Temple.

I have made provision] By purchasing the place where it is to be built (chap. 25. 21.) providing materialls, (chap. 22. 14.) and prescribing a patern, chap. 28. 11.

V. 20. *bowed down their heads*] A rite of externall divine worship, when it is done to God, Genesis 24. 26. Exodus 4. 31.

the Lord] With religious and divine honour and respect.

and the king] With a civill reverence.

V. 21. *a thousand bullocks*] 1 Kings 8. 63.

V. 22. *before the Lord*] Before the ark of the LORD.

the second time] First in haste, by reason of Adonijahs usurpation, 1 Kings 1. 24. but now more solemnly.

anointed him] 1 King. 1. 39.

unto the Lord] To the LORDS service.

priest] High-priest: because Abiathar was deposed, 1 King. 2. 27, 35.

V. 23. *throne of the Lord*] Which the LORD had deputed him to (chap. 28. 5) and wherein he did bear Gods image: and which was an especiall type of the LORD CHRIST.

V. 24. *submitted themselves unto Solomon*] Heb. *gave the hand under Solomon*: Acknowledging him thereby to be their Soveraign.

V. 25. *bestowed upon him such royall majesty as had not been on any king before him in Israel*] 1 King. 3. 13. 2 Chro. 1. 12. Eccles. 2. 9.

V. 27. *the time that he reigned over Israel*] 1 King. 2. 11.

Seven yeers] And six moneths, 2 Sam. 5. 5.

V. 28. *a good old age*] Both because he had lived many yeers, even seventy: and also because he retained his integrity in his old age.

full of dayes] Having lived till his strength wasted: and being in his minde satisfied with that time he had lived, and now willing to die. See chap. 23. 1. and the notes on Gen. 25. 8.

V. 29. *book*] Or, *history*. Heb *words*.

Samuel, Nathan, Gad] These three, as is supposed, one after another, wrote the two books which carried the title of Samuel.

seer] See the notes on 2 King. 17. 13.

V. 30. *the times*] The sundry troubles and other occurrences that fell out in Davids dayes.

all the kingdoms] Which David subdued, and all with which he had any thing to do.

ANNOTATIONS

On the second Book of the

CHRONICLES.

The speciall Argument of the second Book of *Chronicles*. 472. Years.

The second Book of Chronicles *contains an History of four hundred seventy two yeers, from the beginning of* Solomons *reign to* Israels *return from captivity. It registers the state of the Kingdom of* Judah, *under nineteen Kings of* Davids *posterity, and* Athaliah *the usurper. Onely sometimes some of the affairs of the Kingdom of* Israel, *wherein the two Kingdoms had to do one with another, are intermingled.*

The Title.

The second, &c.] See the notes on the Title of the first of the *Chronicles*.

CHAP. I.

Vers. 1. SOlomon *the son of David was strengthned in his kingdom*] 1 Kings 2. 46.

V. 2. *spake unto all Israel*] As David had done before, chap. 28. 1. and 29. 1.

V. 3. *the high place*] See the notes on 1 King. 3. 4.

Gibeon] 1 Chro. 16. 39. and 21. 29.

V. 4. *But the ark of God had David brought up from Kirjath-jearim*] 2 Sam. 6. 2, 17. and 1 Chron. 13. 6.

V. 5. *the brasen altar that Bezaleel the son of Uri*] Exodus 38. 1.

he put] Or, *was there*.

V. 7. *In that night*] This history is before set down, 1 King. 3. 5, &c.

V. 8. *to reign in his stead*] 1 Chron. 28. 5.

V. 9. *for thou hast made me king over a people*] 1 King. 3. 7.

a people] Or, *a great people that cannot be numbred, nor counted for multitude*, 1 King. 3. 8.

like the dust of the earth] Heb. *much as the dust of the earth*.

V. 10. *Give me now wisdom and knowledge*] 1 Kings 3. 9.

wisdom] Or, *an understanding heart*.

go out and come in before this people] Num. 27. 17.

V. 12. *none*

none of the kings have had] 1 Chron.29.25. chap.9.22. Eccles.2.9.

V. 13 *reigned*] Continued to reign with such wisdom and glory, as God had promised.

V. 14. *And Solomon gathered chariots and horsemen*] 1 King. 4.26. (see the notes there) and 10.26, *&c.*

V. 15. *made*] Heb. *gave.*

silver and gold at Jerusalem as plenteous as stones] 1 King.10.27. chap.9.27.

V. 16. *Solomon had horses brought out of Egypt*] Heb. *the going forth of the horses which* was *Solomons.* See the notes on 1 King. 10.28. chap.9.28.

V. 17. *a chariot*, &c.] See the notes on 1 King. 10.29.

by their means] Heb. *by their hand.*

CHAP. II.

Vers. 1. *AN house for the name*, &c.] The temple. See v. 4. and the notes on 1 King. 8.16.

an house for his kingdom] The kings palace, 1 King.9.1. This made much for the glory of his kingdom, and for the use of the subjects of his kingdom.

V. 2. *six hundred to oversee*] See the notes on 1 King. 5.16.

V. 3. *Huram*] Or, *Hiram*, 1 King.5.1.

V. 4. *the name*] Or, *honour.* See the notes on 1 King.5.5. and 8.16.

sweet incense] Heb. *incense of spices.*

continuall shew-bread] Which was to be supplied with new bread, time after time, Exod. 25.30. Levit. 24.8.

for ever] See the notes on 1 King.8.13.

V. 6. *But who is able to build him an house*] 1 King. 8.27. chap. 6.18.

is able] Heb. *hath retained*, or *obtained strength.*

save onely] Not to include God in the temple, but to worship him therein.

V. 7. *Send*, &c.] This hath reference to v. 3.

to grave] Heb. *to grave gravings.*

V. 8. *algum-trees*] Or, *almug-gim*, 1 King. 10.11.

V. 9. *wonderfull great*] Heb. *great and wonderfull.*

V. 10. *twenty thousand measures*] See the notes on 1 King. 5.11.

V. 12. *endued with prudence and understanding*] Heb. *knowing prudence and understanding.*

V. 13. *of Huram*] Who was servant to Huram my father.

V. 14. *The son of a woman*] See the notes on 1 King.7.14.

to finde out every device] Artificially to invent and set out whatsoever shall be proposed to him.

V. 16. *as much as thou shalt need*] Heb. *according to all thy need.*

in floats] See the notes on 1 King.5.9.

Joppa] Heb. *Japho.*

V. 17. *And Solomon numbred all the strangers*] Heb. *the men the strangers.* As v. 2.

strangers] That were of the seed of the Canaanites, but not clean destroyed. See 1 King.9.20.

V. 18. *threescore and ten thousand*, &c.] As it is v. 2.

CHAP. III.

Vers. 1. *SOlomon began to build the house of the Lord at Jerusalem*] 1 King.6.1, *&c.*

mount Moriah] Gen.22.2.

where the Lord appeared unto David his father] Or, *which was seen of David his father.*

appeared] In fire, 1 Chron.21.26.

Ornan the Jebusite] See the notes on 1 Chron.21.18.

Ornan] Or, *Araunah*, 2 Sam.24 18.

V. 3. *things*] Or, *measures.*

wherein Solomon was instructed for the building of the house of God] 1 Kings 6.2.

instructed] Heb. *founded.*

The length, &c.] The height thirty cubits, 1 King. 6.2.

the first measure] The sacred measure (which is the greatest, and which David left as a patern, 1 Chron. 28.11.) is here meant.

V. 4. *porch that was in the front of the house*] 1 Kings 6.3.

V. 5. *the greater house*] That part of the temple where the priests did their daily services: this was as big again as the most holy, 1 King.6.17.20.

set thereon palm-trees] Carved it with knops and open flowers, 1 King.6.18.

V. 6. *garnished*] Heb. *covered.*

Parvaim] See the notes on 1 King.9.28. and 6.20.

V. 8. *the most holy house*] Heb. *the house of holy of holies.*

six hundred talents] Two millions and two hundred and fifty thousand pound. See the notes on 1 Chron. 22.14.

V. 9. *fifty shekels*] Five and twenty ounces. See on 2 Chro. 22.14.

the upper chambers] See the notes on 1 King. 6.5.

V. 10. *cherubims*] See the notes on 1 King.6.23.

of image-work] Or, (as some think) *of moveable-work*: whose peeces might be taken asunder.

V. 13. *stood on their feet*] Upright at the two ends of the mercy-seat.

their faces were inward] Their backs being towards the west.

inward] Or, *toward the house.* Called *the greater house*, v. 5.

V. 14. *vail of blue*] Matth. 27.51. This vail distinguished the most holy place from the holy, Exod. 26.31, *&c.*

wrought cherubims thereon] Heb. *caused to ascend.*

V. 15. *two pillars of thirty and five cubits high*] Heb. *long.* 1 King.7.15. See the notes there. Jere.52.21.

V. 17. *reared up the pillars before the temple*] 1 King.7.21.

Jachin] That is, *he shall establish.*

Boaz] That is, *in it is strength.*

CHAP. IIII.

Vers. 1. *AN altar*] Compare this verse with Exod. 27.1. and you may see how farre this exceeded the altar of the tabernacle. For the temple it self far exceeded the tabernacle.

ten cubits the height] There was a plain ascent like an hill to go up and offer on this high altar. In this respect the priest is said to *come down from the altar*, Levit. 9.22. *By steps* they might not go up to an altar, Exod. 20.26. unlesse that inhibition were temporary. See the notes on Exod.20.26.

V. 2. *Also he made a molten sea of ten cubits*] 1 King. 7.23. See the notes there.

from brim to brim] Heb. *from his brim to his brim.*

V. 3. *And under it was the similitude of oxen*] 1 King.7.24.

under it] Under the brim of the sea.

the similitude of oxen] These oxen were cast with the sea on the sides thereof: and were different from the twelve oxen on which it stood, v. 4. Either these are called knops (1 King. 7.24.) or knops were joyned with them.

V. 5. *with flowers of lilies*] Or, *like a lilie-flower.*

three thousand baths] See the notes on 1 King.7.26.

V. 6. *ten lavers*] The bases whereon these lavers stood are largely described, 1 King. 7.27, 38, *&c.*

such things as they offered for the burnt-offering] Heb. *the work of burnt-offering.*

they washed in them] See Ezek.40.38.

V. 7. *ten candlesticks*] 1 King.7.49.

their form] Which is prescribed, Exod. 25.31, *&c.* and a patern thereof given, 1 Chron.28.11, 15.

V. 8. *ten tables*] See the notes on 1 King.7.38.

an hundred basins] Or, *bowls.* See the notes on 1 Kings 7.40.

V. 9. *the court*] See the notes on 1 King.6.36.

V. 10. *he set the sea*] See the notes on 1 King. 7.39.

V. 11. *basins*] Or, *bowls.*

finished the work that he was to make] Heb. *finished to make*: that is, made an end of making.

V. 12. *pommels*] Or, *bowls*, 1 King.7.41.

wreaths] Or, *net-works.*

V. 13. *upon the pillars*] Heb. *upon the face.*

V. 14. *lavers*] Or, *caldrons.*

V. 16. *Huram his father*] See the notes on chap.2.13.

bright brasse] Heb. *made bright*, or *scoured.*

V. 17. *clay-ground*] Heb. *thicknesses of the ground.* For clay is a thick kinde of ground.

V. 18. *for the weight*, &c.] Therefore he left them unweighed, 1 King.7.47. See on 1 Chron.22.3.

V. 21. *perfect gold*] Heb. *perfections of gold.* See the notes on 1 King.9.28.

V. 22. *basins*] Or, *bowls.*

the entry, &c.] These were covered with gold: for the doors were made of olive-tree, 1 King.6.31, *&c.*

CHAP. V.

Vers. 1. *AND Solomon brought in all the things that David his father had dedicated*] 1 Kings 7.51.

the silver, &c.] Over and above that which was laid out upon the temple.

V. 2. *Then Solomon assembled the elders of Israel*] 1 King. 8.1, 2, *&c.*

V. 3. *the seventh moneth*] Called *Ethanim*, 1 King.8.2.

V. 4. *Levites*] Who were priests, vers. 5. See the notes on 1 Chron.15.2.

V. 5. *the priests*, &c.] The priests onely did bear the ark: The Levites carried the other things, Num.4.15.

V. 9. *there it is*] Or, *they are there*, as 1 King.8.8.

V. 10. *put therein at Horeb*] Deut. 10.2, 5.

when] Or, *where.*

V. 11. *all the priests*] Both those, whose course it was then to wait: and those also, whose turn it was to have been at home.

present] Heb. *found.*

sanctified] See the notes on 1 Chron. 15. 14.
by course] But all together.
V. 12. *Also the Levites which were* &c.] 1 Chron. 25. 1.
singers] Or, masters of musick.
cymbals] See the notes on 1 Chron. 15. 16.
east-end] Next to the door of the temple.
V. 13. *as one*] In the matter which they sung, and in their melodious harmony, and in the time wherein they continued.
For he is good] Psal. 136.
a cloud] See the notes on 1 King. 8. 10, 11.

CHAP. VI.

Vers. 1. *Said Solomon*] 1 Kings 8. 12, &c.
thick darkness] Levit. 16. 2.
V. 5. *a ruler*] Such a ruler as David, who was an especiall type of Christ, and in whose seed a royall succession was established till Christ, Gen. 49. 10.
V. 6. *my name*] The manifestation of Gods presence: which at first was the ark: and after that, the temple, in which he was worshipped. See the notes on 1 King. 11. 36.
V. 7. *It was in the heart of David my father to build an house for the name of the Lord God of Israel*] 2 Sam. 7. 2. 1 Chron. 28. 2.
V. 11. *the children of Israel*] Their fathers when he brought them out of the land of Egypt, 1 King. 8. 21.
V. 12. *spread forth his hands*] Toward heaven, v. 13. 1 King. 8. 22.
V. 13. *scaffold*] This remained in the temple after this, for kings to stand on it before the people. See the notes on 2 King. 11. 14, &c.
long] Heb. *the length thereof*, &c.
the court] The great court mentioned, chap. 4. 9.
stood, &c.] See the notes on 1 King. 8. 22.
V. 14. *there is no God like thee in the heaven, nor in the earth*] Exod. 15. 11.
V. 16. *There shall not fail thee a man*] Heb. *There shall not a man be cut off.* 2 Sam. 7. 12. 1 King. 2. 4. and 6. 12.
yet so, that thy children take heed to their way, &c.] Psal. 132. 12.
in my law] Or, *before me*, 1 King. 8. 25.
V. 17. *David*] My father, 1 King. 8. 26.
V. 18. *behold*] Chap 2. 6. Isai. 66. 1. Act. 7. 49.
V. 19. *before thee*] To day, 1 King. 8. 28.
V. 20. *towards this place*] Or, *in this place.*
V. 21. *make*] Heb. *pray.*
V. 22. *and an oath be laid upon him*] Heb. *and he require an oath of him.*
V. 23. *requiting*] Condemning, 2 King. 8. 32.
V. 24. *be put*] Or, *be smitten.*
in] Or, *towards.*
V. 26. *heaven is shut up*] 1 King. 17. 1.
V. 27. *when thou hast taught*] That thou teach them, 1 King. 8. 36.
V. 28. *be dearth in the land*] Chap. 20. 9.
in the cities of their land] Heb. *in the land of their gates.*
V. 29. *in this house*] Or, *toward this house.*
V. 30. *knowest the hearts of the children of men*] 1 Chro. 28. 9.
V. 31. *so long as they live*] Heb. *all the dayes which.*
in the land] Heb. *upon the face of the land.*
V. 32. *which is not of thy people Israel*] Joh. 12. 20. Acts 8. 27.
if they come] See what is here inserted 1 Kings 8. 42.
in this house] Or, *toward this house.*
V. 33. *this house which I have built, is called by thy name*] Heb. *thy name is called upon this house.*
V. 35. *cause*] Or, *right.*
V. 36. *no man which sinneth not*] Prov. 20. 9. Eccles. 7. 20. Jam. 3. 2. 1 Joh. 1. 8.
they carry them away captives] Heb. *they that take them captives carry them away.*
unto a land, &c.] Of the enemy, 1 King. 8. 46.
V. 37. *bethink themselves*] Heb. *bring back to their heart.*
of their captivity] Or, of them that carried them captives, 1 King. 8. 47.
V. 39. *cause*] Or, *right.*
against thee] See what is added, 1 King. 8. 50, &c.
V. 40. *thine eyes be open*] See the notes on 1 King. 8. 29.
unto the prayer that is made in this place] Heb. *to the prayer of this place.*
V. 41. *therefore arise*] Psal. 132. 8.
thy resting-place] The temple where the ark was setled. See the notes on 1 Chron. 28. 2.
thou, and the ark] Because God was wont to manifest his presence over the ark. See on 2 King. 19. 15.
of thy strength] By which thou didst manifest thy power at Jordan (Josh. 3. 15, 16.) and among the Philistines, 1 Sam. 5. 4, 6.
clothed] Adorned as with a garment, Isai. 61. 10.
salvation] Such graces as may bring salvation to themselves, and others, 1 Tim. 4. 16
goodnesse] The favour and goodnesse thou shewest to them.
V. 42. *turn not*] Reject not the prayer:
thine anointed] Whom thou didst ordain to be king, 1 Chron. 28. 5.
the mercies] The promises which thy mercy moved thee to make to David about his posterity.

CHAP. VII.

Vers. 1. *When Solomon had made an end of praying*] 1 Kin. 8. 54. Solomons blessing the LORD and his people, is added to the foresaid prayer, 1 King. 8. 55, &c.
fire came down from heaven] Levit. 9. 24. See on 1 King. 18. 23, 38.
the glory] A cloud. See on 1 King. 8. 10, 11.
V. 3. *bowed themselves*] See on 1 Chron. 29. 20.
to the ground] In the lowest manner that they could.
For he is good] It may be that the people sung with the Levites the 136. Psalm: whereof this is the staff, or burden in every verse: or that, when the Levites had sung the former part of the verse, they all sung this.
V. 5. *a sacrifice*] Peace-offerings, 1 King. 8. 63.
V. 6. *And the priests waited on* &c.] 1 Chron. 15. 16.
their offices] Which belonged to them to execute.
of the Lord] Composed to the honour of God.
had made to praise] Which David had ordained to sing out the 136. Psalm.
when David praised] When David delivered into their hands that Psalm to be sung to the honour of God.
by their ministery] Heb. *by their hand.*
the priests] The one hundred and twenty priests, mentioned, chap. 5. 12.
Israel stood] In the great court, chap. 4. 9.
V. 7. *hollowed the middle*] See on 1 King. 8. 64, 65.
V. 8. *the river of Egypt*] Josh. 13. 3.
V. 9. *a solemn*] Heb. *a restraint.*
V. 11. *Solomon finished the house of the Lord*] 1 King. 9. 1, &c.
prosperously] With very good successe, according to his fathers charge (1 Chron. 22. 11.) and his own desire.
V. 12. *appeared*, &c.] The second time, 1 King. 9. 2.
and have chosen this place to my self for an house of sacrifice] Deut. 12. 5.
V. 13. *shut up heaven*] Heaven is here resembled to a vessell, or barrell full of water, which being shut, no water can come out of it, Job 38. 37.
locusts] See on 1 King. 8. 37.
V. 14. *which are called by my name*] Heb. *upon whom my name is called.* Or, *who professe my name*, Deut. 28. 10. Amos 9. 12.
seek my face] Learn to know me, as I am made known in my word.
heal their land] Remove all evils from them.
V. 15. *mine eyes shall be open*] Chap. 6. 40.
unto the prayer that is made in this place] Heb. *to the prayer of this place.*
V. 16. *chosen, and sanctified this house*] Chap. 6. 6. 1 King. 9. 3, &c.
V. 18. *There shall not fail thee*] Chap. 6. 16. Heb. *There shall not be cut off to thee.*
V. 19. *But if* &c.] Levit. 26. 14. Deut. 28. 15.
ye] And your children, 1 King. 9. 6.
V. 20. *pluck them up*] Or, *cut off Israel*, 1 King. 9. 7.
will make it, &c.] Or, *Israel shall be a proverb.*
V. 21. *Why hath the Lord done thus unto this land*] Deut. 29. 24. Jere. 22. 8, 9.

CHAP. VIII.

Vers. 1. *It came to passe*] 1 King. 9. 10, &c.
at the end of twenty yeers] Solomon, like a pious and prudent prince, first built the LORDS house, then his own, after that, cities for enlarging his kingdom, and for his people to dwell in, v. 2.
V. 2. *the cities*, &c.] Solomon had given them to Huram: who disliking them, returned them to Solomon, 1 King. 9. 12.
V. 3. *Hamath-zobah*] Which appertained to the king of Zobah, 1 King. 11. 23.
prevailed against it] By force got it.
V. 4. *Tadmor*] See on 1 King. 9. 18.
V. 5. *Beth-horon*] See on 1 King. 9. 17.
fenced cities] With strong walls round about.
V. 6. *all that Solomon desired to build*] Heb. *all the desire of Solomon, which he desired to build.*
V. 10. *two hundred and fifty*] See on 1 King. 9. 23.
V. 11. *brought up the daughter of Pharaoh*] 1 King. 3. 1. and 7. 8. and 9. 24.
out of the city, &c.] Solomon at first placed his wife in the city of David (1 King. 3. 1.) upon necessity, because he had not

not elsewhere a place fit for such a princesse: but after he had built the LORDS and his own house, he built a fair palace for her, 1 King.7.8. into which he removed her from the city of David.

because holy] This reason was ceremoniall: hereby it appears, that he reserved the place where the ark formerly stood, for some holy use, or left it void. But if Pharaoh's daughter had there still continued, he must have taken it in, to make a fair and spacious palace for his wife.

holy] Heb. *holinesse.*

V.12. *before the porch*] See on 1 King.8.22.

V.13. *after a certain rate*] See on 1 King.8.59.

day] Exod.29.38.

three times in the yeer] Exod.23.14. Deut.16.16.

V.14. *courses*] 1 Chron.24.1.

before the priests] See on 1 Chron.23.4.

as the duty, &c.] See on 1 King.8.59.

porters] 1 Chron.9.17.

at every gate] Heb. *at the door and door.*

so had David the man of God commanded] Heb. *so was the commandment of David the man of God.*

V.15. *commandment*] *Which king Solomon gave.*

any matter] Service to be done.

concerning the treasures] That is, about well looking to the treasures.

V.16. *all the work*] Whatsoever was requisite for beginning and perfecting all that Solomon did, was from time to time prepared.

unto the day, &c.] Or, from laying the foundation.

and untill] Or, even untill.

V.17. *Eloth*] Or, *Elath*, Deut.2.8.

at the sea side, &c.] In these places Solomon had a navie of ships made, in which respect he is said to go thither.

V.18. *Huram sent*, &c.] Or, conducted, or guided for him, Gen.18.16. See the Notes on 1 King.9.27.

and servants] Or, *even* servants.

four hundred and fifty talents] See on 1 King.9.28.

CHAP. IX.

Vers.1. *When the queen of Sheba*, &c.] The history recorded in this chapter, is almost word for word set down, 1 King.10.1, &c. See the Notes thereon. Matth.12.42. Luk.11.31.

the fame of Solomon] Concerning the Name of the LORD, 1 King.10.1.

V.4. *cup-bearers*] Or, *butlers.*

and their apparell] This is twice set down, because the ministers had their distinct apparell fit for their offices, and the cup-bearers theirs.

V.5. *report*] Heb. *word.*

acts] Or, *sayings.*

V.8. *his throne*] The throne of Israel, 1 King.10.9. See the Notes there.

V.10. *the servants*, &c.] Which went in the navie, 1 King.10.11.

V.11. *terrises*] Or, *staires* Heb. *high. wayes.*

V.12. *beside that which she had brought*] Or, besides that which Solomon gave her for the gifts which she gave him, he gave her other gifts of his royall bounty, 1 King.10.13.

V.14. *governours*] Or, *captains.*

V.18. *staires*] Heb. *hands.*

V.20. *pure*] Heb. *shut up.*

pure gold] See on 1 King.6.20.

none were of silver] Or, there was *no silver* in them.

V.21. *ivory*] Or, *elephants teeth.*

V.25. *had four thousand stalls*] 1 King.4.26.

V.26. *he reigned*] See on 1 King.4.21.

from the, &c.] Gen.15.18.

river] That is, *Euphrates.*

V.27. *made*] Heb. *gave.*

V.28. *And they brought*, &c.] 1 King.10.28. chap.1 16.

V.29. *acts of Solomon*] See 1 King.11.41.

first and last] See on Chap.16.11.

book] Heb. *words.*

book of Nathan] Or part of the first book of kings is here meant; or these prophets penned civill records, which, without prejudice to canonicall Scripture, might be lost.

Iddo] Chap.12.15.

the seer] See on 2 King.17.13.

CHAP. X.

Vers. 1. *Rehoboam*] The history of this chapter is almost word for word recorded, 1 King.12.1, &c. See the Notes there.

V.5. *Come again*] Depart ye for three days, 1 King.12.5.

V.7. *be kinde*] And therein shew thy self as a servant, 1 Kin.12.7.

V.11. *put*] Heb. *laded.*

V.15. *hand of Ahijah*] 1 King.11.29.

V.18. *Hadoram*] Or, *Adoram*, 1 King.12.18.

but] Or, *therefore*, ibid.

made speed to get up to his chariot] Heb. *strengthned himself.*

V.19. *unto this day*] The peoples making Jeroboam king over Israel is here added, in 1 King.12.20.

CHAP. XI.

Vers. 1. *When Rehoboam*, &c. The four first verses of this chapter are set down, in 1 King.12.21,22,23,24. See the Notes thereon.

V.4. *brethren*] See on Chap.28.8.

V.5. *in Judah*] In the kingdom of Judah, under which Benjamin is compriſed (v.10.) yea, and part of Simeon too; in which tribe was Etam, 1 Chron.4.32.

V.6. *He built*] Or, fortified; for these cities were built before. So 1 King.15.17.

V.8. *Mareshah*] Chap.14.9.

V.10. *Aijalon*] See 1 Chron.6.69.

V.11. *put captains*] To keep the said cities safe, and to keep out enemies. These captains are supposed to be his sons, v.23. in them he might more securely confide.

V.12. *severall city*] Heb. *city and city.*

shields, &c.] All sorts of weapons offensive and defensive.

V.13. *in all Israel*] In their severall cities throwout the severall tribes of Israel.

resorted to him] Heb. *presented themselves to him.*

V.14. *Jeroboam*] Chap.13.9.

his sons] Who were governours in sundry places, as v.23.

executing the priests office] Teaching the people the law of the LORD, and going in their accustomed courses to the temple. See a pretended reason, 1 King.12.26.

V.15. *priests*, &c.] Such as are mentioned, 1 King.12.31. and 13.33.

devils] The Hebrew word signifieth *hairy horrid* things, as satyres, Isai.13.21. In such shapes many idolls were wont to be set out, as affrighted the beholders: and devils, for the most part, use to appear in horrible shapes. The word שְׂעִירִם (Deut.32.17.) which setteth out the same things, signifieth, *masters* or *destroyers*, as Revel.9.11. Idolaters are said to do such and such things to devils, because they do them by the instigation of devils; and because such services as are not done to the true God, are done to devils: there is no mean betwixt them, 1 Cor.10.20,21. Revel.9.20.

the calves] See on 1 King.12.28.

V.16. *after them*] Following the example, v.13.

V.17. *way of Solomon*] Before his apostasie, and after his repentance.

V.18. *Jerimoth*] Jerimoth might be Davids son by a concubine, 1 Chron.3.9.

Eliab] 1 Sam.16.6.

V.20. *Maachah*] See on 1 King.15.2.

V.21. *wives*, &c.] See the difference betwixt wives and concubines, on 1 King.11.3.

V.23. *dispersed of all his children*] See the Note on v.11. He might have two ends herein: one, to keep them which yet stood with him, from revolt; the other, to keep his children from mutuall contentions and fallings out, Prov.18.19. So did Abraham, Gen.25.6. and Jehoshaphat, chap.21.3.

desired] Heb. *asked for.*

many wives] Heb. *a multitude of wives*; Either for himself, or for his sons.

CHAP. XII.

Vers.1. *All Israel*] See on 1 King.14.22.

V.2. *Shishak*] See on 1 King.14.25. There see the transgressions are expresly set down.

V. 3. *Lubims*] Lubims were a people which bordered on Egypt; they are oft joyned with the Cushites, as chap. 16. 8. Nahum 3.9.

Sukkiims] These were so called, because they dwelt in tents. They are also called *Troglodites*, and said to be wilde men, and to lie in caves.

Ethiopians] Cushites.

V.4. *fenced cities*] Such as are mentioned, chap.11.11.

came] With his army.

V.5. *Shemaiah*] See on 1 King.12.22.

gathered together] Having left their horses in other places.

because] Heb. *from the face*, that is, for fear.

V.6. *princes of Israel*] Who were of Jeroboams dominion.

humbled themselves] As Ahab, 1 King.21.29. See the Notes there.

V.7. *I will not destroy*] This hath relation to that utter destruction which was threatned, Deut.28.63. and executed, chap. 36.17, &c. See v.12.

some] Or, *a little while.*

V.8. *they*

V.8. *they shall be his servants*] They shall be forced to yeeld to him, and to accept what conditions he shall put upon them. *Jer. 5.19. Lam. 4.12. Judg. 2.14.*

my service, and, &c.] What difference there is betwixt serving me and serving enemies, Deut.28.47,48. Isai.26.13.

kingdoms of the countrys] Heathenish nations, where is no knowledge nor fear of God.

V.9. *Shishak*, &c.] This history is word for word recorded, 1 King.14.25,26,27,28.

made] Chap.9.15.

V.12. *altogether*] Heb. *to consumption.*

and also in Judah, &c.] Or, *and yet in Judah there were good things:* For there was the law of God, the seals of his covenant, the ministery of his prophets, priests and Levites, ordinary and extraordinary sacrifices, and many persons that had not conformed to the sins of the kingdom.

V.13. *strengthned himself*] By repairing and fortifying the cities of the kingdom, as chap.11.11.

Reboboam] 1 King.14.21.

V.14. *he prepared not*] He used not his endeavour, but carelessly neglected the law of the LORD, and so fell into all impiety.

prepared] Or, *fixed.*

V.15. *the acts*, &c.] 1 King.14.29.

book] Heb. *words.*

book of Shemaiah] See on Chap.9.29.

genealogies] Or, pedigrees and histories of kings and others, famous in the Church of God.

wars, &c.] See on 1 King.14.30.

V.16. *slept*] See on 1 King.2.10.

Abijah] Or, *Abijam*, 1 King.14.31.

CHAP. XIII.

Vers.1. IN *the*, &c.] 1 King. 15.1, &c. See the Notes thereon.

V.3. *set*] Heb. *bound together.*

four hundred thousand] Both armies, being all of the children of Israel, amounted to twelve hundred thousand, and all of them valiant men: had they been as brethren united, they had been the greatest host we read of by expresse number assembled together in the field. See Chap.14.9. Indeed there is, in Davids time, mention made of fifteen hundred thousand, and threescore and ten thousand, that drew sword, besides Levi and Benjamin, which were not counted among them (1 Chron.21.5,6.) but these were not all drawn out into the field together. See on chap.17.14.

V.4. *stood up*, &c.] That he might be the better heard.

Zemaraim] A city of this name was in the tribe of Benjamin, Josh.18.22. The city, and mount in it, might both be of the same name, and border on mount Ephraim.

V.5. *gave the kingdom*, &c.] See 2 Sam.7.12,13,16.

covenant of salt] Perpetuall, that perisheth not: for salt makes things last. See Num.18.19. See on Gen.19.26.

V.6. *rebelled against his lord*] 1 King.11.26. See the Notes thereon.

V.7. *children of Belial*] See on 1 King.21.10.

was young] As a childe in discretion, foolish, Eccles 4.13. and 10.16. Isai.3.4. 1 Cor.14.20.

tender-hearted] Easily drawn this way and that way (Eph.4.14.) of no courage or magnanimity.

V.8. *ye think*] Heb. *ye speak.*

kingdom of the Lord] Of Judah, which the LORD hath reserved to Davids posterity, 1 King.11.13.

with you golden calves] Either they brought with them the golden calves into the camp (as 1 Sam.4.5. See on 2 Sam.11.11.) or else he upbraideth their idols to them, and their confidence in them.

made you for gods] 1 King.12.28.

V.9. *Have ye not cast out*, &c.] Chap.11.14.

after the manner of the nations] Not after Gods prescript, whereby none but Aarons seed should be priests: but as other nations have no succession of priests, so nor you.

to consecrate] Heb. *to fill his hand.* See on 1 King.13.33.

seven rams] The law required but two rams at the most (Exod.29.15,19.) but idolaters and hypocrites are ready in externall rites to exceed, Num.23.1. Mic.6.7. Mar.7.4.

V.10. *the Lord is our God*] In externall profession: for his heart was not upright, 1 King.15.3.

V.11. *And they burn*, &c.] Chap.2.4.

every morning, and every evening] Heb. *morning and morning, evening and evening.* See on 1 Sam.3.3.

shew-bread] Levit.24.6.

V.12. *God is with us for our captain*] As Josh.5.14. God will order and prosper the battell for us.

priests with sounding trumpets] According to the Law, Num. 10.9. and 31.6.

V.13. *an ambushment*] Some of his souldiers to lie in wait secretly, that they might fall on them unawares, as chap.20.22. Josh.8.4. Judg.20.37.

V.14. *they cried*] Both with inward fervency for the LORDS help (as 1 King.22.32.) and also with outward clamour, to affright the enemy, as 1 Sam.4.5. See v.15.

the priests sounded] To put the LORD in minde of his promise (Num.10.9.) and to put courage into the souldiers.

V.15. *smote Jeroboam*] Affrighted and overthrew him and his army.

V.17. *five hundred thousand chosen men*] Yet there were but four hundred thousand (v.3.) to execute this slaughter; so as they slew more then every one his man.

V.19. *Beth-el*] In this city was one of the golden calves set up, 1 King.12.29.

Jeshanah] Not far from Beth-el.

Ephraim] Called Ophrah, Josh.18.23. in the tribe of Benjamin.

V.20. *recover strength*] Get again another army, to enter upon another battell.

strook him] This implieth, that Jeroboam died by a speciall hand of God, as 1 Sam.25.38.

V.21. *waxed mighty*] By reason of that great conquest.

fourteen wives] Some of them in his fathers days.

V.22. *story*] Or, *commentary.*

Iddo] Chap.12.15.

CHAP. XIIII.

Vers.1. SLept] See on 1 King.2.10.

Asa, &c.] 1 King.15.8, &c.

ten yeers] Till the Cushites disquieted them, v.9.

V.2. *did good*] See on 1 King.15.11.

V.3. *for he took away the altars*] According to the law, Deut. 7.5.

the high places] See on 1 King.15.14.

images] Heb. *statues.*

V.5. *images*] Heb. *sun-images.*

the kingdom was quiet] This is added, as the fruit of establishing true religion. See v.7.

V.6. *he built*, &c.] See on chap.11.6.

V.7. *while the land is yet before us*] Quiet under our government, not surprised or disturbed by enemies.

V.8. *targets and spears*] All kinde of armour offensive and defensive, as Chap.11.12.

drew bowes] See 1 Chron.12.2.

V.9. *And there came*, &c.] Chap.16.3.

Zerah] King of the Cushites.

Ethiopian] Or, *Cushite.*

a thousand thousand, &c.] This is the greatest number of one army, expressed in sacred Scripture. See on chap.13.3.

three hundred chariots] Some here supply a *thousand*, thus, *three hundred thousand chariots*, because they are said to be very many chariots and horse-men, chap.16.8.

Mareshah] In Judah, Josh.15.44.

V.10. *Zephathah*] Judg.1.17.

at] Or, *over against.*

V.11. *cryed*, &c.] Earnestly prayed, chap.13.14. Exod. 14.15.

nothing with thee, &c.] 1 Sam.14.6.

with many, &c.] Or, betwixt the mighty and impotent, as Exod.14.20.

in thy Name] With confidence in thine aid, 1 Sam.17.45. See on 2 King.2.24.

man] Or, *mortall man.*

against thee] By overcoming thine host, those that fight under thee, in thy cause. See v.13.

V.12. *Ethiopians*] Or, *Cushites.*

V.13. *Gerar*] In the hand of the Philistines, Gen.20.1.

Ethiopians] Or, *Cushites.*

destroyed] Heb. *broken.*

before his host] See v.11.

they] Asa and his people.

V.14. *the fear of the Lord*] A great terrour from the LORD, Gen.35.5. Chap.17.10, and 20.29.

spoiled] Took away the goods that were in the cities.

V.15. *the tents*] Those that dwelt in tents, which they might remove from place to place, to finde out good pasture for their cattell. These were the Arabians, who bordered on the Philistines, and might soon aid the Cushites. See 1 Chron.4.41.

CHAP. XV.

Vers.1. OBed] Supposed to be Iddo, mentioned, Chap.12.15. and 13.22. See v.8. Another Obed is mentioned, Chap. 28.9.

V.2. *to meet Asa*] Heb. *before Asa*; As he returned from the victory, chap.14.31. So chap.28.9.

with you] To blesse you, Deut.20.1. *Jsa. 41.10.*

be with him] To serve him.

2 Chron. 16. 12. Not that Asa had cast off prayer to God, or did not at all seek unto him (it cannot be that so good a man as the Scripture reports him, should so much at once forget God and himself) but the meaning was, he was very cold & negligent in calling upon God for help; and over confident of help by his Physicians. — Caryl, Job, 38. 41. p. 304.

if ye seek him, &c.] Deut.28.9.

V.3. *for a long season*] Since their revolt, about thirty yeers. Compare chap.12.13. and 13.2. and 14.1.

Israel] The ten tribes that revolted, 2 King.12.16.

without the true God] For they set up idols, in stead of the true God, 1 King.12.28. See Judg.5.8.

without a teaching priest] See what priests they had, 1.King.12.31. and 13.33.

without law] For they cast out the Levites that should have instructed them in the law, chap.11.14.

V.4. *when they*, &c.] This is noted as a supposition, thus, *if they had* turned, *&c.* as Deut.4.29.

V. 5. *in these times*] When Abijah prevailed against Israel, Chap.13.17, &c. See on Judg.5.6.

of the countreys[Of these countreys, namely, the ten tribes.

V.6. *nation*, &c.] Israel vexed Judah in Rehoboams time, and Judah vexed Israel in Abijahs time; besides, forreign enemies might annoy them.

destroyed] Heb. *beaten in pieces.*

V.7. *Be ye strong*] In reforming religion.

let not your hands be weak] Be not fearfull nor negligent, be not dejected, 2 Sam.4.1. Heb.12.12.

rewarded] Though not for your desert, yet through Gods grace.

V.8. *Obed*] The father and son had both one name (v.1.) or else some former prophecie of the father is here meant.

abominable idols] Heb. *abominations.*

cities which he had taken] These might be the cities which his father took (chap.13.19.) and he kept: or he himself might take other cities thereabouts.

before the porch] See on 1 King.8.22.

V.9 *the strangers*] Such of the ten tribes as were in Judah, were accounted strangers after their revolt: for they forsook the true religion, and served idols, and had other kings, and other laws, chap.30.25.

out of Simeon] That part of Simeon which bordered on Israel, revolted with the rest: but that which was within Judah, held with the house of David. See on chap.11.6.

V. 10. *the third moneth*] This answereth in part to May: it was about the feast of weeks, Deut.16.16.

V.11. *the same time*] Heb. *in that day.*

spoil] See chap.14.13,14,15.

seven hundred oxen] See 1 King.8.63.

V.12. *they entred into a covenant*] To binde themselves more stedfastly to a due serving of God. See on 2 King.11.4.

V.13. *would not seek the Lord*] Would not enter into this covenant, or, having entred into it, should fall from it.

should be put to death] Deut.13.9. This was an evidence of great zeal.

whether small, &c.] In the cause of him who respecteth no persons (Deut.10.17.) there must be no respect of persons.

V.14. *they sware*] To make the covenant more inviolable on their parts; for an oath is a curb to conscience.

a loud voice, &c.] These were expressions of cheerfulnesse and joyfulnesse in what they did, v.15. 2 Sam.6.15. Ezr.3.11.

V.15. *he was found*] Granted their desires, and prospered their endeavours.

rest] Peace, v.19.

V.16. *Maachah*] See on 1 King.15.10,13,14,15.

idol] Heb. *horrour.* See on chap.11.15.

V.17. *Israel*] That part of Israel which was called Judah. So chap.12.1.

V.19. *there was no more war*] Or, *there had been no war.*

war] Betwixt Israel and Judah in Asa his time, till this yeer; for this hath relation to chap.16.1.

the five and thirtieth] From the division betwixt Israel and Judah; so as this is to be taken of the fifteenth yeer of Asa his reign: for Rehoboam reigned seventeen yeers (Chap.12.13.) Abijah three (Chap.13.2.) to which fifteen of Asa his reign being added, the thirty five yeers are made up. See on Chap. 16.1.

CHAP. XVI.

Vers.1. *IN the six and thirtieth*] This must needs have beginning before Asa his reign, because Baasha died in the seven and twentieth yeer thereof, 1 King.15.33. See on chap.15.19.

Baasha] This history was before recorded in 1 King.15.17, &c. See the Notes there.

V.2. *Damascus*] Heb. *Darmesek.*

V.4. *his*] Heb. *which were his.*

V.7. *Hanani*] Father of the prophet Jehu, 1 King.16.1.

seer] See on 1 King.17.13.

escaped] So gone, as in future distresse he shall afford thee no help. After this Baasha annoyed Asa, v. 9. 1 King.15.32. the Syrians were such enemies of Israel and Judah, as it had better to have stood out at distance against them, then to have sought their friendship: for this therefore is Asa justly reproved.

the Ethiopians] Or, *Cushites.* Chap.14.9.

a huge host] Heb. *in abundance.*

V. 9. *the eyes*, &c.] The providence of God in all countreys and places, taketh speciall notice of the very disposition of people, Prov.15.3.

to shew himself strong in the behalf of them] Or, *strongly to hold with them.* Against all their enemies, and for their protection.

perfect] See on 1 King.8.61.

henceforth thou shalt have wars] See on v.7.

V.10. *wroth*] Chap.26.19.

prison-house] A place where malefactors were held fast, as in stocks. Thus this Hebrew word is translated, Jer.20.1, 2. and 29. 26. Prophets are dealt with, as with notorious malefactors.

oppressed] Heb. *crushed*, or trampled upon. As Asa was impious against God, so unjust and injurious to men. A great fall.

V.11. *first and last*] Both good (as the first were) and bad, as the last, chap.9.29.

in the book, &c.] Briefly in sacred Scripture (as 1 King.15.9, &c.) and largely in civill chronicles.

V.12. *in his feet*] With the gout, as is probable.

his disease was, &c.] Or, *came up:* namely, thorow his whole body to his head and heart.

he sought not] Neither by his own penitent prayer, nor by a prophet. See on 1 Chron.10.14.

to the physitians] As in war (v.7.) so in sickneſse he places all his confidence on man.

V.14. *own sepulchres*] See on 2 King.22.20.

made] Heb. *digged.*

city of David] See on 1 King.2.10.

was filled, &c.] Or, *he filled.* So as either he prepared this for himself in his life-time, or one that he left in trust did it: or the word may be taken impersonally.

with sweet odours] With such as are used in embalming dead corpses, Gen.50.2.

a very great burning] Of sweet and fragrant things, which was counted an honourable solemnity. This was denied to wicked Jehoram (chap.21.19.) but afforded to Zedekiah (Jer. 34.5.) though he died in a strange land: for he was their last king.

CHAP. XVII.

Vers.1. *JEhoshaphat*] 1 King.15.24.

strengthened] By preparing all manner of warlike provision.

V.2. *forces*] V.19.

cities of Ephraim] See on chap.15.8.

V.3. *in the first wayes of his father David*] Or, *in the wayes of David, and in the first wayes of his father.* If the word, *father*, be referred to David, then Davids adultery, murther, numbring the people, and other such sins as are here regiſtred of his later dayes, are excepted.

sought not] No way tolerated.

Baalim] Any manner of idols.

V.4. *Israel*] Who worshipped the golden calves, 1 King.12.28, &c.

V.5. *brought*] Heb. *gave.*

presents] In testimony of their gratefull, cheerfull and joyfull subjection to him. See the contrary, 1 Sam.10.27. See v. 11.

V.6. *his heart was lift up*] That is, *was encouraged.* He accounted it his highest honour: That is, was couragious.

he took away] Which his father had left, 1 King.15.14.

high places] See on 1 King.3.4.

V.7. *to teach*] To cause the people to be instructed.

V. 8. *Levites*] Levites were to read and expound the law, Neh.8.7.

Elishama, &c.] Priests to resolve doubts, and decide controversies, Deut.17.8,9. Mal.2.7.

book of the law] That they might thereby demonstrate the truth of what they taught.

V.10. *the fear*] See on Chap.14.14.

fell] Heb. *was.*

V.11. *Philistines brought*] In desire of his friendship, and in testimony of their homage. See v.5.

V.12. *great*, &c.] In riches and honour, v.5. in power, v.13, &c. in name and esteem, v.5,11.

castles] Or, *palaces.*

V. 13. *he had much businesse*] He took great care himself, and set others on work about such things as might be fit for a kingdom in times of peace and war.

V. 14. *numbers*] Eleven hundred and threescore thousand. See on chap.13.3.

Of Judah, the captains of thousands] Or, *In Judah, of the captains of thousands, Adnah the chief.*

V.15. *next to him*] Heb. *at his hand.*
V.16. *unto the Lord*] To fight the battels of the LORD.
V.17. *with bowe*] See on 1 Chron.12.2.
V.19. *waited on the king*] Were ready, upon the kings command, to be sent forth upon any occasion.
those, &c.] These were the forces mentioned, v.2. 14.

CHAP. XVIII.

Vers.1. *Had riches*, &c.] Chap.17.5. See on chap.17.12.
joyned affinity] Jehoshaphats son married Ahabs daughter, 2 King.8.18.
V.2. *And*, &c.] 1 King.22.2, &c. See the Notes there; for this history is there set down almost word for word.
after certain yeers] Heb. *at the end of yeers.*
killed sheep, &c.] To feast them all royally.
V.5. *four hundred men*] Or, about four hundred men, 1 King. 22.6.
V.6. *besides*] Heb. *yet*, or *more.*
V.8. *officers*] Or, *eunuchs.*
Fetch] Heb. *Hasten.*
V.9. *void place*] Or, *floor.*
V.10. *they be consumed*] Heb. *thou consume them.*
V.12. *with one assent*] Heb. *with one mouth.*
V.17. *but evil*] Or, *but for evil.*
V.19. *entice*] Or, *perswade*, 1 King.22.20. So v.20.21.
V.20. *spirit*] Job.1.6.
V.24. *into an inner chamber*] Or, *from chamber to chamber.*
an inner chamber] Heb. *a chamber in a chamber.*
V. 30. *the captains*] His thirty and two captains, 1 King. 22. 31.
V.32. *from pursuing him*] Heb. *from after him.*
V.33. *at a venture*] Heb. *in his simplicity.*
between the joynts of the harnesse] Heb. *between the joynts, and between the brest-plate.*
wounded] Heb. *made sick.*
V.34. *about the time of the sun going down*] Or, *at even*, 1 King. 22.35.

CHAP. XIX.

Vers.1. *IN peace*] In regard of his own life, which the LORD had graciously preserved, chap.18.31.
V.2. *Jehu*, &c.] See on 1 King.16.1.
the ungodly] Ahab and Israel (chap.18.3.) who were idolaters, 1 King.12.28, &c.
love] Make league and friendship. See on Psal.139.21.
wrath upon thee] Thou hast deserved wrath. Or, this may have reference to the danger wherein he had been (chap.18.31.) and wherein he should yet further be, chap.20.2.
V.3. *good things*] Chap.17.4,6.
found in thee] Evident to be in thee, Neh.9.8.
V.4. *dwelt*] Quietly continued.
he went out again] Heb. *he returned and went out.* As he had done before, chap.17.7. Or, repenting of his sin, he brought his people to seek the LORD.
from Beer-sheba] From south to north, from one end of Judah to another. See on 1 King.19.3. and on chap.15.8,9.
V.5. *judges*] See v.8,9.
V.6. *not for man*] Not so much in the name and by the authority of man, as, &c.
is with you] Seeth you, to take account of you. See Psal. 82.1,2.
in the judgement] Heb. *in the matter of judgement.*
V.7. *let the fear*, &c.] Shew that ye fear God, by dealing justly.
no iniquity with] He no way will do that which is unjust or unequall, but render to every one that which is just and meet.
no respect of persons] Deut.10. 17. Job 34.19. Acts 10.34. Rom.2.11. Ephes.6.9. Col.3.25. 1 Pet.1.17.
V.8. *Levites*] Levites were to instruct, priests to resolve cases (chap.17.8.) chief fathers to execute justice, Deut.16.18.
judgement] Causes sacred and civill. See vers. 8. 1 Chron. 26.32.
when] Heb. *and.*
they returned] They who were sent abroad, or they who had causes to be judged, as v.10.
V.9. *perfect*] See on 1 King.8.61.
V.10. *cities*] Other then Jerusalem.
blood and blood] Kindes of murther, whether wilfull or no.
between law] The true sense of the law, in case one take it one way, another another way.
statutes, &c.] See on 1 King.2.3.
wrath] Some judgement, an effect of Gods wrath, Num. 16.46.
upon you] For not warning them, Ezek.3.18.
and upon your brethren] For continuing in their sin, *ibid.*
V. 11. *matters of the Lord*] Ecclesiasticall, concerning religion.
the kings matters] Civill, concerning peace and justice betwixt man and man, depending on the kings laws.
officers] See on 1 Chron.26.29.
before you] Ready at hand to advise or execute.
Deal couragiously] Heb. *Take courage and do.*
with the good] With such as do well, to blesse them, and the good they do.

CHAP. XX.

Vers.1. *Other*, &c.] Syrians (v.2) and Edomites of mount Seir, v.10.
beside the Ammonites] Or, of the Hamennims, a people distinct from the Ammonites.
V.2. *the sea*] The south sea, at which was the utmost border of Judah.
Hazazon-tamar] See Gen.14.7.
En-gedi] See Josh.15.62.
V.3. *set himself*] Heb. *his face.* See 2 King.12.17.
to seek the Lord] In generall, to serve God (as chap.11.16.) in particular, to make earnest prayer to God, as Isai.55.6.
V.5. *in the congregation*] In the assembly of the people.
in the house] That part of the temple where the people assembled, and where pious kings used to pray; as Solomon (1 King.8.22.) and Hezekiah (2 King.19.14.) This is called, *the great court* (chap.4.9.) and the poreh. See on 1 King.6.3.
new court] The court of the priests. See on 1 King.8.64. It is said to be new, because it had been newly repaired. See on chap.15.8.
V.6. *art not thou*, &c.] These negative interrogations imply very strong affirmations.
V.7. *who*] Heb. *thou.*
inhabitants of this land] Canaanites, Num.33.51,52.
seed] Posterity, Gen.17.7.
thy friend] Whom thou didst really favour, and who entirely loved thee, Isai.41.6. Jam.2.23.
for ever] See on 1 King.8.13.
V.8. *a sanctuary*] See on 1 Chron.22.19.
V.9. *If when*, &c.] 1 King.8.37. Chap.6.28. and 7.14.
wilt hear] What Solomon prayed for, is here set down as granted, to shew the power of prayer.
V.10. *mount Seir*] Edomites, Deut.2.6.
wouldest not let Israel invade] Deut.2.9.
V.11. *reward us*] Return evil for good, Psal.7.4.
V.12. *judge them*] Revenge or punish, Ezek.24.14. This interrogation is a fervent petition, grounded on faith.
no might] Sufficient to withstand this army.
our eyes are upon thee] We expect help from thee. See on 1 King.1.20.
V.13. *all Judah*] Some from every place thorowout the land of Judah.
before the Lord] In the court before the altar. See v.5.
their little ones] See Deut.29.11. and 31.12. Jon.3.5.
V. 14. *came the spirit*] On a sudden he was endued with an extraordinary gift of propheeie, as chap.24.20. Num.11.25,26.
V.15. *the battell is not yours*] Ye shall not need to fight in this battell, God will take the care thereof upon himself. See vers. 17.
V.16. *go ye down*] For Jerusalem and the temple were on an hill, chap.3.1. Psal.122.4.
by the cliff, &c.] Heb. *ascent.* These places were well known to Jehoshaphat and his people. See v.20.
brook] Or, *valley.*
V.17. *not need*, &c.] See v.24.
set your selves] Compose your selves quietly to expect the deliverance which God will provide for you. See Exod.14.13.
V.18. *bowed*, &c.] See on 1 Chron.29.20.
V.19. *children of the Kohathites*] Descending from Kohath by Korah. They were singers, 1 Chron.6.33.
a loud] Heb. *a great:* A very high or loud voyce. See on Psal. 120. title. Chap.15.14.
V.20. *Tekoa*] The cliff of Ziz was betwixt this and Jezreel, v.16. See on 2 Sam.14.2.
Believe, &c.] Isai.7.9.
established] Setled in your minde, and kept from fear and doubting.
prosper] Ye shall hear good successe.
V.21. *consulted*] See 1 Chron.13.1.
that should praise] Heb. *praisers.*
the beauty] Or, the majestie of holinesse. A description of God.
praise the Lord] See chap.7.3.
V.22. *And when they*] Heb. *And in the time that they*, &c.
to sing and to praise] Heb. *in singing and praise.*
set ambushments] Put such a spirit of spight in them one against another, as they took all the secret advantages that they could to destroy each other. See v.23. See Judg.7.22. 1 Sam.14.20.
they were smitten] Or, *they smote one another.*
V.23. *to destroy another*] Heb. *for the destruction.*

V.24. *the*

20.7. thy friend] Dutch, thy Lover. Ital. ilquale ti amò. / Bremel. Jun. diligentite. / Tindal, thy Lover. Septuag.

V.24. *the watch-tower*] On the cliff of Ziz.
wildernesse] Of Jeruel, v.16.
none escaped] Heb. there was *not an escaping*.
V. 25. *precious jewels*] Heb. *things of desires*. Much desired and esteemed: as gold-rings, gold-chains, precious stones, jewels, &c. Prov. 3. 15.
they stript] The Israelites took off from the dead corps.
V. 26. *in the valley*] In the wilderness of Ieruel, v.16.
Berachah] That is, *blessing*.
valley of Berachah] Joel 3. 2, 12.
V. 27. *fore-front*] Heb. *head*.
V. 28. *psalteries*, &c.] Instruments of musick.
V. 29. *fear of God*] See on chap. 14. 14.
V. 30. *quiet*] Free from war.
V. 31. *And Jehoshaphat reigned over Judah*] 1 King. 22. 41, &c. See the notes there.
V. 32 *way of Asa*] Asa his first course of life. See chap. 16. 11. and 17. 3.
V. 34. *book*] Heb. *words*.
who is mentioned in the book of the kings of Israel] 1 Kin. 16. 1.
is mentioned] Heb. *was made to ascend*.
V. 36. *he joyned*, &c.] Before he was reproved (chap. 19. 2.) for after that, he refused. See on 1 King 22. 48, 49.

CHAP. XXI.

Verse 1. *Jehoshaphat slept with his fathers*] 1 King. 22. 50.
slept] See on 1 King. 2. 10.
V. 2. *Azariah*] Or, *Azariahu*.
Israel] See on chap. 15. 17. Jehoshaphat coming from David by lineal descent, had a right to the whole kingdom of Israel: but he held onely a part thereof. So as by a synechdoche the whole is put for a part. So v. 4.
V. 3. *gave gifts*] Gen. 25. 6.
in Judah] And Benjamin, chap. 11. 1, 3.
because he was the first-born] Though his brethren were better then he, v. 13. The LORD gave this priviledge to the first-born, Gen. 4. 7. Deut. 21. 17.
V. 4. *when Jehoram was risen up to the kingdom of his father*] 2 King. 8. 16, 17.
Israel] Israel put for Judah, as v. 2.
V. 5. *thirty and two*, &c.] See on 2 King. 8. 16, 17.
V 6. *Ahab to wife*] Chap. 22. 2.
V. 7. *Howbeit*] See on 1 King. 11. 34, 36.
light] Heb. *lamp*, or *candle*.
sons for ever] 2 Sam. 7. 12, 13. 2 Kin. 8. 19. Psa. 132. 11, &c.
light] See on 1 King. 11. 36.
dominion] Heb. *hand*.
V. 9. *went forth with his princes*] 2 King. 8. 21.
V. 11. *high places*] See on 1 King. 3. 4.
fornication] Spirituall: that is, idolatry, v. 13 See 2 Kin. 9. 22.
Judah] Not onely the city where he dwelt, but also his whole kingdom.
V. 12. *a writing*] Which Elijah had written before his assumption, and left behinde him. For it is evident, 2 King. 3. 11. That Elijah was translated in Jehoshaphats time: As the man of God prophesied of Josiah long before his time (1 Kin. 13. 2.) and Isaiah of Cyrus (Isai. 45. 1.) and Daniel of the monarchs (Dan. 7. 1, &c.) so Elijah of Jehoram. For he would not endure a living prophet to declare the truth unto him.
V. 13. *a whoring*] See on v. 11.
Ahab] 1 King. 16. 31, 33.
V. 14. *a great plague*] Heb. *a great stroke*.
V. 15. *greatnesse sickenesse*] Extreme pain.
day by day] For the space of two yeers, v. 19.
V. 16. *neer*] Bordered upon them.
Ethiopians] Heb. *Cushites*.
V. 17. *brake into it*] Running thorow the whole land, even into Jerusalem, which they plundered, as the words following shew.
carried away] Heb. *carried captive*.
his sons also and his wives] Chap. 22. 1, They were slain.
Jehoahaz] Or, *Ahaziah*, chap. 22. 1. or *Azariah*, chap. 22. 6. So as he had three names.
V. 18. *in his bowels*] See v. 19.
V 19. *after the end*, &c.] All which time he continued in his torturing disease.
no burning] As they had done for other kings, chap. 16. 14.
V. 20. *departed*] Or, *walked*, or *lived*.
without being desired] Heb. *without desire*. So miserably and ignobly, as he took no content in himself: nor did any other care for him.
not in the sepulchres, &c.] This is added as an evidence of his subjects disesteem of him.

CHAP. XXII.

Verse 1. *Ahaziah his youngest son*] 2 Kings 8. 24, &c.
eldest] Chap. 21. 17.
V. 2. *Fourty and two yeers old*] Heb. *A son of fourty and two yeers*. This is here to be taken of the continuance of Omris pedigree. He was great-grand-father to Ahaziah, the son of Athaliah, daughter of Ahab, son of Omri. Omri reigned as sole king, six yeers (1 King. 16. 23.) Ahab two and twenty (1 King. 16. 29.) Ahaziah, his son, two (1 King. 22. 51.) Joram, twelve (2 King. 3. 1.) Thus he began to reign in the two and twentieth yeer of his age (1 King. 8. 26.) and two and fourtieth of that stock, whereof he was the last branch.
Athaliah] Chap. 21. 6.
daughter] Or, *grand-childe*.
V. 3. *He also*, &c.] As well as Jehoram his father, chapter 21. 6.
V. 4. *to his destruction*] By the allurement of the son of Ahab he went out against Jehu, and was slain, v. 7.
V. 5. *He walked also*, &c.] He did not onely hear, but also, follow their counsell.
Ramoth-gilead] Or, *Ramah*. See on 1 King. 4. 13.
V. 6. *which were given him*] Heb. *wherewith they wounded him*.
Azariah] Otherwise called *Ahaziah*, verse 1. and *Jehoahaz*, chap. 21. 17.
V. 7. *destruction*] Heb. *treading down*.
was of God] Ordered by the divine providence. See on 1 King. 12. 15.
to cut off the house of Ahab] 2 King. 9. 7.
V. 8. *the sons of the brethren*] See on 2 King. 10. 13.
ministred to, &c.] Attended on his person, and were speciall officers under him.
V. 9. *And he sought Ahaziah*] See the notes on 2 Kin. 9. 27.
they buried him] They who slew him, gave his servants leave to bury him.
the house, &c.] The children and kinred of Ahaziah, together with such as took part with him.
V. 10. *when Athaliah*, &c.] These three last verses are before registred, 2 King. 11. 1, 2, 3. See the notes there.

CHAP. XXIII.

Vers. 1. *In the seventh yeer*, &c.] The history of this chapter is recorded in 2 King. 11. 4, &c. See the notes thereon.
V. 2. *the chief*, &c.] Governours in the common-wealth.
of Israel] See on chap. 21. 2.
V. 3. *he said*] Jehojadah.
said of the sons of David] 2 Sam. 7. 12. 1 King. 2. 4. and 5. chap 6. 16. and 7. 18.
V. 4. *doors*] Heb. *thresholds*.
V. 6. *the house*, &c.] The middle part of the temple, where the priests and Levites did their holy services.
holy] Heb. *holinesse*. For they in speciall were set apart to holy services.
shall keep the watch] Shall stand in the great court, to keep all but priests and Levites from entring into the holy place.
V. 8. *dismissed not*] Priests and Levites had their courses to serve: which when they had executed, they were ordinarily permitted to go to their houses: but at this time they were not permitted so to do.
V. 10. *side*] Heb. *shoulder*.
temple] Heb. *house*.
V. 11. *gave him*, &c.] Deut. 17. 18.
the testimony] The book of the law.
God save the king] Heb. *Let the king live*.
V. 12. *praising the king*] Rejoycing and praising God for the king.
the house, &c.] The peoples court which was counted a part of the temple.
V. 13. *at the entring*] At the upper end of the court of the people, neer that part of the temple where the priests executed their function.
such as taught, &c.] Musick-masters. They all rejoyced.
Treason] Heb. *Conspiracy*.
V. 14. *brought out*] Commanded them to go and take Athaliah.
V. 17. *slew Mattan the priest of Baal*, &c.] Deut. 13. 9.
V. 18. *appointed*] Established, or, caused to be observed.
distributed in the house of the Lord] 1 Chron. 24. 1.
law of Moses] Num. 28. 2.
by David] Heb. *by the hands of David*. 1 Chron. 26. 1, &c.

CHAP. XXIIII.

Vers. 1. *Joash*, &c.] The former part of the history of this chapter, from the beginning to verse 15. is before recorded in 2 King. 12. 1, &c.
V. 2. *all the dayes of Jehojadah*] For Jehoiadah instructed him (2 King 12. 2.) and he stood in a kinde of aw of him.
V. 3. *took for him*] This was a fathers part, Gen. 24. 4. & 28. 2.
two wives] An evill custome made good men yeeld to it, Matth. 19. 4.
V. 4. *to repair*] Heb. *to renew*.
V. 5. *all Israel*] That were under the king of Judah: See on 1 Chron. 21. 2.

from yeer to yeer] As need required.
haste the matter] Lest, by delay, it might prove more out of repair.
hastened it not] See on 2 King.12 6.
V.6. *the collection*] Which was yeerly to be made (v.5.) especially when need required.
Moses the servant of the Lord] Exod.30.12,13,14.
and of the, &c.] Or, *even of the congregation*, &c. As Moses had a collection for the tabernacle, so, in like case, a like course to be taken for the temple.
V.7. *the sonnes of Athaliah that wicked woman, had broken up the house of God*] Or, *Athaliah, dealing wickedly, her sonnes had broken*, &c.
V. 8. *at the kings commandment*] By Jehojadah's advice, 2 King.12.9.
without at the gate, &c.] See on 2 King.9.12.
V.9. *a proclamation*] Heb. *a voice.*
to the Lord] To the house of the LORD, for the LORDS service.
that Moses] Such a collection as Moses required for the tabernacle.
V.10. *untill the end*] Till the repairing was finished.
V.11. *at what time the chest*] See on 1 King.12.10.
V.13. *the work was perfected by them*] Heb. *the healing went up upon the work.*
in his state] Wherein it was, before it was broken up, v.7.
V. 14. *they brought*] The overseers who had the charge of receiving and disbursing the money.
vessels] Such as are expressed, 1 King.7.50. for Athaliah had taken away those which Solomon made.
to offer withall] Or, *pestils.*
V. 15. *full of dayes*] See Gen. 35. 29. and the Notes on 1 Chron.23.1.
an hundred and thirty yeers old] Heb. *a son of an hundred and thirty yeers*; which was an extraordinary old age, for those times.
V.16. *Israel*] See on chap.21.1.
towards God] In restoring his worship.
towards his house] This may be referred to Gods house, which he procured to be repaired: or, to Davids house, or stock, which he preserved from utter destruction.
V. 17. *made obeisance*] Pretended much service and honour unto him, to move him to yeeld to their idolatrous counsells.
V.18. *wrath*] Fearfull effects of Gods wrath, Chap.19. 2, 10.
V.19. *they testified*] The prophets set the peoples sins before them, together with Gods judgements, as v.20. and called heaven and earth to witnesse against them, Neh.9.26.
V.20. *came upon*] Heb. *clothed*, Judg.6.34.
above the people] In a place higher then the people, that he might be better heard.
why transgresse ye, &c.] Both parts of this sentence being joyned in one question, shew that sin and judgement go together.
V.21. *in the court*] Between the temple and the altar (Matth. 23. 25.) The altar stood in the court before the temple, so as he, standing on that side the altar which was towards the temple, might be slain in the court betwixt them.
V. 22. *when he died*] When Zechariah was giving up the ghost.
require it] The blood that is unjustly shed, by vengeance on the shedders thereof, Gen.9.5.
V.23. *at the end of the yeer*] Heb. *in the revolution of the yeer.*
all the princes] Who had seduced the king, v.17.
Damascus] Heb. *Darmesek.*
V.24. *they executed*] It is probable, by that which followeth, that the Syrians sorely wounded Joash, as 2 King.8.28.
V.25. *departed*] By reason of that great ransome which he gave them, 2 King.12.18.
diseases] Maladies, arising from wounds, are called diseases or sicknesses, 1 King.22 34. 2 King.8.29. 2 Chron.35.23.
for the blood, &c.] Whether this were matter that stirred them up to do this act, or no, is uncertain; but most certain it is, that for that cause God so brought it to passe.
sons] Either more sons of Jehojada were murthered, or by a synechdoche the plurall number is put for the singular.
not in the sepulchres] So his grand-father, chap.21.24.
V.26. *Zabad*] Or, *Jozachar*, 2 King.12.21.
Shimrith] Or, *Shomer.*
V.27. *the greatnesse of the burdens*] 2 King.12.18.
repairing] Heb. *founding.*
story, &c.] Or, *commentary.* The records of their state: for in the canonicall book of the kings, there is no mention of his sonnes.

CHAP. XXV.

Vers.1. *Amaziah*, &c.] The greatest part of the history of this chapter is before recorded, in 2 Kings 14. 1, &c.
V.2. *with a perfect heart*] See the proof hereof, 2 King.14. 3, 4.
V.3. *established to him*] Heb. *confirmed upon him.*
V.4. *The fathers shall not die for the children, neither*, &c.] Deut. 24.16. 2 King.14.6. Jer.31.30. Ezek.18.20.
V.5. *Judah*] The subjects of his kingdom.
made them, &c.] Some choice ones among them.
from twenty, &c.] So it was enjoyned, Num.1.18.
V.6. *out of Israel*] The ten tribes which had revolted from the LORD.
an hundred talents] 2 King. 23. 33. See on 1 Chron.22. 14. Three hundred seventy and five pound sterling.
V.7. *a man of God*] A prophet sent by God. See on 1 King. 13. 1.
the Lord is not with Israel] Because they had forsaken the LORD, 1 King.12. 28, &c.
all] Or, *any of.*
Ephraim] Ephraim is put for the ten tribes (Jer.7.15.) as Judah for the other two, Hos.6.4. for Ephraim was as the first-born (Gen.48.19) and the greatest of the ten, Josh.17.14,17. out of it their first king arose, 1 King.11.26.
V.8. *doit*] See on 1 King.22.15.
V.9. *army*] Heb. *band.*
able to give thee much more then this] 2 Cor.9.8.
V.10. *home again*] Heb. *to their place.*
anger was greatly kindled] 2 Sam.19.42.
in great anger] Heb. *in heat of anger.* The effect hereof is set down, v.13
V.11. *Amaziah*] This history of this and the next verse is in 2 King.14.7. See the Notes there.
V.13. *the souldiers of the army*] Heb. *the sons of the band.*
sent back] See on v.10.
from Samaria, &c.] All along the breadth of Judah.
unto Beth-horon] In the tribe of Benjamin. See on 1 King. 9.17.
V.14. *gods of the children of Seir*] Idols of the Edomites.
V.15. *Why hast thou*, &c.] By this question he shews that Amaziah should be no more succoured by those gods, then the Edomites were.
V.16. *Art thou of the kings counsell?*] He implies, that none should tell him of any thing, but they whom he had appointed to be his counsell.
shouldest thou be smitten?] Heb. *should they smite thee?* Meaning the kings guard that stood by.
God hath determined to destroy thee] 1 Sam.2.25.
determined] Heb. *counselled.*
V.17. *Amaziah*] The following history is in 2 King.14.8, 9, &c. See the Notes there.
V.18. *thistle*] Or, *furze-bush*, or *thorn.*
a wilde beast] Heb. *a beast of the field.*
V.19. *thine heart lifteth thee up*, &c.] Chap.26.16.
V.20. *it came of God*] See on 1 King.12.15.
V.22. *put to the worse*] Heb. *smitten.*
V.23. *Jehoahaz*] Or, *Ahaziah.* See chap.22.6.
the corner-gate] Heb. *the gate of it that looketh.*
V. 24. *Obed-edom*] The posterity of Obed-edom, who were keepers of the doors and treasurers of the temple, 1 Chro. 26. 15.
V.27. *from following*] Heb. *from after.*
made a conspiracy] Heb. *conspired a conspiracy.*
V.28. *Judah*] That is, *the city of David*, as it is, 2 King. 14. 20.

CHAP. XXVI.

Vers. 1. *Uzziah*] 2 King.14.21. and 15. 1. Or, *Azariah.*
in the room &c.] See on 1 King.14.21,22.
V.2. *Eloth*] Or, *Elath.*
V.3. *sixteen yeers old*] See on 2 King.15.2,3.
V.5. *he sought God*] Heb. *he was for seeking God.* He was intentive on learning to know Gods will.
sought God] See chap.11.16.
had understanding] Or, *made him to understand.*
in the visions of God] Heb. *in the seeing of God.* In such things as God had made known: for things revealed are spiritually seen, Joh.1.18. Some copies thus read it, *in the fear of God*; or, in such things as belong to the fear of God.
V.6. *Gath, Jabneh* and *Ashdod*, were all cities of the Philistines. Frequent mention is made of Gath and Ashdod; but of Jabneh, no where else.
about Ashdod] Or, *in* the countrey of *Ashdod.*
V.7. *God helped*, &c.] Verse 15.
Philistines] The countreys every way bordering about Judah, are here reckoned up; as the Philistines west, the Arabians south, the Ammonites east.
Mehunims] Or, *Hamonims.* See chap.20.1.
V.8. *gave gifts*] See on chap.17.11.
spread] Heb. *went.*

Good actions not done with a Perfect heart are sinfully blamed in ye sight of God. Princes attend to neglect of Counsell of Prophets. it is not lawfull for christian men to take idolatres into fellowship in warr. Hope ye walk in ye way of god & Comts may lawfully look for recompence of all damages. When Princes forsake ye Counsell of god he gives ym up to wicked Counsells.

with eight & 20 yeares with a perfect heart may be accepted & blessed of god for ye present but not for everlasting workes wrought in thy yeouthly yeares may be full of Calamity
1. it is for gods glorie not to have flesh secure
2. ye insolency of ye flesh apte it had bene a little kept back
Enchmons beginnings may be prosperous but ye latter end dangerous. Although to Husbandry is no dishonor to ye greatest Princes. Let his wife according to sobriety & keep himself within ye bounds of his calling.

warr with yor Equals
match with Equalls

Com attain to seek god truly it is for yourself and yt he might
worshipe him
be approved of
yt prophets
yt he might
Honor his christ
Castors
kept not in
this yt ye Jewish
god
The Lord will bless
out-raged spirit
with outward reward
his name was
spread as ye Countrey am

to the entring, &c.] Thorowout all countreys betwixt Judah and Egypt, so as by Gods blessing the heathen feared and honoured him, as 1 Chron.14.17.

V.9. *towers*] On the city walls, which the king of Israel had demolished, chap.25.23. See on 2 King.14.13.

the valley-gate] See Neh.2.13. and 3.13,19,24.

fortified] Or, *repaired*, or defended it with garisons.

V.10. *desert*] Of Arabia, to prevent such mischief as they did, chap.21.16,17.

digged many wells] Or, *cut out many cisterns*.

husband-men also] The verb going before is here understood, thus, *he had* husband-men.

Carmel] Or, *fruitfull fields*. See on 1 King.18.19.

husbandry] Heb. *ground*.

V.11. *had an host*, &c.] As Jehoshaphat, chap. 17.14, 19. These were to be ready on all occasions, to go forth, as 1 Chro. 27.1.

V.12. *two thousand and six hundred*] All these were commanders, as may be gathered out of the next verse.

V.13. *an army*] Heb. *the power of an army*.

made war, &c.] Were able to fight.

V.14. *slings to cast stones*] Heb. *stones of slings*. See on 1 Chro. 12.2.

V.15. *engines invented by cunning men*] Heb. *inventions by invention of the inventor*.

great stones] Here stones were cast by engines, but v.14, by slings.

spread far] Heb. *went forth*, v.8.

he was marvellously helped] The LORD wonderfully blessed all his endeavours: or, by the great preparations which he made, he brought much help to himself, v.7.

strong] In his kingdom.

V.16. *his heart was lifted*] Chap.25.19.

the temple] The holy place, whereinto none but priests and Levites might enter, Num.18.6,7.

to burn incense] None but priests might offer incense, Num. 16.40.

V.17. *the priest*] High priest, v.26.

V.18. *appertaineth not*] Num.18.7.

priests the sons of Aaron] Exod.30.7.

the sanctuary] That which is called the temple, v. 16.

honour] This is spoken in opposition to his high thoughts.

from the Lord] Who resisteth the proud, Jam.4.6.

V.19. *was wroth*] Scorning to be checkt, as chap.16.10.

the leprosie] The sudden rising of the leprosie, shews that it was a judgement from the LORD, as Num.12.10. The earth-quake mentioned, Am.1.1. Zech.14.5, is supposed to be at this time.

from beside the incense-altar] This being referred to the judgement, implieth that some visible evidence of Gods wrath appeared at the altar.

V.20. *hasted*] As Esth.6.12. for he was confounded in himself, as Haman was.

V.21. *Uzziah*, &c.] Of these three last verses, see on 2 King.15.5, &c.

severall] Levit.13.46. Heb. *free*.

V.22. *did Isaiah*] Isaiah might be a pen-man of part of the second book of Kings: or, this phrase may have reference to sundry passages in the prophecie of Isaiah, which concern Uzziah.

V.23. *which belonged to the kings*] It was the inheritance of the kings, but not their ordinary place of buriall.

CHAP. XXVII.

Vers.1. JOtham, &c.] Jotham's history is recorded, 2 King. 15.32. See the Notes there.

V.2. *corruptly*] By sacrificing in the high places, 2 King. 15.33.

V.3. *Ophel*] Or, *the tower* See on 2 King.5.24.

V.4. *in the mountains*] In places not inhabited, to bring thither inhabitants, for the better defence of his kingdom.

V.5. *gave him*] As a tax laid upon them.

an hundred talents of silver] See Chap.25.6.

So] Heb. *This*.

V.6. *prepared*] Or, *established*. Jer. 22-15.16

CHAP. XXVIII.

Vers.1. AHaz] The history of Ahaz is also recorded, 2 King.16.2, &c.

V.2. *Baalim*] See on 1 King.16.31. and 18.18.

V.3. *burnt incense*] Or, *offered sacrifices*. See on 2 King. 16.32.

his children in the fire] Levit.18.21.

V.4. *high places*] See on 1 King.3.4.

V.5. *king of Syria*] Rezin. 2 King.16.5.

they] Rezins army.

Damascus] Heb. *Darmesek*.

a great slaughter] This hath reference to the history following.

V.6. *Pekah*] 2 King.16.5.

valiant men] Heb. *sons of valour*.

V.7. *the kings son*] Ahaz the king of Judah his son.

next to the king] Heb. *the second to the king*.

V.8. *their brethren*] Men of Judah, who came from the same stock that the men of Israel did, and believed in the same God. See v.10.

V.9. *Obed*] See chap.15.1.

reacheth up to heaven] This is an hyperbolicall speech; it implieth the uttermost extremity of a thing; for heaven is the highest part of the world, Gen.11.4. Deut.9.1. Ezr.9.6.

V.10. *are there not with you*] Are not ye conscious to your selves of such sins as may provoke God to inflict a like judgement on you?

V.11. *brethren*] Vers. 8.

is upon you] Or, will fall on you, if ye adde such cruelty to the heap of your other sins.

V.12. *against them*] Against the souldiers that brought the captives, to keep them from going further.

V.13. *hither*] Into Samaria.

there is fierce wrath] We have cause to fear that some heavie judgement hangeth over our head.

V.15. *by name*] Verse 12.

anointed] To refresh them that were weary, according to the custom of those places; or for their wounds, Luke 10.34.

all the feeble] By reason of tenderness, age, travell, wounds, sickness, or the like.

to Jericho] At the borders of Judah.

the city of palm-trees] Deut.34.3.

their brethren] The people of Judah.

V.16. *the kings of Assyria*] Tiglath-pileser (2 Kings 16.9.) and the other kings under him. Or, by a synechdoche, the plurall number is put for the singular, as Matth.27.44. See on chap.32.4.

V.17. *again*] Or, also the Edomites, as well as the Israelites.

captives] Heb. *a captivity*.

V.18. *low-country*] Where the pastures and cattell were.

Beth-shemesh] See on 2 King.14.11.

Ajalon] See 1 Chron.6.69. 2 Chron.11.10.

Gederoth] See Josh.15.41.

Shocho] See 1 Sam.17.1.

Timnah] See Josh.15.10,57.

V.19. *Israel*] See on chap.21.2.

naked] Destitute of all divine favour and succour, as Exod. 32.25. Or, *he withdrew in Judah* the worship of God; or, drew Judah from the worship of God, Exod.5.4.

and he transgressed sore] Or, *even by transgressing*, he transgressed.

V.20. *Tilgath-pilneser*] See on 2 King.16.10.

V.22. *this is that king Ahaz*] Isai. 1.5. Of all men, this man is to be marked for an obstinate sinner, who was no whit wrought upon by afflictions, but even under judgements continued to sin, and thereby shewed an irreclaimable disposition. Or, *he was still the same*. Thus this word is used, Psalm 102.27.

V.23. *he sacrificed*] See on 2 King.16.12.

Damascus] Heb. *Darmesek*.

which smote him] This may have reference to the gods which in his opinion smote him, or to the people of Damascus, v.5. His folly was not much unlike his great grand-fathers, chap. 25.14.

help them] So Judg.16.23. Hab.1.11.

V.24. *gathered*] To give to the king of Assyria, v.21. 2 King.16.8,17.

every corner] Where ways met, as Matth.6.5.

V.25. *to burn*] Or, *to offer*.

V.27. *the city*] See 2 King.16.20.

CHAP. XXIX.

Vers.1. BEgan to reign] See the Notes on 2 King.18.1.

Abijah] Or, *Abi*, 2 King.18.2.

V.3. *first yeer*] And first day of the moneth, v.17. Thus he begins with religion. A worthy patern.

opened the doors, &c.] For Ahaz had shut them up, chap.28.24.

repaired them] Heb. *strengthened them*. This may have reference to the doors; or, by a synechdoche, to all the parts of the temple which had doors; or to the priests mentioned in the next verse.

V.4. *east-street*] Which was before the great door or entrance into the temple.

V.5. *Levites*] He compriseth priests also, who descended from Levi.

sanctifie] See on 1 Chron.15.12,14.

sanctifie

sanctifie the house] Cleanse, as the words following shew. See Levit.8.10, &c.

the filthinesse] Idols, and the things which idolaters used in their services, or were brought in to pollute the true worship of God.

the holy place] See on 1 King.8.10.

V.6. *our fathers*] Mine and your fathers, and other predecessours.

turned away their faces] Elegant expressions of a scornfull dispositition, Jer.2.27. Ezek.8.16.

turned their backs] Heb. *given the neck.* See on 2 Kings 17. 14.

V.7. *they have shut*] Chap.28.24.

put out the lamps] All these followed upon shutting up the doors.

V. 8. *delivered them to trouble*] Heb. *commotion.* See this threatned, 1 King.9.8.

V. 9. *our fathers*, &c.] All sorts and degrees of men and women.

are] Or, *were*, chap.28.14.

V.10. *it is in mine heart*] See 1 King.8.17.

a covenant] See on 2 King.11.4.

V.11. *My sons*] This is a title of his affection to them, and of their subjection to him.

be not now negligent] Or, *be not now deceived.*

chosen you] Num.8.14. and 18.2,6. Deut.10.3.

burn incense] Or, *offer sacrifice.*

V.15. *their brethren*] Other Levites, v.34,

sanctified themselves] See v.5.

by the words of the Lord] Or, *in the businesse of the Lord.* Or, being moved thereunto by the word of the LORD, or, by inward inspiration.

V.16. *the inner part*, &c.] The middle part, where the priests used to do their services. See on 1 King.6.36.

the brook Kidron] See 1 King.2.37.

V.17. *first*] Verse 3. See on 1 King.6.1.

in eight days] Herein they shew their obedience to the kings charge. v.11.

they made an end] They cleansed the courts also; yea, every thing that appertained to the house of the LORD, v.18,19.

V.18. *the vessels*] See of these vessels, 1 King.7.48, &c.

V.19. *did cast away*] Either by using them in his idolatrous services, or by putting them to no use at all. See chap.28.24.

V.20. *rose early*] This phrase implieth forwardnesse, diligence, and speed in a businesse, Exod.24.4. Jer.7.13.

V.21. *seven*] See on 1 Chron.15.26.

bullocks, &c.] All the sorts of clean beasts.

sin-offering] Levit.4.14.

for the kingdom] For such as had the rule of the kingdom.

for the sanctuary] The temple, and such holy things as appertained thereto, and had been polluted, chap.28.24.

for Judah] The common people.

V.22. *sprinkled*] Levit.8.14,15. Heb.9.21.

V.23. *they brought*] The priests.

forth] Heb. *neer.*

they laid their hands] The king and elders, or people, Levit. 4.15. The hands of the officers were laid on the head of the beast offered, in testimony of their own guiltinesse, and that the beast was sacrificed for them, Levit.1.4.

V. 24. *all Israel*] King, priests, governours and people, styled *Judah*, v.21.

V.25. *And he set the Levites*] 1 Chron. 16.4. and 25.6.

Gad and Nathan] See on 1 Chron.21.9. and 29.29.

of the Lord] Heb. *by the hand of the Lord.*

by] Heb. *by the hand of.*

V.26. *instruments of David*] Such musicall instruments as David, by Gods Spirit, had appointed, 1 Chron.23.5.

priests with the trumpets] Num. 10. 8. 1 Chron.15. 24. and 16. 6.

V.27. *when*] Heb. *in the time.*

song of the Lord] See chap.7.3.

instruments] Heb. *hands of instruments.*

V.28. *worshipped*] Or, *praised God.*

singers] Heb. *song.*

V.29. *they had made an end*] V. 23.

all that were, &c.] Chap.35.17.

present] Heb. *found.*

bowed, &c.] See 1 Chron.29 20.

V.30. *Asaph*] See the title of Psalm 50.

V. 31. *consecrated your selves*] Or, *filled your hands.* See on 1 King.13.33.

sacrifices] Expiatory for sin.

thank-offerings] Gratulatory offerings for praise.

burnt-offerings] Such as were all burnt upon the altar, Lev.1.9.

V.32. *threescore and ten*, &c.] See on 1 King.8.63.

V.33. *consecrated things*] Other voluntary offerings, which many had by vow consecrated to the LORD: or, sacrifices, which were now consecrated, but reserved to be offered up afterwards.

V.34. *priests were too few*] For, some delayed to come, and others, to use the rites of consecration.

slay, &c.] To slay, flay, cut in pieces, and lay beasts on the altar, were works proper to priests, Levit.1.6.

brethren] Who were of the same stock, and of a like sunction, v.15.

did help them] Heb. *strengthned them*, In this case of necessity, 1 Sam.21.6.

upright] Hearty, zealous, forward to the work.

V.35. *And also*] Another reason why the Levites helped the priests, because the sacrifices of all sorts were very many.

fat] Which was every where to be pulled off and burnt (Exo. 29.13.) so as it caus.d much work.

drink-offerings] Num.15.5,7,10.

set in order] Or, *prepared*, or accomplished.

V.36. *had prepared*] Had put such grace and zeal into their hearts, as made them speedily accomplish that great work.

CHAP. XXX.

Vers.1. *All Israel*] So many among the ten tribes as Tiglath-pileser had left, 2 King.15.29.

Ephraim and Manasseh] These, being the two chiefest of the ten tribes, are put for all the rest, v.5.

passeover] This was one of their sacraments, and seals of Gods covenant, 1 Cor.5.7.

V.2. *second moneth*] By the law it was appointed to be kept in the first moneth (Exod.12.2, 3.) but, in case of necessity, it might be kept in the second.

moneth] Num.9.10,11.

V. 3. *because the priests*] These two reasons are alleadged, where the dispensation is granted, Num.91.0.

V.4. *the thing*] Or, *this thing*, namely, that it should be put off to the second moneth.

pleased the king] Heb. *was right in the eyes of the king.*

V.5. *from Beer-sheba*] From south to north. See 1 King.4.25. and 12.29. and 19.3. Judg.20.1.

as it is written] According to the prescript form in the law.

V.6. *from*] Heb. *from the hand.*

according to the commandment] The commandment hath reference to the messengers: they of Israel were invited and intreated.

turn again] By true repentance, Ezek.33.11.

he will return] In grace and mercy, Psal.90.13. Zec.1.3.

that are escaped] That remain in the land after it was subdued by the Assyrians, who carried away captive other inhabitants thereof.

V.7. *like your fathers*] Such obstinate persons as they were, Zech.1.4.

as ye see] Chap.29.8.

V.8. *be ye not stiff-necked*] Heb. *harden not your necks.*

stiff-necked] Chap.36.13. Exod.32.9.

yeeld your selves] Heb. *give the hand*, 1 Chron.29.24.

enter into his sanctuary] Observe his holy ordinances.

V.9. *if ye turn*, &c.] So much is promised, chap.7.14. Thus others may partake of the true penitency of some, Josh.6.23.

compassion] Psal.106. 46.

gracious and mercifull] Exod.34.6.

V.10. *the posts passed*] The messengers made all the speed they could.

Ephraim] See v.1.

unto Zebulun] Which was by the sea side, Gen.49.13.

they laughed] Most of them. See the next verse.

V. 11. *humbled themselves*] Upon sight and sense of their sinnes.

V.12. *the hand of God*] The powerfull work of his Spirit.

to give them one heart] To make them consent and agree in doing.

by the word, &c.] Which was according to Gods word, in celebrating the passeover, Exod.12.17,24.

V. 13. *a very great congregation*] Heb. *to a very great* multitude.

V.14. *they arose*] See chap.29.20.

altars that, &c.] Chap.28.24,25.

brook Kidron] Chap.29.16.

V.15. *the passeover*] The paschall lamb, v.5. Chap.35.11,13. Exod.12 21.

ashamed] Of their former backwardnesse, chap.29.34. The more, because they observed the forwardnesse of Levites and common people.

V.16. *their place*] Heb. *their standing.*

according to the law] Num.18.6,7,8.

the priests sprinkled] Levit.1.5.

V. 17. *many*, &c.] Fathers of families (Exod.12.3.) or priests, chap.29.34.

killing of the passeovers] V.15.

V. 18. *not cleansed*] Had not prepared themselves to such a solemne ordinance, by using the rites of the law prescribed, to take away their legall uncleannesse, Num.19.20.

V.19. *prepareth*

V. 19. *prepareth*, &c.] That in truth of heart desireth to serve God, though through ignorance or negligence he fail in externall rites.

purification, &c.] Such rites of cleansing as are prescribed to such as come to Gods holy place.

V. 20. *healed*, &c.] He forgave their sinne, and inwardly by his spirit sanctified them. Or, took away some judgement that he had inflicted on them. Or, accepted them as cleansed.

V. 21. *present*] Heb. *found*, Chap. 29. 29.

loud instruments] Heb. *instruments of strength*. Or, whereby the power of the LORD was sounded forth.

V. 22. *comfortably unto all*] Heb. *to the heart of all*, Gen. 34. 3. Isa. 40. 2. Hos. 2. 14.

good knowledge] Such things as made men understand the good will of God, Rom. 12. 2.

eat, &c.] Eat together the offerings.

V. 23. *other seven*] Because they observed people still to flock together more and more.

V. 24. *did give*] Heb. *lifted up*, or, *offered*. Or, reserved.

did give, &c.] That they might have to offer. Or, that they might be offered for them. Or, that they might eat thereof.

a thousand, &c.] See on 1 King. 8. 63.

a great number] Heb. *to a multitude*; that they might be enough for the multitude of sacrifices. See vers. 15.

V. 25. *all the congregation*] Who are mentioned, vers. 11. 18.

strangers] Who were of other nations, but circumcised upon their profession to be of the Jews religion. See Exod. 12. 48.

V. 26. *time of Solomon*] Since the division of the ten tribes from Judah. Because Solomon was the last king of all the tribes united, he is by name mentioned.

V. 27. *the priests*] The priests which were of the stock of Levi: not such as Jeroboam made. See chap. 13. 9.

arose] See chap. 29. 20.

blessed, &c.] According to the divine institution, Numb. 6. 23.

his holy dwelling place] Heb. *the habitation of his holinesse*, Psal. 68. 5.

CHAP. XXXI.

Verse 1. *ALL this*, &c.] The solemnity of the Passeover before mentioned.

present] Heb. *found*. Chap. 30. 21.

brake the images, &c. 2 King. 18. 4.

images] Heb. *statues*. Chap. 14. 3.

Ephraim, &c.] Such cities therein as the Kings of Judah had formerly taken from Israel. Chap. 13. 19. and 15. 8. And such as of their own accord joyned themselves to Judah.

untill they had utterly destroyed] Heb. *untill to make an end*.

all] That came to the Passeover. Chap. 30. 11.

V. 2. *courses*, &c.] Which David had ordained, 1 Chron. 23. 6. and 24. 1.

Levites] To be helpfull to the Priests, Numb. 8. 19.

tents of the Lord] The Temple, to which they assembled as souldiers to their tents. Or, in allusion to the former house of God, which was a tent, or tabernacle, Exod. 35. 11. The plurall number is used, in regard of the severall courts of the Temple.

V. 3. *the Kings portion*] Because the treasures of the Temple (1 Chron. 26. 26.) were exhausted by Ahaz (1 Chron. 28. 21, 24.) the King of his own substance gave for the services of the Temple, See 1 Chron. 29. 3.

burnt-offerings] Of all these, See Numb. 28. and 29.

V. 4. *the people that dwelt*, &c.] Who because they dwelt in the city, might think themselves priviledged and exempted. Or, all that belonged to the kingdom of Judah might be here meant: as Samaria is put for the kingdom of Israel, 1 King. 18. 2.

the portion &c.] First-born of living things, first-fruits, tenths and sundry oblations: whereof, See Numb. 18. 8. &c.

encouraged in the law] To study and teach the law, and to attend and execute the services thereof.

V. 5. *came abroad*] Heb. *brake forth*.

brought] Heb. *multiplied*.

honey] Or, *Dates*.

V. 6. *cities of Judah*] Which were here and there in the countrey. For these cities are distinguished from Jerusalem, vers. 4.

tithe of holy things,] Levit. 27. 30. Deut. 14. 28.

by heaps] Heb. *heaps, heaps*, Judg. 15. 16.

V. 7. *third moneth*] See Chap. 15. 10. From Harvest to Autumn, or the Fall, when fruit was gathered, Exod. 23. 16.

V. 8. *blessed the LORD and his people Israel.*] Gen. 14. 19, 20. 1 Sam. 25. 22, 23.

V. 10. *chief priest*] See 2 King. 25. 18.

Zadok] Who was set in the room of Abiathar, 1 King. 2. 35.

have left plenty:] For future relief of our selves, families, all sorts of Levites, poor widows, orphans, strangers and others in need.

blessed] Afforded plentifull crops. Psal. 3. 8.

which is left,] The remainder over and above that which we have eaten.

V. 11. *chambers*] Or, *store-houses*. See on 1 King. 6. 5.

V. 12. *dedicate*] Such things as being voluntarily given, were consecrated to the LORD.

faithfully:] Heb. *in truth*. Or, with faithfulnesse.

ruler] chief treasurer. See 1 Chron. 26. 20.

next] Heb. *second*: next under the chief.

V. 13. *overseers*] To have a care of such things as were brought into the Temple.

under the hand] Heb. *at the hand*: to give accompt to them.

ruler] In that he was the chief Priest, vers. 10.

V. 14. *the east*] See on 2 King. 11. 6.

free-will offerings] See v. 6.

most holy things] Heb. *sanctities of sanctities*.

V. 15. *next him*] Heb. *at his hand*.

cities of the priests] Wherein they and their families dwelt, Josh. 21. 9, &c.

set officers] Men in trust: or, such as are put in trust, and found trusty or faithfull, v. 18.

their brethren] All sorts of Levites. See Deut. 18. 8.

V. 16. *Beside*, &c.] The first words of this verse being included in a parenthesis, these words, *unto every one*, &c. fitly depend on the former verse, thus, *to give (beside the males of their stock from three yeers old and upward) to every one that did service*; that is, to all the priests and Levites of age, and to their sons also: for the young ones were to be trained up to the services thereof, and therefore to be maintained thereby.

daily portion] See on 1 King. 8. 59.

V. 18. *all the congregation*] Of the priests and Levites.

set office] Or, *trust*, v. 15.

they sanctified] They having sanctified themselves in their distinct offices for the holy things of the temple whereupon they attended, their wives and children were provided for: or by reason of the faithfulnesse of such as were sanctified thereto, wives and children of priests and Levites were provided for.

V. 19. *Also of the sons*] Or, *to the sons*, &c.] This verse, as well as the three former, depends on this verb, *to give*, v. 15.

in every severall city] Heb. *in every city, city*.

CHAP. XXXII.

Vers. 1. *AFter these things*, &c.] 2 King. 18. 13, &c. Isa. 36. 1, &c. After that Hezekiah had well setled such things as appertained to the true worship of God, in the fourteenth yeer of his reign.

to win them for himself] Heb. *to break them up*.

V. 2. *he was purposed to fight*] Heb. *his face was to war*.

V. 3. *to stop*, &c.] So as no water could flow without, for the enemies use, v. 4. but yet it was conveyed into the city by water-pipes under the ground. See Isai. 22. 9, 11. See also 2 Kings 20. 20.

V. 4. *ran*] Heb. *over-flowed*.

kings] Sennacherib, and such kings as took part with him (1 King. 20. 1.) Or, his princes might be accounted kings, Isa. 10. 8. See on chap. 28. 16.

V. 5. *broken*] See chap. 25. 23.

another wall] Of the two walls, see 2 King. 25. 23.

Millo] 1 King. 9. 15.

darts] Or, *swords*, or *weapons*, chap. 26. 14.

V. 6. *in the street*] Which was within the city.

spake comfortably to them] Heb. *spake to their heart*, Chap. 30. 22.

V. 7. *mo with us, then with him*] 1 King. 6. 16.

V. 8. *arm of flesh*] Jer. 17. 5. Isai. 31. 1, 2. Humane, weak, mortall power.

rested] Heb. *leaned*; that is, by Hezekiah's exhortation, were moved so to believe in God, as they were not afraid.

V. 9. *After this*. &c.] 2 King. 18. 17.

power] Heb. *dominion*.

V. 10. *Whereon do ye trust*] First, he supposeth that they had none in whom they might confide.

in the siege] Or, *in the strong hold*, which was not yet besieged.

V. 11. *Doth not Hezekiah*] Secondly, he taketh it for granted that the LORD could not deliver them; but that they must needs perish, if they yeeld not to him.

V. 12. *Hath not the same*, &c.] Thirdly, he perverteth Hezekiah's pious reformation of religion, and impeacheth it of profaneness.

V. 13. *Know ye not*] Fourthly, he seeketh to terrifie them by his own, and predecessors former victories.

V. 14. *Who was there*] Fifthly, he blasphemously ranketh the LORD with false gods, and maketh him no better then they, vers. 19.

V. 15. *Now therefore*] Out of all these premisses, he fondly dissuadeth the people to yeeld to him.

V. 16. *his servants*] They were twice sent to Hezekiah, 2 King. 18. 17. and 19. 9.

V. 17. *wrote also letters to rail on the Lord God of Israel*] 2 King. 19. 14.
V. 18. *they cryed*] Rabshakeh and other messengers with him, 2 King 18.28.
V. 19. *as against the gods*] 2 Kings 18. 30, 31. see on v. 14.
V. 20. *Hezekiah*] See of Hezekiahs prayer, 2 King. 19. 15, &c.
the prophet, &c.] Prophets did use to pray for the accomplishment of such things, as by divine revelation they knew should be accomplished, 1 King. 18. 41, 42. Dan. 9. 2, 3.
V. 21. *And the Lord sent an angel which cut off all the mighty men of valour*] 2 Kings 19. 35, &c.
they that came forth] Or, *some of them that came out.*
slew him] Heb. *made him fall.*
V. 22. *guided them*] As a shepherd his sheep, ruling, protecting, providing, and every way taking care for them.
V. 23. *many brought gifts*] This may be applied to Hezekiahs subjects, or to some of the ten tribes, who by Gods goodnesse shewed to Hezekiah, were moved to bring offerings to God.
presents] Heb. *precious things.* See on chap. 17. 5, 11.
V. 24. *In those dayes Hezekiah was sick to the death*] 2 King. 20. 1. Isai. 38. 1.
gave him a signe] Or, *wrought a miracle for him*, 2 Kings 20. 9.
V. 25. *rendred not*] Was not so carefull to please God, as God was to pleasure him
and upon Judah and Jerusalem] 2 Sam. 24. 1.
V. 26. *humbled himself*] Being put in mind of Gods anger, 2 King. 20. 17.
the pride] Heb. *the lifting up.*
for the pride of his heart] Being puffed up by reason of the destruction of his enemies (v 21.) his own recovery (v. 24.) and his rich treasure, which too too boastingly he shewed to the men of Babel, 2 King. 20. 13.
V. 27. *pleasant jewels*] Heb. *instruments of desire.*
V. 29. *substance*] Even the things of this life are given of God, 1 Chron. 29. 12.
V. 30. *stopped*, &c.] See v. 3.
Gihon] See 1 King. 1. 33. Isai. 7. 5.
V. 31. *embassadours*] Heb. *interpreters.*
sent unto him to enquire of the wonder that was done in the land] 2 King. 20. 12. Isai. 39. 1.
that he might know] Or, *to know*, or, *that it might be known:* that Hezekiah himself, and others might discern humane frailty in the best.
V. 32. *goodnesse*] Heb. *kindenesses.* Which he shewed to Gods people, and that especially in reforming religion, chap. 28. and 29. and 30.
in the vision of Isaiah] In the prophecie of Isaiah, which by vision, revelation, and otherwise was made known to him. Reference is here had to Isai. 36. and 37. and 38. and 39.
V. 33. *chiefest*] Or, *highest.*

CHAP. XXXIII.

Vers. 1. *Manasseh*, &c.] The ten first verses of this chapter are recorded in 2 King. 21. 1, &c.
V. 2. *abominations of the heathen*] Deut. 18. 9.
V. 3. *he built*] Heb. *he returned and built.*
broken down] 2 King. 18. 4.
V. 4. *In Jerusalem shall my name be for ever*] Deut. 12. 11. 1 King. 8. 29 and 9. 3. chap. 6. 6. and 7. 16.
V. 6. *in the valley of*, &c.] See on 2 King. 16. 3.
V. 7. *this house*] Psal. 132 14.
V. 8. *Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers*] 2 Sam. 7. 10.
V. 11. *of the king*] Heb. *which were the kings.*
Assyria] Nehe. 9. 32.
among the thorns] See on 2 King. 20. 17. Deut. 28. 36. Where he had hid himself, as 1 Sam. 13. 6.
fetters] Or, *chains*] As Jere. 39. 7.
V. 12. *when he was in affliction*] What Gods word did not (v. 10.) his rod did: he heard it. See Mic. 6. 9. Hos. 5. 15. and 6. 1. Job 36. 8, 9.
V. 13. *brought him again*] The LORD inclined the heart of his enemy unto him, who suffered him to return to his kingdom.
knew] Was in his conscience convinced, as 1 King. 18. 39. Dan. 4. 25.
V. 14. *built*] Repaired or fortified, Chap. 11. 6. and 14. 16.
a wall] Which his father had begun, Chap. 32. 5.
Gihon] See 1 King. 1. 33.
the fish-gate] Nehe. 3. 3.
Ophel] Or, *the tower.*
V. 15. *the strange gods*] See v. 3, 5, 7.
V. 16. *he repaired*] For he had demolished that altar, or at least suffered it to decay. Or, he cleansed and sanctified it.
commanded Judah to serve the Lord] As before he had made them to erre, v. 9. See Luke 22. 32.
V. 17. *the people*] See on 1 King. 15. 14.
V. 18. *book of the kings*] A civill record.
V. 19. *seers*] Or, *Hosai*, or, *prophets.* See chap. 32. 32. and 2 King. 17. 13.
V. 21. *Amon*, &c.] These five last verses are recorded in 2 King. 21. 19, &c.
V. 23. *Amon*] Or, *this same Amon.*
trespassed more and more] Heb. *multiplied trespasse.*

CHAP. XXXIIII.

Vers. 1. *Josiah*, &c.] See on 2 King. 22. 1, &c.
V. 3. *in the eighth yeer of his reign*] And sixteenth yeer of his age: when without a protector he alone by himself governed the state. Herein is accomplished the prophecie of the man of God, mentioned, 1 King. 13. 2, &c.
V. 4. *And they brake down the altars of Baalim in his presence*] Levit. 26. 30.
images] Or, *sun-images.*
above them] Above the foresaid altars.
made dust] See 2 King. 23. 15.
graves] Heb. *face of the graves.* See 2 King. 23. 6.
V. 5. *bones of the priests*] Which had been dead and buried before, 2 King. 23. 16.
V. 6. *cities of Manasseh*] Which had subjected themselves to him. Such as chap. 30. 11.
mattocks] Or, *mauls.* Ezek. 26. 9. They were sharp irons, which being forced into a wall, were means of breaking it down.
V. 7. *into powder*] Heb. *to make powder.*
all the land] The tribes mentioned, verse 6.
V. 8. *in the eighteenth yeer*] From this verse to the twenty ninth is repeated the same history that is recorded, 2 King. 22. 3, &c.
Maaseiah, &c.] These three are not mentioned, 2 King. 22. 3.
to repair] To take order about the repair thereof.
V. 9. *they delivered*, &c.] After they had summed up the money (2 King. 22. 4.) that he might give it to workmen. So did Joash, chap. 24. 5, &c.
and they returned] Or, *when they* (namely the Levites) *had returned.*
V. 10. *they put it*, &c.] According to the kings charge, 2 King. 22. 5.
V. 11. *to the artificers and builders gave they it*] 2 King. 12. 11, 12.
to floor] Or, *to rafter.*
the kings] Ahaz, Manasseh, and Amon.
V. 12. *faithfully*] Heb. *in truth*, or, *faithfulnesse.*
all that could skill, &c.] This is added for honour sake: for it was then an high commendation to be skilfull in musick, Psa. 4. title. 2 Sam. 23. 1.
V. 14. *found a book of the law of the Lord*] 2 King. 22. 8, &c.
by] Heb. *by the hand of.*
V. 16. *to*] Heb. *to the hand of.*
V. 17. *gathered*] Heb. *poured out*, or, *melted.*
V. 18. *it*] Heb. *in it.*
V. 20. *Abdon*] Or, *Achbor*, 2 King. 22. 12.
V. 22. *Hasrah*] Or, *Harhas*, 2 King. 22. 14
wardrobe] Heb. *garments.*
in the colledge] Or, *in the school*, or, *in the second part.*
V. 29. *Then the king sent*, &c.] 2 King. 23. 1, 2, 3.
V. 30. *great and small*] Heb. *from great even to small.*
V. 32. *he caused all*] He kept them in such awe by his regall authority, and penall laws against idolatry, as they durst not but stand to the covenant.
present] Heb. *found*, chap. 31. 1.
V. 33. *abominations*] Idols. See 1 King. 11. 5.
all that were present, &c.] All that were under his jurisdiction.
all his dayes, &c.] Josh. 24. 31.
from following] Heb. *from after.*

CHAP. XXXV.

Vers. 1. *Josiah kept a passeover unto the Lord in Jerusalem*] 2 King. 23. 21, 22.
the passeover] See chap. 30. 15.
fourteenth day of the first moneth] Exod. 12. 6.
V. 2. *in their charges*] Num. 18. 5. 1 Chron. 23. 6.
encouraged] See chap. 31. 4.
V. 3. *that taught* &c.] Or, *that prepared the holy things of the Lord; put them before the ark*: That is, whereas, while the doors of the temple were shut (chapter 28. vers. 24.) or, a free liberty thereto restrained, ye were forced to keep the passeover, and other holy feasts in private: now that ye have the liberty of the temple, where the ark abideth, and is not, as of old, carried from place to place, there prepare the holy things of the LORD: and there execute your holy functions. Or, it may be

36.8. found in him] when he was
ded, there was the marks and
Prints of his Sorcery found on
his body. Mr. John Smith, Re-
surrection, p. 629.

be that the ark by some idolater was removed out of his place, and that therefore he exhorted them to put it there again.

it shall not be a burden] Because ye are freed from that ancient service of carrying the ark, and other holy things upon your shoulders, attend the services of the temple more diligently.

V. 4. *houses of your fathers*] 1 Chron. 9. 10.

writing of David] See 1 Chron. 23. and 24. and 25. and 26. See also chap. 29. 25.

writing of Solomon his son] Chap. 8. 14.

V. 5. *the families of the fathers*] Heb. *the house of the fathers.*

your brethren] Who were of other tribes, but all of the same stock, descending from one father.

the people] Heb. *the sons of the people.*

V. 6. *prepare your brethren*] Or, *for your brethren*, (as chap. 31, 15, 16.)

by the hand] Or, *ministery*, chap. 7. 6.

V. 7. *gave*] Heb. *offered*, v 8.

to the people of the flock] Chap. 30. 24.

kids] Heb. *sons of goats.*

thirty thousand] See on 1 King. 8. 63.

V. 8. *gave*] Heb. *offered*, v. 7, 9.

Hilkiah, &c.] Hilkiah was the high priest. Zechariah and Jehiel were of the second order: and heads of two distinct families. See 2 King. 23. 4.

V. 9. *gave*] Heb. *offered*, v. 7, 8.

five thousand] The totall sum given by the king, princes, and priests, was three thousand eight hundred bullocks: and thirty seven thousand and six hundred small cattle. See on 1 King. 8. 63.

V. 10. *priests stood in their place*] Chap. 30. 16.

according to the kings commandment] Herein he imitated his father David, and observed his direction. See v. 4.

V. 11. *they killed*, &c.] See chap. 30. 15, 16.

slayed them] See chap. 29. 34.

V. 12. *they removed*] They separated from the burnt-offerings, which were to be wholly consumed on the altar, such sacrifices as were to be eaten. Or, they took away the livers, kidnies, and other things which were to be consumed on the altar, (Levit. 3. 4, 10, 11) that the flesh might be fit to be eaten.

V. 13. *rosted the passeover with fire*] Exod. 12. 8, 9.

sod in pots] See 1 Sam. 2. 13.

divided them] Heb. *made* them *run.*

V. 14. *because the priests*] What some could not do, others did for them. See Act. 6. 2, 3.

V. 15. *place*] Heb. *station.*

commandment of David] 1 Chron. 25 1, &c.

waited, &c.] According to their speciall charge, 1 Chron. 9. 17, 18. and 26. 14, &c.

every gate] Heb. *gate and gate.*

V. 16. *according to the commandment*] See v. 10.

V. 17. *present*] Heb. *found*, chap. 34. 32.

V. 18. *there was no passeover*] See on chap. 30. 26. and on 2 King. 23. 22.

of Samuel] Samuel was the last of the Judges, and before all the kings: so as in all the kings times there was not the like.

V. 20. *temple*] Heb. *house.*

Necho] See on 2 King. 23. 29.

V. 21. *he sent*] Pharaoh Necho.

What have I to do with thee] Heb. *what to thee and me*, 2 Sam. 16. 10. Joh. 2. 4

against thee this day] Heb. *against thee, O thou, this day.* Or, *against* the house wherewith I have war] Heb. *the house of my war:* or, *of mine enemy.*

God commanded] By some prophet, as Jeremiah: Or, he might make pretence of Gods warrant, to move Josiah the rather to desist, as 2 King. 18. 25.

V. 22. *disguised*] As Ahab, 1 King. 22. 30.

from the mouth of God] Which Necho said comes from God: but Josiah beleeved it not.

Megiddo] See 1 King. 9. 15.

V. 23. *wounded*] Heb. *made sick.* See 1 King. 22. 34.

V. 24 *in one of the sepulchres*] Or, *among the sepulchres.*

all Judah and Jerusalem mourned for Josiah] Zech. 12. 11.

mourned] This was the greatest mourning that we read of: and not without cause; whether the worth of the man, the good that he did, or the evill that followed upon his death, be considered.

V. 25. *Jeremiah*] As a subject, for the losse of so good a king, and as a prophet, for the great evill he foresaw to follow upon Josias's death.

singing-men, &c.] Who made and sung dolefull elegies of him.

in the lamentations] Some publike lamentations remaining upon record.

V. 26. *goodnesse*] Heb. *kindnesses.*

CHAP. XXXVI.

Vers. 1. *Then the people*, &c.] The five first verses of this chapter are recorded in 2 King. 23. 30, &c.

V. 3. *put him*] Heb. *removed him.*

condemned] Heb. *mulcted.*

V. 6. *Against him*] See on 2 King. 24. 1.

Nebuchadnezzar] By his servants, 2 King. 24. 10.

fetters] Or, *chains.*

V. 7. *Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon*] 2 King. 24. 13.

carried of the vessels] Or, *part of the vessels*, Dan. 1. 1, 2.

V. 8. *abominations*] Idolatry, and other notorious sins, 1 King. 14. 24.

found in him] His breaking of faith with Nebuchadnezzar, 2 King. 24. 1.

Jehoiachin] Or, *Jeconiah*, 1 Chron. 3. 16. Or, *Coniah*, Jere. 22. 24.

V. 9. *Jehoiachin was eight yeers old when he began to reign*] 2 King. 24. 8.

when he] Jehojakim the father, mentioned, v. 8 For Jehoiachin the son was eighteen yeers old when he himselfe began to reign, 2 King. 24. 9. see 2 King. 16. 2.

V. 10. *when the yeer was expired*] Heb. *at the return of the yeer.*

the yeer was expired] When another yeer began, and it was seasonable to go into the field, 2 Sam. 11. 1. 1 King. 20. 22. For Jehoiachin reigned not a whole yeer, v. 9.

goodly vessels] Heb. *vessels of desire.* See v. 19.

Zedekiah] Or, *Mattaniah*, 2 Kings 24. 17.

Zedekiah his brother] Jere. 37. 1.

his brother] Or, *uncle.* For Zedekiah was his fathers brother, 1 Chron. 3 15.

V. 11. *Zedekiah was one and twenty yeers old when he began to reign*] 2 Kings 24. 18. Jere. 52. 1, &c.

V 12. *humbled not*] Repented not, though Jeremiah foretold his destruction, Jere. 37. 2, 6, &c

V. 13. *rebelled against king Nebuchadnezzar*] Jere. 52. 3.

who had made him swear] See Ezek 17. 16, 18, 19.

stiffned his neck] A metaphor taken from beasts that will not yeeld their necks to the yoke. It implieth an obstinate disposition, Exod. 32. 9. Acts 7. 51. 2 King. 17. 14.

V. 15. *And the Lord God of their fathers sent to them*] Jere. 25. 3, 4. and 35. 15.

by his messengers] Heb. *by the hand of his messengers.*

rising up betimes] A metaphor taken from carefull housholders, who with the soonest seek to redresse mischief, causing their servants for that end to rise betimes.

betimes] That is, *continually and carefully.*

dwelling-place] Psal. 74. 7.

V. 16. *mocked the messengers*] See Matth. 21. 35, 36.

no remedy] Till Gods wrath was made implacable.

remedy] Heb. *healing.*

V. 17. *Therefore he brought upon them the king of the Caldees*] 2 King. 25. 1, &c.

in the house of their sanctuary] The temple wherein the Jews observed the holy ordinances appointed to them in speciall: and whither they then might fly for refuge.

V. 18. *all the vessels*] For some of them were carried away before, v. 7.

V. 19. *goodly vessels*] Heb. *vessels of desire*, as v. 10. Every way so excellent, as they would make one desire them: such as better could not be desired.

V. 20. *them that had escaped from the sword*] Heb. *the remainder from the sword.*

were escaped] Were not slain at sacking the city.

carried he] Nebuchadnezzar (v. 6.) Evil-merodach his son (2 King. 25. 27.) and Belshazzar his son, Dan. 5. 1.

untill the reign, &c.] When Cyrus the first monarch of Persia, who subdued the Babylonian monarchy, set them free.

V. 21. *Jeremiah*] Jere. 25. 9, 12. and 29. 10.

had enjoyed her sabbaths] Levit. 26. 34, 35, 43. From the carrying of Jehoiachin into captivity (Ezek. 40. 1.) till Babylon was taken by the Medes and Persians, Dan. 5. 30, 31.

kept sabbath] Or, *rested.* Levit. 23. 33. and 26. 4. This he opposeth to their prophaning of the sabbath, while they dwelt in the land: which prophanenesse being away, by their removall, the land is said to keep her sabbaths.

threescore and ten] Of his monarchy, wherein Babylon was made subject to him.

V. 22. *Now in the first yeer of Cyrus king of Persia*, &c.] Ezra 1. 1.

Jeremiah] Jere. 25. 12, 13. and 29. 10.

might be accomplished] Or, *when the word of the Lord was accomplished.*

stirred up the spirit of Cyrus] By sending some prophet to him:

or by giving him notice of propheſies tending to that end (as Iſa. 44. 28. and 45. 1, &c.) or by ſome inward ſpeciall inſtinct.

V. 23. *All the kingdoms*] Very many: even all round about him on every ſide.

the Lord God, &c.] Such an acknowledgement of Gods Soveraignty, power, and providence, could not be but by divine inſtinct.

charged me] See v. 22.

to build] To cauſe to be built.

an houſe] Which is to be where the former temple was.

who is there, &c.] Who is willing to help on that work?

God be with him] He prayeth for Gods bleſſing, and then doth what in him lieth to do.

The two laſt verſes of this book are word for word repeated in the beginning of the next book, to ſhew that they are one continued hiſtory, penned by the ſame author.

ANNOTATIONS
On the Book of EZRA.

The Argument.

THe peculiar excellency of this Book, is this, That it containeth the Hiſtory of Gods ſingular mercy in bringing back his people from the Babylonian captivity, according to his promiſe. And that in two expeditions. The firſt under Zerubbabel *the Prince*, Chap. 2. *in the firſt yeer of* Cyrus *King of* Perſia, Chap. 1. 1. *The ſecond, under the conduct of* Ezra *the Prieſt, the writer of this Hiſtory, in the reign of the ſecond* Artaxerxes, Chap. 7. 1, 6 *Five Perſian Monarchs are here mentioned,* Cyrus, Chap. 1. 1. Xerxes, Chap. 4. 6. *The firſt* Artaxerxes, Chap. 4. 7. Darius, Chap. 6. 1. *The ſecond* Artaxerxes, Chap. 7. 1. *Some others in likelihood are omitted, becauſe either they reigned but a while, or no memorable things came to paſſe in their reign concerning Gods people: So that this Book comprehends the Hiſtory of the Jews, from the firſt yeer of* Cyrus, *to the reign of the ſecond* Artaxerxes. *As Gods great mercy was manifeſted in bringing his people back into their own Land, ſo likewiſe in giving them ſtrength to finiſh the Temple, and reforming his Church there, maugre all oppoſition. This is the ſum of the Book of* Ezra.

CHAP. I.

Verſ. 1. *IN the firſt yeer of Cyrus king of Perſia*] After that he and Darius had won Babylon; for he had reigned in Perſia long before. But this was the firſt yeer of his empire.

by the mouth of Jeremiah] 2 Chron. 36. 22. Jere. 25. 12. and 29. 10. Who promiſed them deliverance after that ſeventy yeers were paſt.

the Lord ſtirred up the ſpirit of Cyrus] That is, moved him, and gave him an heart to do it. *Iſa. 45. 1.*

made a proclamation] Heb. *cauſed a voice to paſſe.*

V. 2. *all the kingdoms of the earth*] For he was an emperour, and had many nations under his dominion: which honour, this heathen king confeſſeth, that he received from the true God.

charged me] Heb. *commanded concerning me.* To wit, by Iſaiah the prophet, Chap. 44. 28. and 45. 13. It is likely Daniel ſhewed him of it, who lived in his time, and was in authority then, Dan. 6. 28.

V. 4. *let the men of his place*, &c.] If any through poverty were not able to return, the kings commandment was, that he ſhould be furniſhed with neceſſaries for his journey.

help him] Heb. *lift him up.*

beſides the free-will-offering] Which they ſhould ſend beſides towards the building of the temple.

V. 6. *all they that were about them*] The Babylonians, and the Caldeans gave them theſe preſents. Thus, rather then the children of God ſhould want for their neceſſities, or Gods ſervice decay; God will ſtir up the heart of the very infidels to afford liberall help, Exod. 12. 36.

ſtrengthened their hands] That is, *helped them.*

V. 7. *which Nebuchadnezzar had brought forth*] 2 Kings 24. 13. 2 Chron. 36. 7.

Sheſhbazzar] This name ſignifies joy in tribulation. A fit name for him that ſhould bring back the veſſels of the houſe of God, in regard of the former tribulation, and preſent joy. It is likely it was Zerubbabel. See chap. 5. 14.

V. 9. *knives*] Which ſerved to kill and flay the beaſts which were offered in ſacrifice, and for other uſes.

V. 11. *five thouſand and four hundred*] So many were added beſides thoſe before named, as made up that ſum.

with them of the captivity] With the Jews, that had been kept captives in Babylon.

the captivity] Heb. *the tranſportation.*

CHAP. II.

Verſ. 1. *THeſe are the children*] Nehe. 7. 6, &c.

province] Meaning Judea, which was a province ſubject to the Babylonians, Nehe. 1. 3. and 11. 3. Or, ſuch as dwelt in the province of Babylon (ſo called, Dan. 3. 1.)

which had been carried away] See v. 21.

V. 2. *Zerubbabel*] Zerubbabel was cheif captain, and Jeſhua high prieſt: but Nehemiah a man of great authority, went not now; but came after ſixty four yeers, unleſſe it were another Nehemiah; for one of that name is ſaid to come up at firſt, Nehem. 7. 56.

Seraiah] Or, *Azariah*, Nehem. 7. 7.

Mordecai] This ſeems not to be Mordecai, Eſthers kinſman, for he came up afterward, in the reign of Artaxerxes, Nehem. 2. 1.

people of Iſrael] Meaning of the common people.

V. 6. *Pahath-moab*] Nehe. 7. 11.

V. 10. *Bani*] Or, *Binnui*, Nehe. 7. 15.

V. 16. *of Hezekiah*] Which were of the poſterity of Hezekiah. Very likely by ſome younger ſon. Or, it may be another, Hezekiah then the king.

V. 18. *Jorah*] Or, *Hariph*, Nehem. 7. 24.

V. 20 *Gibbar*] Or, *Gibeon*, Nehe. 7. 25.

Beth-lehem] That is, *they that had dwelt there.* Or, *their poſterity*, Hag 2. 5. For ſo the word ſignifies, when it is added to names of places.

V. 24. *Azmaveth*] Or, *Bethazmaveth*, Nehe. 7. 28.

V. 29. *Nebo*] Not of Nebo beyond Jordan, in the tribe of Reuben; for none are mentioned here but the tribes of Judah, Benjamin, and Levi, which belonged to the kingdom of Judah: but of the other Nebo, which before the captivity was called Nob, and is by Nehemiah called the other Nebo, Neh. 7. 33.

V. 31. *Elam*] See verſe 7.

V. 33. *Lod*] Of the poſterity of Lod, of the tribe of Benjamin, 1 Chron. 8. 12.

Hadid] Or, *Harid*, as it is in ſome copies.

V. 36. *The prieſts*] Before he had reckoned up ſuch as returned of Judah, and Benjamin: now he comes to the tribe of Levi, and begins with the prieſts.

Jedaiah] 1 Chron. 24. 7.

V. 37. *Immer*] 1 Chron. 24. 14.

V. 38. *Paſhur*] 1 Chron. 9. 21.

V. 39. *Harim*] 1 Chron 24. 8.

V. 40. *Hodaviah*] Or, *Judah*, chap. 3. 9. called alſo Hodevah, Nehe. 7. 43.

V. 43. *The*

It was about One Hundred and eleven years after [their return out of Babylon] before the [2] Temple was built: Twenty years after that, before the Reformation[3] of their Ecclesiastical and civil policie was accomplished by Ezra: and Forty five years after that, before the [4] Wall of Jerusalem was perfected by Nehemiah. So that from their coming out of Captivity, to the compleating of the Work, was not lesse than about One Hundred Seventy six years; almost the length of the Wilderness Travail four times told. All which time, they met with so many open Oppositions, and secret Treacheries and Plots that might well have made it seem a lost Design, no Deliverance at all: as you may find in the Stories of Ezra & Nehemiah.

Margine

They came out of Babylon 1 Cyri; Anno mundi 3420. 2. In the 6. year of Darius Nothi, the Temple was finished; Anno, 3531. 3 In the 7. year of Artaxerxes Mnemon, Ezra came from Babylon, and set upon the Reformation of Church and State, Anno 3550. 4 In the 20th year of his Reign, Nehemiah began to build the Walls of Jerusalem, Anno, 3564. and perfected them in 12 years.

Mr. Thomas Case, his Sermon before the House of Peers, March, 25. 1646. pag. 6.

V. 43. *The Nethinims*] So called because they were given to the house of God, to cut wood and bear water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this use by Joshuah, Josh. 9. 23. 1 Chron. 9. 2.

V. 46. *Shalmai*] Or, *Shamlai*.

V. 52. *Bazluth*] Or, *Bazlith*, Nehe. 7. 54.

V. 55. *of Solomons servants*] Of the Canaanites, whom Solomon made servants to the temple, as Joshuah had made the Gibeonites before. See 1 King. 9. 21, 22.

Peruda] Or, *Perida*, Nehe. 7. 57.

V. 57. *Ami*] Or, *Amon*, Nehe. 7. 59.

V. 58. *Nethinims*] Josh. 9. 21, 27. 1 Chron. 9. 2.

Solomons servants] 1 King. 9. 21.

V. 59. *Tel-melah, Tel-harsa*] These are names of towns in Babylon: because they which came thence, are said not to know their genealogy, he tels out of what places in Babylon they came.

seed] Or, *pedegree*.

V. 61. *Barzillai*] Of him is made mention, 2 Sam. 17. 27. and 19. 31. It may be either, because the priesthood was lightly esteemed by them, or else to get Barzillai's lands, they changed their name, and so lost the estimation of the world, and dignity of their office.

of Barzillai the Gileadite] 2 Sam. 17. 27.

V. 62. *These sought their register among those that were reckoned by genealogie, but*] Or, *As for these they that reckoned the genealogies sought their register, but*.

were they, as polluted, put from the priesthood] Heb. *they were polluted from the priest-hood*.

V. 63. *Tirshatha*] Or, *governour*. This is a Chaldee name, and signifieth him that hath authority over others: And it seems to be Shezbazzar, chap. 1. 8, 11. who in likelihood was Zerubbabel, chap. 2. 1. He would not let the priests that knew not their genealogies, eat of the most holy things, till he might know Gods minde herein by Urim and Thummim, Num. 27. 21.

with Urim and with Thummim] Exod. 28. 30.

V. 69. *unto the treasure of the work*] 1 Chron. 26. 20.

one thousand drams of gold] Which amounts to twenty two thousand eight hundred seventy and five pound of our money. The dram is the eighth part of an ounce, and the ounce of gold is three pounds of our money: so that every dram of gold is seven shillings six pence of our money: And then sixty one thousand drams make up the sum above named. It was a Persian coyn of Darius, king of Persia, as the name Drakmon shews. See more in the notes on 1 Chron. 29. 7.

five thousand pound of silver] Which are called *mina's*, and each amounts to seven pound ten shillings of our money: which being too great a sum to put in one piece of silver, was somtimes coyned in three pieces, one of twenty shekels, another of twenty five, and the third of fifteen shekels, Ezek. 45. 12. So each *mina* of silver was sixty shekels: Each shekel of silver was two shillings six pence, which being computed, produceth in our coyn thirty seven thousand and five hundred pound. See the notes on 1 King. 10. 17. The whole sum now given in gold and silver, comes to sixty thousand three hundred and seventy five pound in our coyn.

CHAP. III.

Vers. 1. *THe seventh moneth*] Either he means, when they had dwelt six moneths in the cities of Judah, after their return, or else in the seventh moneth of the yeer called Tishri, containing the part of September, and part of October: for in that moneth were two feasts, and a fast. See Levit. 23. 24. Num. 29. 1, 7, 12. and therefore it was time to set up the altar; for many sacrifices were to be offered.

was come] Or, *drew nigh*.

were in the cities] Or, *that were*.

gathered] Or, *had gathered*.

V. 2 *Jeshua*] Or, *Joshua*, Hag. 1. 1.

Zerubbabel] Called *Zorobabel*, Matth. 1. 12. Luke 3. 27.

the son] It seems he was his brothers son, for he was the son of Pedaiah, 1 Chron. 3. 19. But he might be called his son for succeeding him in place or inheritance.

of Shealtiel] Matth. 1. 12. Luke 3. 27. called *Salathiel*.

written in the law of Moses] Deut. 12. 5.

V. 3. *upon his bases*] In the place where Solomon had placed it.

for] Or, *though*, as Psal. 23. 4. Josh. 17. 18.

fear was upon them] The fear of their enemies is given as a reason, either why they did it no sooner, or why they built no more now but the altar, or why they did it now; to wit, by sacrifice to seek Gods help against their enemies. Or, though they had much cause of terrour, yet they courageously built the altar.

V. 4. *as it is written*] Exod. 23. 16.

offered the daily burnt-offerings by number] Num. 29. 12, *&c.*

as the duty of every day required] Heb. *the matter of the day in his day*.

V. 5. *afterward*] That is, after the feast of tabernacles was done.

offered the continuall burnt-offering] Either he means the daily burnt-offerings, or such as were for the feasts onely, Exo. 29. 39.

V. 6. *the foundation of the temple of the Lord was not yet laid*] Heb. *the temple of the Lord was not yet founded*.

V. 7. *carpenters*] Or, *workmen*.

to the sea of] Or, *on the sea to*.

Joppa] Acts 9. 36. Because Joppa was the most convenient port, from whence it might by land be conveyed to Jerusalem.

V. 8. *unto the house of God at Jerusalem*] To the place where the temple stood before.

in the second moneth] Which moneth containeth part of April, and part of May: for in the mean season they provided things needfull for the work, vers. 7.

V. 9. *Then stood Jeshua, with his sons and his brethren*] They gave them exhortations not to fear the enemies, and stood to guard them, and encouraged every one, and so forwarded the work, 2 King. 25. 2, 9. 2 Chron. 36. 11, 19. Ezek. 40. 1.

Judah] Or, *Hodaviah*, chap. 2. 40.

together] Heb. *as one*.

V. 10. *ordinance of David king of Israel*] 1 Chron. 6. 31. and 16. 7. and 25. 1.

V. 12. *that had seen the first house*] As well some of them might, it being but about sixty yeers since the former was destroyed, which was done in the eleventh yeer after the captivity of Jeconiah, 2 King. 25.

wept with a loud voice] Because they saw by the foundation, that the temple was not like to so glorious, as Solomons had been. But Haggai comforts them with the coming of Christ into this very temple, which shall make it more glorious then the former, Hag. 2. 4, *&c.* *see the blank pages at the end*

CHAP. IIII.

Vers. 1. *THe adversaries of Judah*] Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the room of the ten tribes, 2 King. 17. 24. and 19. 37. These professed God, but worshipped idols also, and therefore were the greater enemies to the true servants of God.

the children of the captivity] Heb. *the sons of the transportation*.

V. 2. *we do sacrifice unto him*] Or, *we do not sacrifice* to another.

V. 3. *but we our selves*] For they percived what their pretence was, to wit, to erect idolatry in stead of true religion.

together] Or, *alone*, as Job 34. 29.

V. 5. *And hired counsellours against them*] They bribed the kings counsellours, that they might hinder the building of the temple. Thus they that halt in religion, cannot abide that God should be purely served.

even until] Or, *and unto*.

even until the reign of Darius] In all the kings reignes between Cyrus and Darius, vers. 24. Two of which are named, v. 6. 7.

V. 6. *Ahasuerus*] Heb. *Ahashveroth*. Some think it was Cambises, Cyrus his son: or Xerxes, called in Greek *Oxuares*; or *Xerxes*, who succeeded Darius the son of Hystaspes.

wrote they unto him] Now they openly opposed them, and wrote against them, though it be not set down in particular what they writ in Ahasuerus his time.

V. 7. *of Artaxerxes*] Called so in the Persian tongue, because he was an excellent warriour; supposed to be Artaxerxes Longimanus, who succeeded Xerxes: by others, Darius Hystaspis, who reigned before him.

wrote] The copie of this letter is not recorded.

Bishlam] Or, *in peace*.

companions] Heb. *societies*. The other governours of those countries under the king.

V. 8. *scribe*] Or, *secretary*.

V. 9. *companions*] Chald. *societies*.

the Dinaites] These were heathen placed by the Assyrians in the room of the ten tribes.

V. 10. *Asnappar*] Sennacherib, or Salmanasar, or Esarhaddon, as v. 2.

on this side the river] To wit, Euphrates; and he meaneth that they dwelt beyond it, in respect of Babel, Psal. 72. 8.

at such a time] Chald. *Cheeneh*. He meaneth the time when the letter was dated, which is not set down in particular.

V. 12. *set up*] Or, *finished*.

joyned] Chald. *sowed together*.

V. 13. *pay*] Chald. *give*.

toll, tribute and custom] Toll of substance, tribute of persons, custom of passengers, yeerly revenue.

thou shalt endamage] Or, *it shall endamage*; To wit, the city.

revenue] Or, *strength*.

V. 14. *we have maintenance from the kings palace*] Chald. *we are salted with the salt of the palace*. We live upon the kings allowance.

dishonour] Chald. *nakednesse*.

V. 15. *moved*] Chald. *made*.

within the same] Chald. *in the midst thereof*.

V. 17. *companions*] Chald. *societies.*
V. 19. *I commanded*] Chald. *by me a decree is set.*
made insurrection] Chald. *lifted up it self.*
V. 21. *Give ye now commandment*] Chald. *Make a decree.*
V. 22. *of the kings*] Or, *of kings.*
V. 23. *by force and power*] Chald. *by arm and power.*
V. 24. *of the reign of Darius*] Darius Nothus who succeeded Artaxerxes Longimanus, vers. 5.

CHAP. V.

Vers. 1. HAggai] Hag. 1. 1.
Zechariah] Zech. 1. 1.
the son of Iddo] That is, his sons son, for he was the son of Berechiah, Zech. 1. 1.

V. 2. *Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak*] Zerubbabel was the ruler, chap. 2. 2. Jeshua the high priest, Zech. 1. 3.
the prophets of God helping them] Which encouraged them to go forward, and accused them that they were more carefull to build their own houses, then zealous to build the temple of God, Hag. 1. 4.

V. 4. *Then said we unto them*] The enemies asked this, as v. 10. They speak as if they were writing to the king against the Jews.
that make this building] Chald. *that build this building.*

V. 5. *the eye of their God*] His favour, and the spirit of strength from him.
they returned answer] The king and his counsell: or, an answer was sent by letter.

V. 7. *wherein*] Chald. *in the midst whereof.*

V. 8. *with great stones*] Chald. *stones of rolling.* With stones that could not be carried, they were so great, but must be rolled, as the Chalde word imports, or drawn on sleds with rollers.

V. 11. *and set up*] 1 Kings 6. 1.

V. 12. *Nebuchadnezzar*] 2 Kings 24. 2. and 25. 8.

V. 13. *of Cyrus*] Chap. 1. 1.

V. 14. *the vessels also of gold and silver*] Chap. 1. 7, 8. and 6. 5.
governour] Or, *deputy.*

V. 17. *let there be search made*] These carry themselves more moderately then those, chap. 4. v. 12, 13. for they accuse not the Jews, they report their answer modestly, they desire onely to know the kings pleasure, as if they sought to shew themselves good subjects to the king, rather then enemies to the Jews.
in the kings treasure house] Their records were laid up as treasures in those times.

CHAP. VI.

Vers. 1. AND *search was made*] Or, *after that search had been made.* That is, after the decree of Cyrus was found, Darius made another decree to build the temple. See vers. 6.
rolls] Chald. *books.*
laid up] Chald. *made to descend.*

V. 2. *at Achmetha*] Or, *Ecbatana,* or, *in a coffer.* A place where the kings of Persia kept court in the summer, as they did at Shushan in the winter, Esth. 1. 2. Kings used to have winter and summer houses, Jere. 36. 22. Amos 3. 15.
a roll] For their books were written, and laid up in rolls of parchment to be kept for posterity, Jere. 36. 2. So the Jews have the law in rolls to this day.

V. 3. *the height thereof threescore cubits*] Cyrus gave leave to build it larger then it was before. See 1 King. 6. 2.

V. 5. *brought*] Chald. *go.*

V. 6. *your companions*] Chald. *their societies.*

V. 8. *I make a decree*] Chald. *by me a decree is made.*
hindred] Chald. *made to cease.* For lack of money, and materialls.

V. 10. *of sweet savours*] Chald. *of rest.*
of his sons] Of them which he had left, which he the rather injoyned, because his first children dyed young; as Ctesias reporteth.

V. 11. *let him be hanged thereon*] Chald. *let him be destroyed.*

V. 12. *that hath caused his name to dwell there*] Who hath appointed that place to have his name called upon there constantly: or, to make it the place of his own speciall residence, Psal. 132. 14.

V. 14. *of Haggai the prophet*] Whom God stirred up to assure them, that he would give their work good successe.
commandment] Chald. *decree.*
Artaxerxes] Not Artaxerxes mentioned, chap. 4. 7. for he hindered the building of the temple, but another that succeeded Darius, chap. 7. 1. Or else the meaning is, that they builded in the dayes of Cyrus and Darius, and ceased in the dayes of Artaxerxes, as they were commanded, chap. 4. 5, 21. Or, it may be he might give a commandment to build the temple a while before he died, which was not executed till Darius his time who succeeded him, and might confirm this by another decree, which might take effect.

V. 15. *of the moneth Adar*] This is the twelfth moneth, and containeth part of February, and part of March.

V. 16. *the children of the captivity*] Chald. *the sons of the transportation.*

V. 18. *as it is written*] Chald. *according to the writing.*
in the book of Moses] Num. 3. 6. and 8. 9.

V. 20. *for their brethren the priests*] Either he means, the Levites killed for the priests, or some priests for the rest.

V. 21. *and all such as had separated themselves unto them*] Which were of the heathen, and had forsaken their idolatry, to worship the true God, and so were to be admitted to the passeover by the law, Exod. 12. 48. Numb. 9. 14.

V. 22. *for*] Or, *because.*
and turned] Or, *seeing he had turned.*
of the king of Assyria] Meaning Darius, either because the Assyrians were subject to him, as well as the Persians: or, because he kept his court there at that time, having left Persia to be governourned by his son. The king of Babylon is called king of Assyria, 2 Chron. 33. 11.

CHAP. VII.

Vers. 1. ARtaxerxes] There were divers kings of this name among the Persians. This was Artaxerxes Memor, who succeeded Darius Nothus, as some think: or as others suppose Artaxerxes Longimanus, who succeeded Darius Hystaspis.
Ezra the son of Seraiah] This Ezra was brother to Jehozadac the high priest that went into captivity, 1 Chron. 6. 14. and uncle to Jehoshua that returned with Zerubbabel, Ezra 3. vers. 2.

V. 3. *the son of Meraioth*] Here six of Ezra's predecessours are omitted for brevity sake. See 1 Chro. 6. See the like Matth. 1. 8.

V. 5. *the son of Aaron the chief priest*] Here Ezra reckoneth up his genealogy, till he come up to Aaron, to prove that he came of him.

V. 6. *was a ready scribe*] He sheweth here what is a scribe: One who had charge to write the law, and to expound it. He whom Mark calleth a scribe, Mark 12. 28. is by Matthew and Luke, called a lawyer, or doctor of the law, Matth. 22. 35. Luk. 10. 25.

V. 8. *in the fifth month*] Which containeth part of July, and part of August.

V. 9. *began he to go up*] Heb. was *the foundation of the going up.*

V. 10. *to do it, and to teach*] They are the best teachers, that do first themselves, and then teach others to do, Act. 1. 1.

V. 12. *Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace*] Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven,* peace, &c.

V. 13. *which are minded of their own free will to go up to Jerusalem*] Which remaineth as yet in Babylon, and went not up with Zerubbabel.

V. 14. *of the king*] Chald. *from before the king.*
his seven counsellours] Esth. 1. 14.
to enquire] To examine who liveth not according to Gods law, and to punish him.
which is in thine hand] Wherein thou art expert.

V. 16. *And all the silver and gold*] Chap. 8. 25.
that thou canst finde in all the province of Babylon] Which any of my subjects will give, after my example. He gives him leave to make a generall collection for Gods service.
of the people] The people of Israel, as chap. 8. 25.

V. 18. *and to thy brethren*] The priests whose counsell thou shalt please to use.

V. 19. *before the God of Jerusalem*] Or, *before God* at *Jerusalem.*

V. 21. *beyond the river*] Which was the river Euphrates; and they were beyond it, in respect of Babylon, chap. 4. 10.

V. 22. *an hundred talents of silver*] A talent of silver is three thousand shekels, as appears, Exod. 38. 25, 26. where six hundred thousand men, at half a shekel apiece, are valued at an hundred talents. The shekel being two shillings and six pence of our money, three hundred shekels make three hundred seventy and five pounds; which, multiplied by an hundred, is thirty seven thousand and five hundred pounds. See 1 Chron. 22. 14.
an hundred measures of wheat] Chald. *cors.* A cor is a measure for dry things, containing ten epha's. An epha was about a bushel of our measure; so that a cor makes ten bushels: then an hundred cors is a thousand bushels.
an hundred baths of wine] A bath was a measure for liquid things, containing as much as an epha did of dry things. Every bath then was eight gallons; which, being multiplied by an hundred, make eight hundred gallons, 1 King. 7. 26. and 4. 22.

V. 23. *Whatsoever is commanded*] Heb. *Whatsoever is of the decree.*
for why should there be wrath] This declareth, that the fear of Gods judgements caused him to use this liberality: also it sheweth, that this heathen king knew, That the hinderance of Gods service was a means to bring Gods wrath on him and his. See Notes on chap. 10. 6.

V. 24. *it*

Cap. 8. 17. – Caſiphia] This is held to be the Land of the Caſpians, where the great Sea was, called mare Caſpium –: from whence (tho a great way off) by the bleſsing of God, the benefit of the King's Comand, and the ordinary – Penſion – Poſt – houſes; – they ſpeedily came to Jeruſalem. Dutch Anot.
Vide Sebaſtianum Munſterum.

V. 24. *it shall not be lawfull*] Chald. *none hath power*. That is, I do not permit any, how great soever, to do it.

V. 25. *of thy God*] Which thy God hath given thee: or, of divine matters.

in thine hand] See notes on v. 14.

set magistrates and judges] He gave Ezra full authority to restore all things according to the word of God, and to punish them that resisted, and would not obey.

V. 26. *to banishment*] Banishment in the Chaldee is called *rooting out*. A man is planted in his native soil, as in a garden; and banishment plucks him up out of it, as it were by the roots.

V. 27. *Blessed be the Lord*] Thus Ezra gave God thanks for that he gave him so good successe in his affairs for the churches good, by the kings favour.

V. 28. *as the hand of the Lord my God was upon me*] Heb. *according to the hand of the Lord my God upon me*; as verse 6. of this chapter, and chapter 8. verse 18. Or, which was *upon me*. He notes the cause of his great strength that encouraged him to go on stoutly in the work, till he finished it: Not the degree of it, as if sometimes he went more earnestly about it, sometimes more slowly.

CHAP. VIII.

Vers. 2. *Of the sons of Phinehas*] He begins with the two branches of the priestly office, and with the royall seed.

Hattush] 1 Chron. 3. 22.

V. 3. *of the sons of Pharosh*] Or, *who was of the sons of Pharosh*. Hereby is he distinguished from the other, Shechaniah, vers. 5.

V. 12. *the son of Hakkatan*] Or, *the youngest son*.

V. 13. *the last sons of Adonikam*] Who went up now with Ezra, and not before with Zerubbabel, chap. 2. 13. Or they were born of his youngest sons.

V. 14. *Zabbud*] Or, *Zaccur*, as some read.

V. 15. *And I gathered them together*] To that place of Euphrates, where Ahava the river entreth into it.

abode] Or, *pitched*.

V. 17. *Iddo the chief*] It seems he had commission from the kings of Persia, in that place, as in a colledge, to instruct the Levites in Gods law, and to breed them for Gods service.

I told them what they should say] Heb. *I put words in their mouth*.

V. 18. *and Sherebiah*] Or, *even Sherebiah*. So *and* for *even*. 1 Sam. 17. 40. and 28. 3.

V. 20. *Also of the Nethinims*] See chap. 2. 43.

whom David and the princes had appointed] It is likely that he sought out those Gibeonites that neglected their service appointed, Josh. 9. 21. and by his captains set them in order, and forced them to do it, when he ordered the Levites: for many of these Nethinims dwelt in Jerusalem. Compare 1 Chron. 9. 2. with chap. 25. and 26.

V. 21. *Then I proclaimed a fast*] Fasting and prayer is an excellent help in difficult cases.

that we might afflict our selves] He sheweth that the end of fasting is to humble men, by abstinence from matters of delight, Levit. 16. 29. and 23. 29.

right] Or, *safe*. As Psal. 5. 8.

V. 22. *For I was ashamed*, &c.] He thought it better to commit himself altogether to Gods protection, then to give the heathen king the least suspicion of his distrust of Gods protection, whose goodnesse and power he had proclaimed to the king before.

V. 24. *Sherebiah*] Or rather, *with Sherebiah*: For he and his brethren were no priests, but Levites. Compare vers. 14. with 18, 19. It seems vers. 30. that to these twelve Levites, were twelve priests joyned, though they be not named.

V. 25. *even the offering of the house*] To be carried to Jerusalem, for the service of Gods house.

V. 26. *talents of silver*] Chap. 7. 22.

V. 27. *drams*] Chap. 2. 69.

fine copper] Heb. *yellow*, or *shining brasse*. Heb. *brasse*, or *copper, guilded over*.

precious] Heb. *desireable*. To wit, because it pleased the eyes, for it glistered like gold. See Gen. 3. 6. It could not be of equall price with gold.

V. 30. *the weight of the silver*] That is, the silver that was weighed, and not a note alone of the weight of it.

V. 31. *of such as lay in wait by the way*] This sheweth that their journey was full of danger, in regard of such as lay in ambush for them in the way; and yet God delivered them according to their prayer.

V. 33. *by the hand*] Or rather, *into the hand*, as vers. 26. For there is no mention of any other, to whom they were delivered.

V. 34. *all the weight was written at that time*] That their faithfull performance might appear upon record.

CHAP. IX.

Verse 1. *The Levites have not separated themselves*] From the time they came home under Zerubbabel, untill the coming of Ezra they had degenerate contrary to the law of God, and married where it was not lawfull, Deut. 7. 3.

V. 2. *of their daughters*] Unconverted.

the holy seed] By Gods covenant with Abraham, out of whose loyns they came, 1 Cor. 7. 14.

the hand of the princes and rulers hath been chief] They began first to take strange wives, to the bad example of the rest.

V. 3. *I rent my garment*] Gen. 37. 34.

and plucked off the hair of my head] Heb. *some of the hair*.

V. 4. *I sate astonied*] As one doubting whether God would continue his benefits towards them, or no.

V. 5. *heavinesse*] Or, *affliction*.

having rent my garment] He meaneth not that he rent his garment again, but that he prayed with those garments on, which he had rent, vers. 3. and did not put them off.

V. 6. *our iniquities are increased over our head*] That is, we are drowned in sin: or, over-whelmed with it, Psal. 38. 4.

our trespasse] Or, *guiltinesse*.

is grown up unto the heavens] They so exceed, that they cannot grow greater, Jon. 1. 2. 2 Chron. 28. 9.

V. 7. *as it is this day*] For many were not returned from captivity.

V. 8. *And now*] They suddenly grew evill. This aggravates their sin.

for a little space] Heb. *for a moment*.

grace hath been shewed] So doth the great favour of deliverance from captivity make their sin greater.

a nail] Or, *a pin*: That is, *a constant and sure abode*. A fixed place, as a nail hath, being fastned in a wall, Isai. 22. 23. Eccles. 12. 11.

lighten our eyes] By refreshing us who were in great danger, like men whose sight decayes, 1 Sam. 14. 29.

V. 9. *to repair*] Heb. *to set up*.

V. 10. *after this*] Seeing God hath not left us in our adversity, and yet we have sinned against him after our deliverance.

V. 11. *Which thou hast commanded*] God had forewarned them, and therefore they could not plead ignorance, to lessen their sin.

by thy servants] Heb. *by the hand of thy servants*.

from one end to another] Heb. *from mouth to mouth*.

V. 12. *give not your daughters unto their sons*] Exod. 23. 32. Deut. 7. 3.

nor seek their peace] Deut. 23. 6.

V. 13. *hast punished us lesse then our iniquities deserve*] Heb. *hast withheld beneath our iniquities*. This made their present sin the greater, because God favourably corrected them for their former sins, and not utterly destroyed them, as in justice he might, Lam. 3. 22.

V. 14. *wouldest*] Or, *wilt*.

hadst] Or, *hast*.

should] Or, *shall*.

V. 15. *for*] Or, *though*.

we remain yet escaped] We may be destroyed another time, though we have escaped now.

for] Or, *but*.

we cannot stand before thee] Though we come before thee as thy people, yet our consciences accuse us, and make us hang down our heads.

CHAP. X.

Vers. 1. *When he had confessed*] He confessed his sins, and the sins of his people, Dan. 9. 20. especially in unlawfull mariages.

wept very sore] Heb. *wept a great weeping*.

V. 2. *there is hope in Israel*] Meaning, that God would receive them to mercy.

V. 3. *to put away*] Heb. *to bring forth*. He sheweth the ground of his hope, and means of effecting it.

according to the counsell] Because God and the king have given thee authority to reform things amisse.

my lord] Or, *the Lord*.

V. 5. *the chief priests, the Levites, and all Israel*] Or, *the chief of the priests, and of the Levites, and of all Israel*. For why should he make all the Levites and Israelites swear, and not all the priests? Neither were all Israel yet gathered together, vers. 7. And he had some chief men that offered him assistance, vers. 4. See also vers. 14. and 16.

V. 7. *they made proclamation*] They who had sworn to assist Ezra, vers. 5. and are called princes and elders, vers. 8.

V. 8. *forfeited*] Heb. *devoted*.

separated] Or, *excommunicated*, Joh. 9. 22.

V. 9. *the ninth moneth*] Which containeth part of November, and part of December.

the great rain] Heb. *the showers*. For the season was given to

rain, and so the weather was more sharp and cold, and also their conscience accused them.

V. 10. *have taken*] Heb. *have caused to dwell*, or, *have brought back*.

encrease the trespasse] By laying one sin upon another, 1 Sam. 12. 19. Luke 3: 20.

V. 13. *we are many that have transgressed in this thing*] Or, *we have greatly offended in this thing*.

V. 14. *Let now our rulers of all the congregation stand*] Let them be appointed to be ready to examine this matter speedily.

with them the elders of every city] The rulers of every place that knew the offenders, must come with them to inform the judges of the whole congregation.

untill the fierce wrath of our God] Till all the strange wives be put away, and so Gods wrath be appeased.

for this matter, be turned from us] Or, *till this matter* be dispatched.

V. 15. *Jonathan the son of Asahel, and Jahaziah the son of Tikvah*] It seems few of the priests and Levites were free from this sin: therefore so few judges are chosen among them. The high priest himself was not employed in it, because his sons were guilty, verse 18.

were employed] Heb. *stood*.

V. 16. *after*] Or, *for*.

tenth moneth] Which contained part of December, and part of January.

V. 17. *first moneth*] Which containeth part of March, and part of April.

V. 19. *And they gave their hands*] As a token that they would keep promise, and do it, 2 King. 10. 15.

V. 25. *of Israel*] Meaning of the common people: for he spake before of the priests and Levites, that were guilty.

V. 40. *Machnadebai*] Or, *Mabnadebai*, according to some copies.

V. 44. *by whom they had children*] Neither love to wife nor children, could keep them from obeying Gods commandment. They put away as well those wives by whom they had children, as those by whom they had none. And it is likely they put away their children also. See verse 3.

ANNOTATIONS

On the Book of NEHEMIAH.

The Argument.

BEcause *Religion cannot Well subsist Without civill policie and peace, therefore God stirs up the spirit of* Nehemiah *to use the favour that he had With* Artaxerxes *the second, to obtain the Government over the Jews: Whereby he sets up the Walls of* Jerusalem, *sets the City and Countrey in order, and then returns to the King in the thirty second yeer of his reign,* Chap. 13. 6. *Some think this History to be written by* Ezra, *because he speaks of* Nehemiah, *as a different person,* Chap. 1. 1. *But so doth* Isaiah *of himself,* Isai. 1. 1. *and* Solomon, Prov. 1. 1. *yet were those Books theirs. And* Nehemiah *presently speaks of himself in the first person,* Chap. 1. 1. *and all the Book over for the most part. The first time he staid twelve yeers at* Jerusalem, *or neer, compare* Chap. 2. 1. *with* Chap. 13. 6. *The second time, he reformed the Church,* Chap. 13. *In this Book, the History beginning at the twentieth yeer of* Artaxerxes *the second, proceeds to the reign of another* Darius, Chap. 12. 22. *Whom some think to be* Darius Ochus: *Others,* Darius Codomannus, *the last Persian Monarch. See the notes on* Chap. 12. 22.

CHAP. I.

Vers. 1. *Ords*] Or, *Deeds*. For he was no prophet, and it may be the Book might be written by another.

And] He begins so, because he joyns his book to Ezra.

in the moneth Chisleu] Which containeth part of November, and part of December.

in the twentieth yeer] Of king Artaxerxes. See Chap. 2. v. 1.

V. 2. *Hanani*] Chap. 7. 2.

one of my brethren] A Jew as I am.

of Judah] Or, *out of Judah*: For how could they tell what was done there, unless they came from thence. See v. 3.

V. 3. *in the province*] Ezra 2. 1.

is broken down] 2 King. 25. 10. Though the temple were built, yet the wals were not repaired, for the enemies hindered still.

V. 5. *O Lord God of heaven*] Dan. 9. 4.

V. 7. *and have not kept the commandments, nor the statutes, nor the judgements*] We have neither kept the morall, ceremoniall, nor judiciall law. See Mal. 4. 4.

V. 8. *saying*] Or, *to say*. To wit, to us for our comfort. For God did not here command Moses to do any thing.

If ye transgresse] Deut. 4. 25, *&c.*

V. 9. *though there were*] Deut. 30. 4.

unto the uttermost part of the heaven] Repentance will bring men out of the greatest troubles.

V. 10. *whom thou hast redeemed*] Former favours encourage good men to ask more of God.

V. 11. *to the prayer of thy servant, and to the prayer of thy servants*] Of me, and thy people: for he doubted not, but others of Gods people prayed for the same thing.

to fear thy name] To worship thee aright.

and grant him mercy in the sight of this man] That he may grant my request.

For I was the kings cup-bearer] It is an excellent thing when great men use their interest in the favour of princes, for the good of Gods Church.

CHAP. II.

Vers. 1. IN *the moneth Nisan*] Which was the first moneth of the yeer to the Jews, and seventh to the Chaldeans and Persians: It contained part of March, and part of April. The news came to him three moneths before, chap. 1. 1. but he staid till his office brought him into the kings presence, and till the king spake to him.

of Artaxerxes the king] Artaxerxes Memor, mentioned Ezra 7. 1. Others think him to be Artaxerxes Longimanus.

V. 2. *I was very sore afraid*] He was terrified with the kings majesty, the trouble of his people, and the greatnesse of his request.

V. 3. *the place of my fathers sepulchres lieth waste*] No doubt he was most troubled, because Gods service was interrupted: but he thought an argument taken from naturall compassion, would most move an heathen king: and their sepulchres were generally esteemed sacred.

V. 4. *I prayed*] I desired God in mine heart to prosper mine enterprise, Exod. 14. 15.

V. 5. *that thou wouldest send me*] My request is, That thou wouldest send me.

V. 6. *queen*] Heb. *wife*.

I set him a time] The space of twelve yeers. See chapter 5. 14.

V. 7. *over*] Or, *thorow*.

V. 8. *the palace*] That is, the court of the temple, where the priests were to dwell, which yet lay open.

according to the good hand of my God upon me] God that moved me to ask, verse 4. give me good successe.

V. 10. *When Sanballat the Horonite, and Tobiah*] These were great enemies to the Jews, and laboured alwayes, both by force and subtilty, to overcome them: And Tobiah because his wife was a Jewesse, had advertisement ever of their affairs, and so wrought them great trouble.

the servant] It seems he was a slave born, but preferred by the kings favour.

V. 11. *and was there three dayes*] He rested him three dayes after his journey, as Ezra did, Ezra 8. 31, 32.

V. 13. *by the gate of the valley*] So called, because it led to the

the valley of Jehoshaphat. It was next the dung-gate on the left-hand, v. 15. chap. 3. 13. 2 Chron. 26. 9.

dragon-well] A well so called between the valley-gate, and the dung-gate, but neerer to the former.

to the dung-port] Either because the rain carried the dirt thorow it to Kidron, or because men carried their dung that way to some common lay-stall, chap. 3. 13. and 12. 3.

V. 14. *to the gate of the fountain*] Which led toward the fountain of the river Siloah, chap. 3. 15. and 12. 37.

to the kings pool] Pool of Siloah by the kings garden, chap. 3. 15.

no place for the beast] By reason of stones and rubbish faln out of the wall.

that was under me to passe] Or, *to passe under me.* That is, I was forced to go on foot.

V. 15. *by the brook*] The brook Kidron, 2 Sam. 15. 23.

by the gate of the valley] Which I went out at, v. 13.

and so returned] To my lodging.

V. 16. *nor to the nobles*] So called, because they ware white robes, Esth. 8. 15.

V. 17. *that we be no more a reproach*] That is, contemned of other nations, as though God had forsaken us.

V. 18. *which was*] Or, *that it was.*

good upon me] Vers. 8.

they strengthned their hands] They were encouraged, and gave themselves to do well; and to travell in this worthy enterprise.

V. 19. *Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian*] These were three chief governours under the king of Persia, beyond Euphrates.

will ye rebell against the king?] Thus the wicked when they will discredit the children of God, use to lay rebellion unto their charge, both because it maketh them most odious unto the world, and also stirreth the hatred of princes most against them, Ezra 4. 15.

V. 20. *no portion*] Ezra 4. 3.

nor memoriall in Jerusalem] Neither are ye of the number of the people of God (to whom onely he hath appointed this city) neither did any of your predecessors ever fear God.

CHAP. III.

Vers. 1. *Eliashib the high priest*] The nephew of Jehoshuah, chap. 12. 10.

they built the sheep-gate] Here is an exact description of the gates of Jerusalem in order as they stood. The sheep-gate here: the fish-gate next on the right-hand, v. 3. Then the old-gate, v. 6. Next was the valley-gate, v. 13. After that the dung-gate, v. 14. Then the fountain-gate, v. 15. Next was the water-gate, v. 26. After that the horse-gate, v. 28. Then the east-gate, v. 29. Lastly, the gate Miphkad, which was the prison-gate, v. 31. chap. 12. 39. This appears to be the order for these reasons. First, when Nehemiah went to view them, chap. 2. v. 12, 13. those few gates there named, stand in the rank they do here. Secondly, in repairing the wall in this third chapter, they begin and end at the sheep-gate. Thirdly, many of these stand in the same posture, chap. 12. 31. at the dedication of the wall: for one company goes on the right-hand, to the dung-gate; the other on the left, and both meet at the prison-gate, chap. 12. 39.

they sanctified it] Dedicated it to the LORD by prayer, when they had finished it, Deut. 20. 5. desiring God to maintain it. Or, appointed it for the use of the temple, that sacrifices might be had there at hand in the market, and other things.

unto the tower of Meah] Heb. *of Hammeah.* Or, to the hundredth tower: or, it might have one hundred pinacles: or, be one hundred foot high. For Meah signifies an hundred.

unto the tower of Hananeel] Chap. 12. 39. Jerem. 31. 38. Zech. 14. 10.

V. 2. *next unto him*] Heb. *at his hand.*

them] Heb. *to him.* It may be the men of Jericho builded on the one side of the high priest, and Zaccur on the other.

V. 3. *the fish-gate*] It might look toward the sea, and so the fish might be brought in there, and sold neer it, some coming from Joppa, and some from Tyrus, though it were further off. See chap. 13. 16, 19.

and set up the doors thereof] Afterwards, when all the wall was finished, chap. 6. 1. and 7. 1.

V. 4. *next unto them*] For it is likely Merimoth wrought not alone, but set others on work with him.

V. 5. *their nobles put not their necks to the work of their Lord*] The rich and great men would not work with their hands in Gods work, for they thought it too mean a service for them.

V. 6. *the old gate*] Part whereof stood ever since the razing of the walls, chap. 12. 39.

V. 7. *unto the throne of the governour*] Where the governour was to dwell: that is, Nehemiah himself, chap. 2. 8.

V. 8. *fortified Jerusalem unto the broad wall*] Or, *left fortifying Jerusalem at the broad wall:* Or, *left Jerusalem unto the broad wall.* Chap. 12. 38.

V. 9. *the ruler of the half part of Jerusalem*] It may be he was over that part of the city which was in the tribe of Judah, and some other set over that part which was in the tribe of Benjamin, v. 12.

V. 11. *other piece*] Heb. *second measure.* That is, the part next Hattush his part: or, as much, as he did.

the tower of the furnaces] See chap. 12. 38. Some think fire was kept there perpetually for direction of men at sea: Or, it may be, the furnaces for melting of metals stood thereabouts.

V. 12. *and his daughters*] These virgins thought not much to work like men in this publike service.

V. 13. *unto the dung-gate*] Chap. 2. 13.

V. 14. *of part*] Or, *of the tract.* It seems to be some outpart of Jerusalem in the tribe of Benjamin, Jere. 6. 1.

V. 15. *the gate of the fountain*] Chap. 2. 14.

of the pool of Siloah] John 9. 7.

V. 16. *the sepulchres of David*] It is likely he made them to bury his household in.

to the pool] 2 King. 20. 20. Isai. 22. 11.

that was made] Not naturall, as the pool, v. 15. is thought to be.

unto the house of the mighty] Where the garison of the city of David used to watch.

V. 17. *in his part*] Or, *for his part:* or, *with his part:* That is, the men subject to him.

V. 18. *of the half part*] That is, of the other half part.

V. 19. *over against the going up to the armoury*] Where the weapons and armour of the city lay.

at the turning of the wall] 2 Chron. 26. 9.

V. 20. *Zabbai*] Or, *Zaccai.*

V. 21. *Koz*] Heb. *Hakkoz.*

V. 22. *the men of the plain*] Which dwelt in the plain countrey, between Jerusalem and Jericho, 2 Sam. 2. 29. Nehe. 12. 28.

V. 25. *court of the prison*] Jere. 32. 2.

V. 26. *dwelt*] Or, *which dwelt.*

Ophel] Or, *the tower.* 2 Chron. 27. 3. and 33. 14. An high tower reaching as it were to the clouds, as the name in the originall imports. There dwelt the Nethinims, neer the water-gate; for they carried wood and water to the temple. See the notes on Ezra 2. 43.

the water-gate] Chap. 8. 1. and 12. 37.

V. 27. *the Tekoites repaired another piece*] Though their great men would not help them, yet they quickly ended their work, v. 5. and now take another part upon them.

V. 28. *the horse-gate*] It stood east-ward, Jere. 31. 40. it was called the horse-gate, as some think, because the kings horses went in and out that way, 2 King. 11. 16. 2 Chron. 23. 15. Or, as others suppose, either because they might ride no further toward the temple, or because they rid their horses out of that gate to water them in Kidron, and breathe them in the valley of Gehinnom.

V. 29. *of the east-gate*] Some think it stood not full east, but was called the east-gate, because it stood on the east-end of the temple. It is by some called the golden-gate. It seems it was the beautifullest gate; yet it might be so called, because the sun-beams lighting on it in the morning, might make it glister.

V. 31. *unto the place of the Nethinims*] Vers. 26.

the gate Miphkad] Which was the prison-gate, not far from the sheep-gate. See chap. 12. 39.

going up of the corner] Or, *corner-chamber.*

CHAP. IIII.

Vers. 2. *His brethren*] His companions that dwelt in Samaria: he stirs them up against the Jews.

What do these feeble Jews] Thus the wicked mock Gods people, as though they were weak and feeble, because they consider not, that Gods power is ever in a readinesse for the defence of his.

fortifie themselves] Heb. *leave to themselves.*

V. 4. *Hear, O our God*] This is the remedy that the children of God have against the derision and threatnings of their enemies.

despised] Heb. *despite.*

the land of captivity] Let them be spoiled, and led away captive.

V. 5. *And cover not their iniquity*] Let thy plagues declare to the world, that they set themselves against thee, and against thy church, Jere. 18. 23. Thus he prayeth, having respect to Gods glory, and not out of [illegible]ridge.

they have provoked thee to anger before the builders] Or, they have provoked others against the builders. Or, they have provoked the builders standing over against them.

V. 6. *unto the half thereof*] Of the height of the wall.

V. 7. *were* [illegible]

V. 7. *were made up*] Heb. *ascended.*

V. 8. *to hinder it*] Heb. *to make an errour to it.*

V. 9. *Nevertheleſſe*] Or, *Therefore.*

against them] Or, *over them*: That is, over the workmen because of the enemies.

V. 10. *ſo that we are not able to build the wall*] The bearers, and the rubbiſh lying in the way, hinders us from building.

V. 12. *they ſaid*] Or, *and ſaid.*

ten times] That is, oftentimes, Job 19. 3.

From all places, whence ye ſhall return unto us, they will be upon you] Or, *That from all places ye muſt return to us.* Or, *They that are* againſt us *will come* on all places, whence ye ſhall return. That is, when you go from your work to eat, or reſt; the enemies will aſſail you on all ſides.

V. 13. *Therefore*] Or, *Then.*

in the lower places] Heb. *from the lower parts of the place*, &c.

V. 14. *remember the Lord*] Who is ever at hand to deliver his out of danger; and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſervation of their own lives, and the lives of theirs; he encourageth them to play the valiant men, 2 Sam. 10. 12.

V. 15. *and God had brought*] Or, *that God had brought.*

that we returned] Or, *and we returned.*

V. 16. *And*] Or, *Yet.*

the rulers were behinde all the houſe of Judah] To over-ſee them, and to encourage them to their work.

V. 17. *and with the other hand held a weapon*] A lively type of the militant church, which ſtill muſt with the one hand build on the work of the LORD; and with the other, muſt be ready to keep off their ſpirituall and bodily enemies.

V. 18. *by his ſide*] Heb. *on his loyns.*

V. 20. *reſort ye thither unto us*] Meaning to reſiſt their enemies. And to this end he kept a trumpeter alwayes by him, to make them know when the enemy approached, v. 18.

our God ſhall fight for us] Exod. 14. 14. Deut. 1. 30. and 3. 22.

V. 23. *ſaving that every one put them off for waſhing*] Or, *every one* went *with his weapon* for *water.*

for waſhing] That is, when they purified themſelves, or elſe when they waſhed their clothes.

CHAP. V.

Verſ. 1. *Againſt their brethren*] Againſt the rich which oppreſſed them, v. 7.

V. 2. *we take up corn for them*] This is the complaint of the people, ſhewing to what extremity they were brought, that they were forced to ſell their children for food. See v. 5. Matth. 18. 25.

V. 3. *We have morgaged our lands*] They were brought to this poverty, becauſe by reaſon of continuall labour in building the wall, they were forced to neglect their own buſineſſe.

V. 4. *for the kings tribute*] Which they yeerly paid to the king of Perſia: for church-men onely were free. See Ezra 7. 24. Gen. 47. 22.

V. 5. *our fleſh is as the fleſh of our brethren*] By nature the rich is no better then the poor, Iſai. 58. 7. Act. 17. 26.

neither is it in our power to redeem them] We are not able to redeem them, but for poverty are compelled to hire them out to others.

V. 7. *I conſulted with my ſelf*] Heb. *my heart conſulted in me.*

You exact] Ye oppreſſe them with uſury, and ſeek how to bring all things into your hands.

uſury] Or, *burden*, Iſai. 58. 6.

And I ſet a great aſſembly againſt them] Both becauſe they ſhould be moved with pitty, ſeeing how many were by them oppreſt; and alſo hear the judgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

V. 8. *We, after our abilitie, have redeemed our brethren*] Levit. 25. 48.

ſhall they be ſold unto us?] Seeing God by our means hath once already delivered them from the bondage of the heathen, ſhall we make them our ſlaves?

V. 9. *Alſo I ſaid*] Meaning Nehemiah.

not good] Or, *ſtark naught*, as Prov. 24. 23.

becauſe of the reproach of the heathen] Who by this occaſion will blaſpheme the name of God, ſeeing that our acts are no better then theirs, 2 Sam. 12. 14. Rom. 2. 24.

V. 10. *might exact of them money*] Or, *have lent to them.* To wit, without uſury.

uſury] Or, *burden*, v. 7.

V. 11. *that ye exact of them*] Which ye take of them for the loan: or, otherwiſe exact from them, Iſai. 58. 3.

V. 12. *will require nothing*] Or, *we will not require it*: To wit, the hundredth part, v. 11. For it is not likely that they would do more then Nehemiah asked.

V. 13. *I ſhook my lap*] A ceremony then uſed, the ſame in effect with that, Act. 18. 6. and not unlike that of ſhaking off the duſt of their feet, Matth. 10. 14. Act. 13. 51. For ſubſtance ſee the like, 2 Chron. 15. 13.

emptied] Heb. *empty*, or *void.*

V. 14. *the bread of the governour*] I received not that portion and diet which the governours before me had exacted, v. 15. wherein he declareth, that he rather ſought the wealth of the people, then his own commodity, 1 Cor. 9. 4, 15. 1 Kings 4. 22.

V. 15. *bread*] Or, *for bread.*

beſide fourty ſhekels of ſilver] Or, *after fourty ſhekels of ſilver.* That is, being not contented with the fourty ſhekels they exacted of the people, they required more of them to buy bread and wine.

V. 17. *from among the heathen*] Of ſtrangers that came for viſitation, or embaſſage, or the like offices.

V. 18. *ſtore of all ſorts of wine*] It may be they had wine at other times by a ſet allowance; but once in ten dayes they had aboundance.

the bread of the governour] See v. 14.

V. 19. *Think upon me*] Chap. 13. 22.

CHAP. VI.

Verſ. 1. *NO breach left therein*] That is, that the wall was joyned together every where, chap. 4. 6.

V. 2. *Ono*] Which was in the tribe of Benjamin, chap. 11. 35.

to do me miſchief] That is, to kill me.

V. 3. *why ſhould the work ceaſe*] Meaning, that if he ſhould obey their requeſt, the work which God had appointed, would ceaſe. Yet he teacheth us withall, that we ſhould not commit our ſelves into the hands of the wicked.

V. 6. *Gaſhmu*] Or, *Geſhem*, verſe 2.

according to theſe words] As the fame goeth.

V. 7. *thou haſt alſo appointed prophets*] Thou haſt bribed and ſet up falſe prophets to make thy ſelf king, and ſo to defraud the king of Perſia of that ſubjection which ye owe unto him.

and let us take counſell together] That no hurt may come to you, nor to us for your neighbour-hood.

V. 10. *who was ſhut up*] As though he prayed to God for Nehemiahs preſervation, but intending to deceive him: or, he ſhewed by his own carriage what he thought fit for Nehemiah to do. So did prophets teach by geſtures, 1 King. 22. 11. Ezek. 24. 17, 22.

and let us ſhut the doors of the temple] It is not ſafe for us to meet, or be in the city, becauſe the gates are not up, but we can ſhut the doors of the temple upon us, and be ſafe.

V. 11. *Should ſuch a man as I flee?*] He doubted not but God was able to preſerve him, and knew that if he had obeyed the counſell of Shemaiah, he ſhould have diſcouraged all the people: and alſo, that the enemies might have come in (for the gates were yet open, v. 1.) and have taken the city, while he lay hid in the temple. Thus God giveth wiſdom to his, to prevent the hurt that might come by falſe prophecies, though they ſeem to have never ſo great probability: or elſe he thought it unlawfull for him, being not a prieſt, to come into the temple, Numb. 3. 38.

V. 12. *Tobiah and Sanballat had hired him*] Either to do this work at this time, that they might take the city by Nehemiahs neglect, upon his preſwaſion: or elſe he had a yeerly penſion from them, to further their ends to the hurt of the Jews.

V. 14. *on the propheteſſe Noadiah*] Very grief cauſed him to pray againſt ſuch, as under the pretence of being miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby, that where there is one true miniſter of God, the devill hath a great ſort of hirelings, chap. 13. 29.

V. 15. *the wall was finiſhed*] With gates, barrs, locks, and all things needfull, which were wanting, verſ. 1.

of the moneth Elul] Which was the ſixth moneth, containing part of Auguſt, and part of September.

in fifty and two dayes] From the beginning of the building of it: For it is delivered as a ſtrange thing. See v. 16.

V. 17. *ſent many letters unto Tobiah*] Heb. *multiplied their letters paſſing to Tobiah.* Thus the church of God hath evermore enemies within it ſelf, which are more dangerous then the outward and profeſſed enemies.

V. 19. *words*] Or, *matters.*

CHAP. VII.

Verſ. 3. *LEt them ſhut the doors, and bar them*] Or, *and ſhut the doors, do ye lay hold on them*: That is, when the porters ſhut the doors in the evening, feel ye your ſelves whither they be ſhut faſt or no.

appoint] Heb. *appoint thou*; Hanani, or Hananiah. For it is likely they would not be there both at once.

againſt his houſe] That is, the place where his houſe ſhould be

g. 5. above all Glassing ——
Non tua carminibus major fit gloria: nec quo
Ut major fiat, crescere posse habet.
Ovid. Trist. lib. 2. p. 325.

be built; for many had no houses yet, v.4. Or, where his present place of abode was.

large and great] Heb. *broad in spaces.*

V.5. *to gather together the nobles*] That the city might be better peopled then it was, by bringing in the children of the former inhabitants of Judah, and adding others if need should require, v.5. Chap.8.1.

V.6. *These are the children of the province*] That is, the inhabitants of Judah that came up with Zerubbabel, Ezr.2.1, &c.

V.7. *Azariah*] Or, *Seraiah.* Azariah in Ezra is called Seraiah, and Raamiah Reeliah, Ezr.2.2. and so the names of many other are different: neither do they wholly agree in the sum of the numbers; because, being made long after, some of the mentioned families might be diminished, and some encreased.

V.8. *The children of Parosh*] For the rest that follow, see the Notes on Ezr.2.1, &c.

V.15. *Binnui*] Or, *Bani.*

V.21. *Hezekiah*] Ezr.2.16.

V.24. *Hariph*] Or, *Jora.*

V.25. *The children*] That is, the inhabitants. So in many verses following, they are called men, which, Ezr.2.21. are called children of those places.

Gibeon] Or, *Gibbar.*

V.28. *Beth-azmaveth*] Or, *Azmaveth.*

V.29. *Kirjath-jearim*] Or, *Kirjath-arim.*

V.33. *of the other Nebo*] For there were two cities called Nebo. See the Notes on Ezr.2.29.

V.34. *the other Elam*] See v.12.

V.39. *Jedaiah*] 1 Chron.24.7.

V.43. *Hodevah*] Or, *Hodaviah*, Ezr.2.40. or *Judah*, Ezr.3.9

V.59. *Amon*] Or, *Ami.*

V.60. *Solomons servants*] 1 King.9.22.

V.61. *And these were they*] Ezr.2.59.

seed] Or, *pedigree.*

V.63. *Koz*] Heb. *Hakkoz.*

V.65. *the Tirshatha*] Or, *the governour.* Not Nehemiah, but he that ruled when they came up with Zerubbabel: for these words are written, Ezr.2.63. *before Nehemiah came up.*

V.70. *some*] Heb. *part.*

gave unto the work] This is a new gift, not that mentioned, Ezr.2.68.

the Tirshatha] The circumstance shews, that this might be Nehemiah, though it were another that is mentioned, vers.65. See chap.8.9.

V.71. *drams of gold*] For drams and pounds, see the Notes on Ezr.2.69.

V.73. *So the priests*] *Tremellius* puts this verse in the beginning of the next chapter; and then the end of it may be read thus, *That were in their cities:* so it suits well with the verse following, and with Ezr. 3. 1. where the same words are found; though he spake there of another meeting before, at the same time of the yeer.

the seventh moneth] Which containeth part of September, and part of October.

came] Or, *drew nigh*: For when it came, they were not in their cities, but in Jerusalem, chap.8.1.

CHAP. VIII.

Vers.1. *All the people*] Ezr.3.1.

the water-gate] Chap.3.26.

the scribe] Ezr.7.6.

V.2. *that could hear with understanding*] Heb. *that understood in hearing.* Which had age and discretion to understand.

V.3. *from the morning*] Heb. *from the light.*

untill mid-day] This declareth the great zeal that all the people had to hear the word of God.

V.4. *pulpit of wood*] Heb. *tower of wood.*

Mattithiah, &c.] These seem to be Levites, that attended upon Ezra.

V.5. *sight*] Heb. *eyes.*

he was above all the people] To the intent that his voyce might be the better heard.

V.7. *caused the people to understand the law*] Preached to the peoples capacity, as v.8. In this work both priests and Levites assisted Ezra; for the people were so many, that one man could not be heard of all.

V.9. *the Tirshatha*] Or, *the governour.* See chap.7.70.

all the people wept] In considering their offences against the law: therefore the Levites do not reprove them for mourning, but labour to chear them up, and the rather, because it was a festivall day.

V. 10. *for whom nothing is prepared*] That is, Remember the poor, Ezr.9.22.

the joy of the Lord is your strength] Rejoyce in the LORD, and he will give you strength. Or, rejoyce in Gods benefits, who by his power hath restored to you your land, the city, the temple, and the free use of your religion, which ye could never have compassed by your strength.

V.12. *to send portions*] Esth.9.19.

because they had understood the words] Their principall joy was not for the good chear that they were to make, but for the benefit received by the word they had heard: which if they had not well understood, they could not well have rejoyced.

V.13. *the chief of the fathers*] To know what was required of them and their people by the law.

to understand the words of the law] Or, *that they might instruct in the words of the law*, v.7.

V.14. *by*] Heb. *by the hand of.*

in booths] Levit.23.34. Deut.16.13.

V.15. *proclaim*] All publike feasts were to be proclaimed, Levit.23.4. Num.10.10.

as it is written] Levit.23.40.

V.16. *upon the roof of his house*] For their houses were made flat above, Deut.22.8.

water-gate] Chap.3.26.

the gate of Ephraim] Which led toward Ephraim. From this gate, to the corner-gate, Joash the king of Israel broke down the wall of Jerusalem, 2 King.14.13. 2 Chron.25.23. It may be he did it in pride, after he had beaten Amaziah, to ride in in triumph: or in policy, that he might come in at any time without resistance.

V.17. *since the days of Jeshua the son of Nun*] Which was almost a thousand yeers before.

V.18. *a solemne assembly*] Heb. *a restraint.*

according unto the manner] Levit.23.36,39.

CHAP. IX.

Vers. 1. *This moneth*] Chap.8.2.

the children of Israel were assembled with fasting] They were humbled by the law read, chap. 8. and put away their strange wives and confesse their sin, in this chapter, and renew their covenant with God in the next chapter.

V.2. *strangers*] Heb. *strange children.*

V.3. *one fourth part of the day*] In likelihood they began at the time of the morning-sacrifice, and continued in preaching and prayer till the time of the evening-sacrifice, which was from nine in the fore-noon, till three in the after-noon, and contained the two fourth parts of the day here mentioned, their day consisting of twelve hours, Joh.11.9.

they confessed] They made confession of their sins, and used prayer and praise.

V.4. *stairs*] Or, *scaffold.* It is likely that they stood on divers scaffolds, that they might not hinder one another, and that all the people might hear. See the Notes on chap.8.4,7.

V.5. *which is exalted above all blessing and praise*] Which is more glorious then any tongue can expresse.

V. 6. *Thou, even thou art Lord*] They begin to praise God from the excellency of his nature, and the famous works of creating and preserving the creatures, and the honour done to him by the highest and best of the creatures.

thou hast made heaven &c.] Gen.1.1.

therein] Heb. *thereon.*

V.7. *who didst choose*] Then he praiseth God for his covenant with Israel, and benefits bestowed on that people; which were the more praise-worthy, because the people were rebellious.

Abram] Gen.11.31. and 12.1.

Abraham] Gen.17.5.

V.8. *faithfull*] Gen.15.6.

madest a covenant with him] Gen.12.7. and 15.18. and 17.7,8.

thou art righteous] That is, faithfull and true of thy word, 1 Joh.1.9. Heb.6.10.

V.9. *And didst see the affliction*] Exod.3.7. and 14.10.

V. 10. *And shewedst signes*] Exod.7,8,9,10,12, and 14. chapters.

so didst thou get thee a Name] Isai.63.12.

V.11. *And thou didst divide the sea*] Exod.14.21,22.

into the mighty waters] Exod.15.10.

V.12. *thou leddest them*] Exod.13.21.

V.13. *Thou camest down*] Exod.19.20. and 20.1.

true laws] Heb. *laws of truth.*

V.15. *And gavest them bread from heaven*] Exod.16.14,15.

and broughtest forth water for them out of the rock] Exod. 17.6. Num.20.9, &c.

which thou hadst sworn to give them] Heb. *which thou hadst lift up thy hand to give them.*

V. 16. *But they and our fathers*] Or, *Yet they, even our fathers,* Psal.106.6,7. Dan.9.8.

and hardned their necks] 2 King.17.14. 2 Chron.36.13.

V.17. *appointed a captain*] Num.14.4.

a God ready to pardon] Heb. *a God of pardons.*

V.18. *when they had made them a molten calf*] Exod.32.4.

V.19. *the pillar of the cloud departed not*] Exod.13.22. Num.14. 14. 1 Cor.10.1.

V.20. *thy good spirit*] Num.11.17.

and withholdest not thy manna] Exod.16.15. Josh.5.12.

and gavest them water] Exod.17.6.

V.21. *their*

V.21. *their clothes waxed not old*] Deut.8.4.
and their feet swelled not] Though the way were tedious and long.
V.22. *and didst divide them*] Either the Israelites in the land of Canaan ; or, such of their enemies as were not killed.
into corners] Heb. *into a corner.*
the land of Sihon] Num.21.21, &c.
and] Or, *even.*
V.23. *concerning which thou hadst promised*] See Notes on v.13.
V.24. *as they would*] Heb. *according to their will.*
V.25. *wells*] Or, *cisterns.*
fruit-trees] Heb. *trees of food.*
V.26. *and cast thy law behinde their backs*] As we use to do with things we contemn or scorn, Ezek.23.35. Psal.50.17.
and slew thy prophets] 1 King.19.10.
which testified against them] Taking heaven and earth to witnesse, that God would destroy them, except they returned, Isai. 1.2. 2 Chron.24.19.
V.27. *saviours*] Judg.2.18. and 3.9. Obad.v.21.
V.28. *But after they had rest*] They declare how Gods mercies ever contended with the wickednesse of this people, who, ever in their prosperity, forgat God, Deut.32.15.
they did evil again] Heb. *they returned to do evil.*
V. 29. *withdrew the shoulder*] Heb *they gave a withdrawing shoulder.* Which is a similitude taken from oxen that shrink at the yoke. Zech.7.11. See v.16.
and would not hear] When thou didst admonish them by the prophets.
V.30. *Yet many yeers*] As long as the kingdoms of Israel and Judah lasted.
forbear them] Heb. *protract over them.*
and testifiedst against them] 2 King.17.13. 2 Chron.36.15.
in thy prophets] Heb. *in the hand of thy prophets.*
V.32. *the mighty, and the terrible God*] Exod.34.6,7.
let not all the trouble seem little before thee] They desire that God would lay no more or greater troubles on them then he had done already.
trouble] Heb. *wearinesse.*
that hath come upon us] Heb. *that hath found us.* God sends plagues to seek sinners.
of the kings of Assyria] Either they mean, since the captivity of their brethren by the king of Assyria, 2 King.17. or their down-fall by Nebuchad-nezzar ; for the king of Babylon is called king of Assyria, 2 Chron.33.11.
V.33. *For thou hast done right*] They confesse that all these things came to them justly for their sins ; but they appeal from Gods justice, to his mercies, Dan.9.7.14. Psal.119.137.
V.34. *our kings*] Dan.9.8.
thou didst testifie against them] That thou wouldest destroy them, except they would return to thee, as v.26.
V. 36. *Behold, we are servants this day*] They lay open their present servitude before God, to move him to pity, in that they were now servants in that land, wherein they had lived in all freedom and plenty before, Deut.28.47.
to eat the fruit thereof] That is, to be the lords thereof, Deut. 28.33,51.
V.38. *a sure covenant*] Thus in affliction they promise to keep Gods commandments, wherennto they could not be brought by Gods great benefits.
are sealeth seal] Heb. are *at the sealing*, or *sealed.*

CHAP. X.

Vers.1. NOw, &c.] These did seal, but the people confirmed it by oath, v.28,29.
those that sealed] Heb. *at the sealings.*
the Tirshatha] Or, *the governour.*
V.8. *these were the priests*] Which subscribed to the covenant, except Nehemiah, who is set first, as governour, v.1.
V.28. *And the rest*] Ezra 2.
the Nethinims] See Notes on Ezra 2.43.
that had separated themselves] Which being idolaters, had forsaken their wickednesse, and given themselves to serve God : or, which had put away their strange wives, chap.9.2.
V. 29. *and entred into a curse*] Whereinto they gave themselves, if they should break this covenant. See Deut.29.12,14, 19. and so agreed to that which their nobles had sealed, v.1,14.
by] Heb. *by the hand of.*
V. 30. *that we would not give our daughters*] Exod. 34. 16. Deut.7.3.
V. 31. *And if the people*] Exod.20.10. Levit.23.3. Deut.5. 12. Chap.13.15,&c.
we would not buy it] Which notwithstanding they brake soon after. See chap.13.15,16.
we would leave] That we would leave the fruit of our land that yeer for the poor, and forgive them their debts, Exod. 23.10.
seventh yeer] Levit.25.4.
exaction] Deut.15.2.
every debt] Heb. *every hand.*
V. 32. *we made ordinances for us*] Sacrifices required could not be offered without cost : whence this cost should come, the law did not determine ; but good rulers took order for it, 2 Chron.31.3.
with the third part of a shekel] That is, ten pence apiece : rich and poor paid alike.
V. 33. *For the shew-bread*] This declareth wherefore they gave the third part of the shekel, which was beside the half shekel that they were bound to pay, Exod.30.13. if that were perpetuall.
of the sabbaths] See Num.28, and 29.
V.34. *we cast the lots*] Howsoever in the law there was no such particular direction for the bringing in of wood for maintaining of the fire on the altar ; yet their present exigencie moved them by lot to assigne the persons and times for the bringing of it in, or providing of it.
V.35. *to bring the first-fruits*] Exod.23.19. Levit.19.23.
V.36. *as it is written*] By this rehearsall is meant, that there was no part of the ceremoniall law, whereunto they did not binde themselves by covenant.
in the law] Exod.13.2.
firstlings of our herds] Such as were fit for sacrifice, were to be brought in kinde ; and such as were not, were paid for with money, Levit.27.9, &c.
V.37. *And that we should bring the first-fruits*] Levit. 23. 17. Num.15.19. and 18.12, &c.
dough] Or, *loaves.*
might] Or, *should.*
of our tillage] As knowing that whersoever we laboured, the tythes were due unto the LORD, both by the law, and according to the oath and covenant that we had made.
V.38. *And the priest*] Or, *And that the priest.*
when the Levites take tithes] Num.18.26.
and the Levites] Or, *and that the Levites.*
to the chambers] 2 Chron.31.11.
V.39. *For*] Or, *That.*
and we] Or, *and that we.*
will not forsake the house of our God] Will not leave it destitute of that which shall be necessary for it.

CHAP. XI.

Vers. 1. THe rest of the people also cast lots] See chap.10.34. Judg.20.10.
to bring one of ten] Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policie, because there were few that offered themselves willingly.
V.2. *the people blessed all the men*] They prayed God to blesse them, or, thanked them.
V.3. *of the province*] Of Judea, which at that time was a province of the Persian monarchy, Ezra 2.1.
the children of Solomons servants] 1 King.9.21.
V.4. *of the children of Perez*] Which came of Perez the son of Judah.
V. 11. *the ruler of the house of God*] That is, was the high priest, or, orderer of things needfull in Gods service.
V. 12. *that did the work of the house*] That served and ministred in the temple.
V. 14. *the son of one of the great men*] Or, *the son of Haggedolim.*
V.16. *had the over-sight*] Heb. were *over.*
of the outward businesse of the house of God] To gather the money appointed, and buy things necessary, and to do other businesse of the same nature.
V.17. *the principall to begin the thanks-giving in prayer*] He began the psalms and prayers.
V.19. *the gates*] Heb. *at the gates.* Meaning, of the temple.
V.20. *the residue of Israel*] Of them which dwelt not in Jerusalem.
V.21. *But the Nethinims*] See chap.3.26.
Ophel] Or, *the tower.*
V. 22. *over the businesse of the house of God*] To see things well ordered when they were brought to the temple, by the care of the over-seers abroad, v.16.
V.23. *it was the kings commandment*] To provide for all officers and offices about the temple, Ezra 2. 20. and the singers came within this compasse.
a certain portion] Or, *a sure ordinance.*
V.24. *at the kings hand*] Was chiefly employed by the king about his affairs. See 1 Chron.23.28.
V.25. *at Kirjath-arba*, &c.] These places mentioned, till v.21. were in the tribes of Judah and Simeon.
V.30. *And they dwelt*] Heb. *pitcht their tents.* That is, placed their tents neer, as men do in war, for fear of enemies ; for the cities were not yet built, Isai.29.1.
V.31. *from Geba*] Or, *of Geba.*
at Michmash] Or, *to Michmash.*

V.36. *in*

13.19. — began to be dark] Quum ob-
umbrarentur portæ Jerusalaimorum
i. quum sol vergens ad occasum, disparere
a portis —— tempestivè admodum:
quia sol propter adversos montes, celerius
eorum conspectui occultabatur. Hoc autem
præcepit, rationem habens legis, Levit. 23.
32. — Tremel. & Jun.
Buxtorfius, Munsterus, Montanus.

vehemie se regloit sur l'ombre des portes
de la ville. Monsr David Martin.

Cap. 13. 22. vid. H. 38. 3.

in Judah, and in Benjamin] They dwelt in the places assigned to them out of these tribes.

CHAP. XII.

Vers. 1. *The priests*] Ezra 2. 1.

that went up] From Babylon to Jerusalem. Some think he mentions those that came up with Ezra since, as well as those that came up with Zerubbabel at first, because some are named here, that are not in Ezra 2.

V. 2. *Malluch*] Or, *Melicu*, verse 14.

V. 3. *Shecaniah*] Or, *Shebaniah*, verse 14.

Rehum] Or, *Harim*, verse 15.

Meremoth] Or, *Meraioth*, verse 15.

V. 4. *Ginnetho*] Or, *Ginnethon*, verse 16.

V. 5. *Miamin*] Or, *Miniamin*, verse 17.

Maadiah] Or, *Moadiah*, verse 17.

V. 7. *Sallu*] Or *Sallai*, verse 20.

the chief of the priests] Next in dignity to the high priest, and which were of the stock of Aaron.

V. 8. *over the thanksgiving*] That is, *the psalms of thanksgiving*. Had charge of them that sung the psalms of thanksgiving.

V. 9. *in the watches*] They kept their wards & watches according to their turns with the former in praising God. See v. 24, 25.

V. 12. *of Seraiah*] He had shewed before what priests and Levites were of note in the dayes of Jeshuah the high priest: now he shews who were of note in his sons dayes.

V. 17. *Of Abijah*] Of whom came Zachary, John Baptists father.

of Miniamin, of Moadiah,] That is, of Miniamin, who came of Moadiah.

V. 22. *Johanan*] Or, *Jonathan*, verse 11.

of Darius the Persian] Supposed to be Darius Codomannus the last Persian monarch, who was overcome by Alexander the great, and in whom that monarchy expired: For Jadduah here mentioned, is said to meet Alexander, when he would have entred Jerusalem, *Josephus Antiq.* book 11, ch. 7. 8. Others think it was Darius Nothus.

V. 23. *of the chronicles*] 1 Chron. 9. 14, *&c.*

the son of Eliashib] Or, *nephew*, vers. 22.

V. 24. *ward over against ward*] That is, one after another, and every one in his course, 1 Chron. 26. 16.

V. 25. *thresholds*] Or, *treasuries*, or, *assemblies*.

V. 27. *they sought the Levites*] For many of them were returned to their dwellings.

V. 28. *of Netophathi*] Which were a certain family, and had their possessions in the fields, 1 Chron. 2. 54.

V. 29. *for the singers had builded them villages*] For they were destroyed before in the war.

V. 30. *purified themselves*] From all ceremoniall pollutions: which places were subject to, as well as persons.

V. 31. *I brought up*] Meaning Nehemiah.

upon the wall] In a middle place berween the tower of the furnaces, and the dung-gate; from whence one company went to the right hand, and the other to the left; and both met at the prison-gate, and went into the temple.

the dung-gate] Chap. 2. 13.

V. 37. *the fountain-gate*] Chap. 2. 14.

the stairs of the city of David] Which was the going up to the mount Zion, which is called the city of David.

the water-gate] See chap. 8. 16.

V. 38. *tower of the furnaces*] Chap. 3. 11.

the broad-wall] Chap. 3. 8.

V. 39. *the gate of Ephraim*] Chap. 8, 16. 2 King. 14. 13.

the old gate] Chap. 3. 6.

the fish-gate] Chap. 3. 3.

the tower of Hananeel] Chap. 3. 1.

the tower of Meah] Chap. 3. 1.

the sheep-gate] Chap. 3. 1.

the prison-gate] Chap. 3. 31.

V. 42. *sang loud*] Heb. *made* their voice *to be heard*.

V. 43. *the joy of Jerusalem*] That is, their joyfull acclamation. See Ezra 3. 11, 12, 13.

V. 44. *over the chambers for the treasures*] Which were chambers appointed by Hezekiah, to put in the tithes, and such like things, 2 Chron. 31. 11. and now were repaired again for the same use.

of the law] That is, *appointed by the law*.

for Judah rejoyced] Heb. *for the joy of Judah*.

for the priests] That they were set in their courses again: or, that they were so provided for, that they might stay at Jerusalem to serve God, and need not be scattered in the villages to seek a living. See chap. 13. 10.

that waited] Heb. *that stood*.

V. 45. *the ward of the purification*] They saw Gods service performed, and pollution kept out of the temple.

according to the commandment] 1 Chron. 25. and 26.

V. 46. *and Asaph*] 1 Chron. 25. 1, *&c.*

V. 47. *sanctified*] That is, *set apart*.

and the Levites] Num. 18. 26.

sanctified them] That is, the tenth part of the tithes.

CHAP. XIII.

Vers. 1. *On that day*] It seems to be some day after Nehemiah's return from the king, v. 6. Or, *At that time*, as Isai. 26. 1.

they read] Heb. *there was read.* *audience*] Heb. *ears.*

that the Ammonite] Deut. 23. 3.

V. 2. *hired Baalam*] Num. 22. 5. Josh. 24. 9.

V. 3. *all the mixed multitude*] That is, all such which had been joyned to them in unlawfull marriage, and all those with whom God had forbidden them to have society.

V. 4. *And before this*] That the separation was.

having the oversight] Heb. *being set over.*

chamber] Or. *chambers.*

was allied unto Tobiah] He was joyned in affinity with Tobiah the Ammonite, and enemy of the Jews.

V. 5. *a great chamber*] Made of many small ones, v. 9. to lay Tobiah's stuff in, v. 8.

which was commanded to be given to the Levites] Heb. *the commandment of the Levites.*

V. 6. *But in all this was not I at Jerusalem*] The absence of a godly governour, for a little while, is abused to sin by priests and people, notwithstanding their solemn covenant, chap. 9. 38. and 10. 1. So Exod. 32.

after certain days] Heb. *at the end of days.* After a full yeer: so the word is used, Exod. 13. 10. Levit. 25. 29.

obtained I] Heb. *I was asked.* Or, *I earnestly requested.* To wit, of the state of things at Jerusalem, and so let go back: or, I was asked of the king to go back. It may be Nehemiah durst not ask to go again, having been so long absent, but set some other to do it, upon whose motion, the king willed him to go back. Or, *leave was gotten me.*

V. 11. *I gathered them together*] The Levites that were fled for want of means, to the neglect of Gods service, v. 10. ch. 10 39.

place] Heb. *standing.*

V. 12. *treasuries*] Or, *store-houses.*

V. 13. *next to them*] Heb. *at their hand.*

their office] Heb. *it was upon them.*

V. 14. *Remember me*] V. 22.

wipe not out] He prays God in mercy to remember and reward his good deeds done for the promoting of Gods service, v. 22. or, not to suffer his service to be any more neglected, which now Nehemiah had restored.

good deeds] Heb. *kindnesses.*

offices] Or, *observations.*

V. 15. *I testified against them*] I declared that I would suffer this sin no more unpunished, v. 21.

V. 18. *and did not our God bring all this evil upon us*] Was not this a great cause why God plagued us in times past? meaning, that if they transgressed now in the same again, their plague should be greater, Jer. 19. 21, &c. to 27.

V. 19. *when the gates of Jerusalem began to be dark*] For the sabbath begun on the evening before the sabbath day, Levit. 23. 32. and it might be dark betimes there, because the city being compassed about with hills, Psal. 125. 2. the sun was sooner hid from thence, then from other places, in the going down of it.

V. 21. *I testified against them*] See Notes on v. 15.

about the wall] Heb. *before the wall.*

V. 22. *keep the gates*] Either he trusts the Levites with the gates of the city, because others were negligent: or, sets them to their own charge, To look to the gates of the temple, that nothing unclean might come in there.

Remember me] Verse 14. Chap. 5. 19.

greatnesse] Or, *multitude.*

V. 23. *had married wives*] Heb. *had made to dwell* with them.

of Ashdod] They had married heathen wives, and so had corrupted their language and religion.

V. 24. *their children spake half in*] Or, *half of their children spake in.*

could not speak] Heb. *discerned not to speak.*

of each people] Heb. *of people and people.*

V. 25. *cursed*] Or, *reviled.* I declared that they had made themselves subject to Gods curse, and pronounced a curse against them, chap. 5. 13.

and pluckt off their hair] The hair of their heads or beards, in disgrace, 2 Sam. 10. 4.

V. 26. *nevertheless*] 1 King. 11. 1, &c.

V. 27. *Shall we then hearken unto you*] Shall we suffer you to do so great a sin, and not restrain or punish you?

V. 28. *one of the sons of Joiada*] Meaning Manasseh the brother of Jadduah the high priest, *Joseph. Antiq.* book 11. chap. 7, 8.

the Horonite] Horonaim was either the place where he was born, or, that he ruled over, Isai. 15. 5.

V. 29. *Remember*] Punish them according to their fault and evil example, which they have given to the rest of thy people, contrary to their vocation, chap. 6. 14. 2 Tim. 4. 14.

them] Or, *these.*

because they have defiled the priesthood] Heb. *for the defilings of the priesthood.*

V. 31. *for the wood-offering*] Chap 10. 34.

for good] Shew mercy unto me, as v. 22.

ANNOTATIONS
On the Book of ESTHER.

The Argument.

THis Hiſtory falls within the yeers recorded in Ezra, *and in the reign of one of thoſe Perſian Kings there mentioned: who it was, ſee in Notes on Chap.*1.1 *In the third yeer of this King, Was the great feaſt made, Chap.* 1. 3. *In the ſeventh yeer he married* Eſther, *Chap.*2.16. *In the twelfth yeer fell that great Conſpiracy of* Haman, *Chap.*3.7. *Which God prevented by* Eſthers *preferment, Chap.*4.14. *God did not onely deliver his people, and give them victory over their enemies, but alſo raiſed up* Mordecai *to ſettle their peaceable condition for time to come. And ſo the book ends, Chap.*10.3.

CHAP. I.

Verſ.1. OF *Ahaſuerus*] It ſeems to be Xerxes. See Ezr. 4. 6. He was the ſonne of Darius Hyſtaſpis; his wife was called Ameſtris, a name not much unlike Eſther. Others think that it was Darius his father, whoſe wife was Atoſſa, not much differing from Hadaſſa, chap. 2. 7. See *Herodotus* and *Cteſias*.

an hundred and ſeven and twenty provinces] Belike the kingdom was enlarged ſince the firſt Darius his time. See Dan.6.1.

V.2. *ſate on the throne*] That is, had quietneſſe and reſt.

Shuſhan] Neh.1.1.

the palace] The city and palace were both of one name. See chap.3.15. & 4.6. & 9. 14, 15. The kings of Perſia uſually kept their winter-court here, as they did their ſummer-court at Ecbatana, Ezra 6.2. Shuſhan was a city ſituated on the river Coaſpes: it hath its name in Hebrew from lilies, whereof ſtore grew there in likelihood.

V.4. *When he ſhewed*] Or, *While he ſhewed*, or, *after he had ſhewed*, as Deut.4.45.

V.5. *a feaſt*] Some think there were two feaſts; one for the princes, the other for the people. Others think there was but one for both.

that were preſent] Heb. *found*. Both inhabitants and ſtrangers.

V.6. *blue*] Or, *violet*.

the beds were of gold] Which they uſed in thoſe countreys, in ſtead of tables.

of red, and blue, and white, and black marble] Or, *of porphyre, and marble, and alabaſter, and ſtone of blue colour*.

V. 7. *royall wine*] Heb. *wine of the kingdom*. The beſt and choiſeſt wines, ſuch as the king himſelf uſed to drink.

according to the ſtate of the king] Heb. *according to the hand of the king*. As was beſeeming ſo magnificent a prince.

V.8. *none did compell*] Or, *no man might reſtrain*. So the word is uſed, Dan.4.9. *no ſecret is reſtrained from thee*. For it ſhewed the kings magnificence, to give men as much wine as they would, and not to reſtrain any.

V.9. *for the women*] Or, *for their wives*. To wit, whoſe husbands did feaſt with the king.

V.10. *On the ſeventh day*] Which was the laſt day of the feaſt that the king made, as v.5.

merry] Heb. *good*, 2 Sam.13.28.

with wine] So that this command came rather from wine, then from reaſon: yet God by this means brought in Eſther to preſerve his Church.

chamberlains] Or, *eunuchs*.

V.11. *fair to look on*] Heb. *good of countenance*.

V.12. *by his chamberlains*] Heb. *which was by the hand of* his *eunuchs*.

V.13. *which knew the times*] That had experience of matters of government, by reading and obſervation, 1 Chron.12.32.

ſo was the kings manner] This heathen king did always uſe the counſell of learned men in his publike affairs; and ſo he doth now in the midſt of his jollity.

V.14. *the ſeven princes of Perſia*] Ezra 7. 14.

which ſaw the kings face] Matth.18.10. Which were his chief counſellours, who daily had acceſſe to him.

V.15. *What ſhall we do?*] Or, *what may we do?* Heb. *What to do?*

V.16. *but alſo to all the princes*] By her diſobedience ſhe hath given an example to all women to do the like to their husbands.

V.17. *For this deed of the queen*] That is, her diſobedience.

ſhall] Or, *will*. *ſhall*] Or, *will*.

The king Ahaſuerus] She came not at the kings own command, Why ſhould we at meaner mens?

V.18. *the ladies of Perſia*] The ladies will firſt be corrupted by the queens example, and then the meaner women by theirs.

contempt and wrath] Contempt in wives, works wrath in husbands.

V.19. *If it pleaſe the king*] Heb. *if it be good with the king.*

from him] Heb. *from before him.*

let it be written among the laws] Among the authenticall records of the kingdom, that it may remain firm.

that it be not altered] Heb. *that it paſſe not away.*

that Vaſhti come no more before king Ahaſuerus] Let her be divorced, and another made queen.

unto another] Heb. *unto her companion.*

V.20. *for it is great*] For he had under him an hundred and ſeven and twenty provinces. See v 1.

V.21. *pleaſed the king*] Heb. *was good in the eyes of the king.*

V.22. *that every man ſhould bear rule in his own houſe*] That is, that the wife, and the whole family, ſhould be ſubject to her husband, and at his commandment.

and that it ſhould be publiſhed according to the language of every people] Or, *and ſhould ſpeak according to the language of his own people.* Heb. *that one ſhould publiſh according to the language of his people.* That is, that women ſhould ſpeak their husbands language, and all the family; for conformity in language, is a token of ſubjection, Dan.1.4.

CHAP. II.

Verſ. 1. HE *remembred Vaſhti*] He ſpake of Vaſhti, it may be, with ſome relenting, after his heat was over, though he could not reverſe the former law, ch.8.8. Dan.6.15.

and what was decreed againſt her] By advice of the ſeven wiſe men of his councell, chap.1.19,21.

V.2. *Let there be fair young virgins ſought for the king*] Leſt he ſhould take Vaſhti again, and puniſh his counſellours.

V.3. *unto the cuſtody*] Heb. *unto the hand.*

Hege] Or, *Hegai*] Verſe 8.

keeper of the women] The abuſe of theſe countreys was ſo great, that they invented many means to ſerve the luſts of princes; and therefore, as they ordained wicked laws, That the king might have whoſe daughters he would, ſo they had divers houſes appointed, as, one for them while they were virgins here, another when they were concubines, v.14.

for purification] Read what this purification was, v.12.

V.6. *Who had been carried away*] 2 King.24.15. 2 Chron. 36.10. Jer.24.1.

V.7. *brought up*] Heb. *nouriſhed.*

that is] Or, *the ſame is.*

Eſther] Her name was changed, as may well be thought, when ſhe was married unto the king.

fair and beautifull] Heb. *fair of form, and good of countenance*, Gen.12.11. and 24.16.

V.9. *ſhe obtained kindneſſe of him*] Dan.1.9.

ſuch things as belonged to her] Heb. *her portions.*

he preferred her] Heb. *he changed her.*

V.10. *that ſhe ſhould not ſhew it*] Becauſe the Jews were then deſpiſed, and ſo ſhe might miſſe the honor ſhe after attained to.

V.11. *Mordecai walked every day*] For though ſhe was taken away from him, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to hear of her.

to know how Eſther did] Heb. *to know the peace.*

V.13. *whatſoever ſhe deſired was given her*] What apparell, ornaments, or other things ſhe asked of the eunuch, that was he bound to give her.

V.14. *into the ſecond houſe of the women*] See Notes on v.3.

V.15. *the keeper of the women appointed*] Wherein her modeſty appeared, in that ſhe ſought not fine apparell to commend her beauty, but ſtood to the eunuchs appointment.

V.16. *the moneth Tebeth*] Which contained part of December, and part of January.

V.17. *favour*] Or, *kindneſſe.*

in his ſight] Heb. *before him.*

V.18. *Eſthers feaſt*] Made for her ſake, when he made her queen.

releaſe, &c.] Heb. *reſt.* He releaſed their tribute.

according to the ſtate] That is, great and magnificent, ch.1.7.

V.19. *the ſecond time*] Either to attend at Eſthers marriage-feaſt, or to chuſe ſome concubines for the king.

Morde-

Mordecai sate in the kings gate] Either he had the office of a porter, or else he sate there to hear how it fared with Esther.

V. 20. *as Mordecai had charged her*] Lest the king should dislike her for her peoples sake, who were meanly thought of there.

V. 21. *Bigthan*] Or, *Bigthana*, chap. 6. 2.

the door] Heb. *the threshold.*

sought to lay hand on the king Ahasuerus] Meaning to kill him, 1 Sam. 24. 6. and 26. 9.

V. 23. *in the books of the chronicles*] In the chronicles of the Medes and Persians, chap. 10. 2.

before the king] Either it was written while the king was there, or in the book which used to lie before the king, for him to read in.

CHAP. III.

Vers. 1. *THe Agagite*] It is likely he was an Amalekite, and of the race of Agag, 1 Sam. 15. 8. which might be one cause why Mordecai would not stoop so low to him, v. 2. See Exod. 17. 16. Num. 24. 7.

set his seat above all the princes] 2 King. 25. 28.

V. 2. *but Mordecai bowed not*] The Persians manner was to fall down and reverence their kings, and such as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

V. 3. *the kings servants*] Such courtiers as attended at the gate.

V. 4. *they told Haman*] Thus we see that there is none so wicked, but they have their flatterers to accuse the godly.

V. 6. *for they had shewed him the people of Mordecai*] Or, *but seeing they had shewed him the people of Mordecai, Haman sought*, &c. See here the extremity of pride and malice.

V. 7. *the moneth Nisan*] Which containeth part of March, and part of April.

they cast Pur, that is, the lot, before Haman] According to the Persian superstition, to know what moneth and day should be good to enterprise this thing, that it might have good successe: but God disappointed their lots and expectation.

the moneth Adar] Containing part of February, and part of March.

V. 8. *their laws are diverse from all people, neither keep they the kings laws*] These be the two arguments which commonly the worldlings and the wicked use toward princes, against the godly, to wit, The contempt of their laws, And diminution of their profit; without respect how God is either pleased or displeased, Dan. 3. 12. and 6. 13.

for the kings profit] Heb. *meet*, or *equall.*

V. 9. *that they may be destroyed*] Heb. *to destroy them.*

pay] Heb. *weigh.*

ten thousand talents of silver] To make the king more willing to yeeld to the destruction of the Jews, he promiseth this great sum to the king, out of their estates. For talents, see 1 Chro. 22. 14.

that have the charge of the businesse] That received the kings moneys.

V. 10. *took his ring from his hand*] Gen. 41. 42.

enemy] Or, *oppressour.*

V. 12. *scribes*] Or, *secretaries.*

had commanded] Or, *did command.*

according to the writing thereof] Chap. 8. 9.

V. 13. *the spoil of them*] The fore-named sum, v. 9. being remitted to him, v. 11. he disposeth the spoil to the executioners, to make them more eager in the work.

V. 14. *was published*] Or, *to be published.*

V. 15. *was given in Shushan*] Chap. 8. 14.

the city Shushan was perplexed] To wit, the Jews that were in Shushan, who were condemned by this decree, made great lamentation, as soon as they heard of it.

CHAP. IIII.

Vers. 1. *WHen Mordecai perceived all that was done*] By the proclamation set out. See v. 8.

rent his clothes] Josh. 7. 6.

and put on sackcloth] Jon. 3. 5, 6.

and cried with a loud and a bitter cry] Gen. 27. 34.

V. 2. *And came even before the kings gate*] Because he would advertise Esther of this cruell proclamation.

clothed with sackcloth] In the habit of a mourner, 1 King. 21. 27, 29.

V. 3. *many lay in sackcloth and ashes*] Heb. *sackcloth and ashes were laid under many.*

V. 4. *chamberlains*] Heb. *eunuchs*, Gen. 39. 1. 1 King. 22. 9. 2 King. 9. 32.

told it her] How Mordecai grieved: for they could not tell her of the grief of the Jews in all provinces, which they knew not: therefore the verse before should be read in a parenthesis; for the matter they told the queen is in the second verse, not in the last before this.

V. 5. *whom he had appointed to attend upon her*] Heb. *whom he had set before her.*

V. 8. *to charge her that she should go in unto the king*] She was once under his charge, and indebted to him for a pious and charitable education, when she was an orphan, chap. 2. 7. and therefore, though now she were greater then he, he thought he might make bold to lay a charge on her for a publike service, that so much concerned Gods Church.

V. 11. *of his*] Or, *for him.*

except such to whom the king shall hold out the golden scepter] This was a signe that the king did call him to him, and free him from the danger of the law, and gave him some hope that his petition was likely to be granted.

V. 14. *at this time*] In this great extremity of Gods people.

enlargement] Heb. *respiration.*

deliverance arise to the Jews] Thus Mordecai spake in the confidence of that faith which all Gods children ought to have, which is, That God will deliver them, though all worldly means fail.

for such a time as this?] For to deliver Gods Church out of these present dangers. The occasions which God offers us by his speciall providence to do good to others, must not be neglected by us.

V. 16. *present*] Heb. *found.*

fast ye for me] Praying that God would encline the kings heart to grant my petition, and save my life.

and if I perish, I perish] I will put my life in danger, and refer the successe to God, seeing it is for his glory, and the deliverance of his Church.

V. 17. *went his way*] Heb. *passed.*

CHAP. V.

Vers. 1. *ON the third day*] To wit, after that the Jews had begun to fast.

V. 2. *the king held out to Esther the golden scepter*] Which was a signe that her coming was well pleasing unto him, as ch. 4. 11.

touched the top of the scepter] For the scepter being stretched out to her, the top was next her. This she toucheth, in acknowledgement of the kings favour, and of submitting her self and her petition to him.

to the half of the kingdom] Meaning hereby, that whatsoever she asked, should be granted, as Mark 6. 23.

V. 4. *let the king and Haman come this day*] She invites Haman also, that she might accuse him to his face, and he might not by false suggestions disswade the king privily from believing her complaint.

V. 6. *at the banquet of wine*] Because they used to drink excessively in their banquets, they called the banquet by the name of that which was most in use, and most highly esteemed: or, in which wine was most plentifull; for it was not the ordinary drink.

V. 8. *to perform*] Heb. *to do.*

I will do to morrow as the king hath said] I will then declare what thing I demand. She expected a more fit opportunity.

V. 9. *joyfull*] Thus wicked men triumph, when death is neerer them then they are aware of.

glad] Heb. *good*, chap. 1. 10. and 9. 19.

V. 10. *called*] Heb. *caused to come.*

V. 11. *of the glory of his riches*] He rips up his greatnesse, to exaggerate Mordecai's offence, and his own discontent.

wherein the king had promoted him] The wicked, when they are promoted, in stead of acknowledging their charge, and humbling themselves, wax ambitious, disdainfull and cruell.

V. 13. *Yet all this availeth me nothing*] No honour can satisfie malicious men, without revenge. Haman cannot stay for Mordecai's death till the time appointed to kill all the Jews, though it drew neer.

so long as I see Mordecai the Jew sitting at the kings gate] And not rising up to me, as others do.

V. 14. *gallows*] Heb. *tree.*

then go thou in merrily] Then thou mayest be merry, when thy adversary is hanged.

CHAP. VI.

Vers. 1. *COuld not the king sleep*] Heb. *the kings sleep fled away.* See Gods wonderfull work for the preservation of Mordecai, who had been hanged before Esther had known of it, if God had not taken away sleep from the king, directed him to read the chronicles, and moved him to prefer Mordecai.

V. 2. *Bigthana*] Or, *Bigthan*, chap. 2. 21.

door] Heb. *threshold*, 2 King. 22. 4. and 23. 4.

What honour and dignity hath been done, &c.] For he thought it unworthy his estate, to receive a benefit, and not reward it.

V. 4. *on the gallows that he had prepared for him*] Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

V. 6. *whom the king delighteth to honour*] Heb. *in whose honour the king delighteth.*

Haman thought in his heart] Because of the kings former favour to him, he made account this honor had been intended to himself, and therefore requires abundance: but he little thought it was meant to Mordecai his enemy, whose life he came to beg, else he would have asked little enough.

V.7. *whom the king delighteth to honour*] Heb. *in whose honour the king delighteth.*

V.8. *Let the royall apparell be brought*] Heb. *Let them bring the royall apparell.* Note Hamans pride; nothing would serve him, but the kings own royalties.

which the king useth to wear] Heb. *wherewith the king clotheth* himself.

V.9. *let this apparell and horse be delivered*] It seems the crown was counted part of the royall apparell, or else it was not put on his head, but carryed before him.

bring him] Heb. *cause him to ride.*

V.10. *Then the king said to Haman*] So God sometimes honours his by their enemies.

let nothing fail] Heb. *suffer not a whit to fail.*

V.12. *and having his head covered*] For grief or shame, 2 Sam. 15.30. Jer.14.4.

V.13. *If Mordecai be*] Or, *Seeing Mordecai* is.

shalt surely fall] Thus God sometime putteth in the mouth of the very wicked to speak that thing which he hath decreed shall come to passe.

surely fall before him] Or, *fall quite down before him:* For he being a Jew, will revenge the wrong done to him and his countrey-men: and favourites of princes plot the downfall of former favourites, lest they hinder their rising.

CHAP. VII.

Vers. 1. *To banquet*] Heb. *to drink*, Gen.43.34.

V.3. *let my life be given me*] Because she was involved in the same danger, as being of the same nation, chap.4.13. and therefore calls them her people.

V.4. *to be destroyed, to be slain, and to perish*] Heb. *that they should destroy, and kill, and cause to perish.*

the enemy could not countervail the kings damage] Meaning, that Haman could not profit the king so much with his ten thousand talents of silver, chap.3.9. as he would hinder him by the losse of the Jews tribute and strength accruing to his royal state from them. Thus she urgeth the king with the danger of her own person, and the equity of the king. She had concealed her kinred and people to good time, when, by Gods providence, she might do them good, and her self no harm.

V.5. *that durst presume in his heart*] Heb. *whose heart hath filled him*, Act.5.3.

V.6. *The adversary*] Heb. *the man adversary.*

before] Or, *at the presence of.*

V.7. *to Esther*] Heb. *of*, or *from Esther.*

he saw that there was evil determined] He saw by the kings angry face, that he intended to put him to death.

V.8. *Haman was fallen upon the bed*] He fell down on the bed, on which they had feasted, and made request for his life.

before me] Heb. *with me.*

they covered Hamans face] It was the manner of the Persians, when one was out of the kings favour, to cover his face, as counting him unworthy ever to see the kings face any more: or, as a condemned person, Job 9.24.

V.9. *gallows*] Heb. *tree.*

who had spoken good for the king] Which discovered the conspiracy against the king, chap.2.22,23.

V.10. *on the gallows that he had prepared for Mordecai*] Thus the mischief devised by him for another, fell upon his head, chap.9.25. Psal.7.15,16. and 9.15,16.

CHAP. VIII.

Vers. 1. *Mordecai came before the king*] That is, was received into the kings favour and presence, and was made one of those princes spoken of, chap.1.14.

Esther had told what he was unto her] That he was her uncle, and had brought her up, chap.2.5,7.

V.2. *which he had taken from Haman*] It seems, chap.3.10,12. that Haman was keeper of the kings seal, which office now is bestowed on Mordecai: or, which he had formerly delivered to Haman for expediting the busines against the Jews, chap.3.10.

V.3. *and besought him with tears*] Heb. *and she wept and besought him.*

to put away the mischief] By abolishing the wicked decrees which he had made for the destruction of the Jews.

V.4. *Then the king held out*] Or, *For when the king had held out.*

the golden scepter] Read chap.5.2.

So Esther] Or, *Then Esther.*

V.5. *the letters devised*] Heb. *the device.*

which he wrote] Or, *who wrote.*

V.6. *endure to see*] Heb. *be able that I may see.*

unto my people] Chap.7.4.

V.7. *because he laid his hand upon the Jews*] He intended so to do, and had gotten a decree to kill them, chap.2.21.

V.8. *for the writing which is written in the kings name*] Others read it, *but the writing*, &c. That is, I cannot reverse a law sealed with the kings seal (Dan. 6.15.) but I give you power to make another decree in favour of them, that they stand on their guard, and slay their enemies. This seems to be right, because in the new decree, v.11. no man is commanded to assist them, nor forbidden to set upon them; both which, doubtlesse, Mordecai would have inserted, if he had durst: and the assistance the rulers gave the Jews was not by the kings decree, but for fear of Mordecai. See chap.9.3.

may no man reverse] See chap.1.19. The king did as good as revoke the decree for Esthers sake. This shews his great love to her, and Gods speciall providence over his people.

V.9. *the moneth Sivan*] Which containeth part of May, and part of June.

according to the writing thereof] That is, in such letters and language as was usuall in every province, chap.3.12.

V.10. *in the king Ahasuerus name*] 1 King.21.8.

V.11. *to stand for their life*] That is, to defend themselves against all that would assail them.

V.12. *upon the thirteenth day of the twelfth moneth*] The same day they should have been destroyed, chap.3.13.

moneth Adar] Which containeth part of February, and part of March.

V.13. *published*] Heb. *revealed.*

to avenge themselves on their enemies] The king gave them liberty to kill all that did assault them, as v.11.

V.14. *the decree was given at Shushan the palace*] Proclaimed, and set up for all men to read. See chap.9.14.

V.15. *blue*] Or, *violet.*

and was glad] Contrary to their sorrow, chap.3.15.

V.16. *and joy*] He sheweth by these words that follow, what this light was, to wit, joy, from this new decree, which cheared their hearts, as the light of the sun did their eyes, Psal.18.28. and 97.11. This is to be understood of the Jews in Shushan, chap.3.25. Others are spoken of, v.17.

V.17. *became Jews*] They conformed themselves to the Jews religion, if not for love, yet for fear.

for the fear of the Jews] Chap.9.3. Because they were afraid lest the Jews should kill them.

CHAP. IX.

Vers.1. *Though it was turned to the contrary*] This was Gods great providence, who turneth the joy of the wicked into sorrow; and the tears of the godly, into gladnesse, Psal.30.5,11. and 126.5.

V.3. *officers of the king*] Heb. *those which did the businesse that* belonged *to the king.*

helped the Jews] Did them honour, and shewed them friendship, and stood for them.

the fear of Mordecai fell upon them] Chap.8.17.

V.5. *the Jews smote all their enemies*] Which had conspired their death, by the perswasion of wicked Haman.

what they would] Heb. *according to their will.*

V.6. *in Shushan the palace*] Where the palace was: for so many could not be slain in the kings house.

destroyed five hundred men] Besides those three hundred that they slew the second day, v.15. and Hamans sons, as vers.12. whom they slew, not as enemies barely, but as devoted to destruction by God, Exod.17.24. Deut.25.17.

V.10. *but on the spoil laid they not their hand*] Shewing their moderation, in not taking so much as the kings decree allowed; and that it might appear they sought nothing, but to save their lives.

V.11. *was brought*] Heb. *came.*

V.13. *to do to morrow also*] For some enemies were left the day before, which might hurt the Jews hereafter.

let Hamans ten sons be hanged] Heb. *let men hang Hamans ten sons*; As they did their father; to terrifie other oppressors.

gallows] Heb. *tree*, chap.7.8. Deut.21.23.

V.15. *For*] Or, *And.*

V.16. *gathered*] Or, *had gathered.* To wit, the day before.

and stood for their lives] As the king gave them leave to do, chap.8.11.

and slew] Or, *and when they had slain.*

of their foes seventy and five thousand] Rather to secure their own lives, then to be revenged on their foes.

V.17. *On the thirteenth day of the moneth Adar*] On that day they killed their enemies, as v.16.

on the fourteenth day] In all places, saving in Shushan, as v.18.

of the same] Heb. *in it.*

V.19. *made the fourteenth day of the moneth Adar*] This yeer onely; for it was otherwise ordered afterwards, v.21.

of sending portions] Of the cattell they killed. See 1 Sam. 1.4,5. Neh.8.12.

V.20. *And Mordecai wrote these things*] Or, *But Mordecai*, &c. For he writ to them how the Jews in Shushan had slain their foes on the fourteenth day also, and so appointed the fourteenth day to be kept, because the countrey-Jews had rest then; and the fifteenth, because they of Shushan had not rest till then: so they must joy in one anothers peace.

V.21. *that*

JOB is thought by some, to be
set up as a Type, among the Gen-
tiles, of CHRIST at his crucify-
ing; who was to be left by his Ap-
ostles, forsaken of GOD —— It is
resolved into an extraordinary
dealing, wherein God took a
liberty to glorify himself, by sing-
ling out one of his stoutest, valiant
est Champions; and setting him
hand to hand, to wrastle with the
powers of Darkness. And because
Satan was, (as it were) not hard
enough for him, he turned Enemy
Himself, Job, 13-24.

Dr. Goodwin Ch. of Light ——
p. 121, 122.

V. 21. *that they should keep the fourteenth day of the moneth Adar, and the fifteenth day of the same yearly*] As the Jews do even to this day, calling them in the Persians language, Purim, that is, *the dayes of lots.*

V. 22. *As the dayes wherein the Jews rested from their enemies*] He setteth before our eyes the use of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship, and relief of the poor, vers. 19.

V. 23. *And the Jews undertook*] Or, *And he caused the Jews to undertake.*

V. 24. *had cast Pur*] Read chap. 3. 7.

consume] Heb. *crush.*

V. 25. *when Esther came*] Heb. *when she came.*

he commanded] That is, the king.

upon his own head] Chap. 7. 10. Psal. 7. 16.

V. 26. *Pur*] That is, *lot.*

and of that which]. Or, *and that which.*

V. 27. *The Jews ordained, and took upon them*] Or, *They ordained, and caused the Jews to take upon them.* To wit, Esther and Mordecai, vers. 21.

so as it] Or, *that it.*

fail] Heb. *passe.*

that they would keep these two dayes] Meaning the fourteenth, and the fifteenth day of the moneth Adar.

V. 28. *fail*] Heb. *passe.*

perish] Heb. *be ended.*

V. 29. *all authority*] Heb. *all strength.*

to confirm this second letter of Purim] Or, *to confirm this letter of Purim by a second.* That is, they writ both to confirm Mordecai's former letter.

V. 30. *with words of peace and truth*] Which were letters declaring unto them quietnesse, and assurance, and putting them out of doubt and fear.

V. 31. *and as they had decreed*] As in their necessity, Esther and Mordecai had appointed a fast to pray for them and theirs, chap. 3. 16, 17. so they should now praise God for their deliverance. Their people are called their seed, chap. 10. 3.

for themselves] Heb. *for their souls.*

their cry] Their earnest prayer.

CHAP. X.

Vers. 1. UPon *the land*] Upon the continent.

V. 2. *advanced him*] Heb. *made him great.*

V. 3. *and accepted of the multitude of his brethren*] These three points are here set forth as commendable and necessary for him that is in authority, *To have the favour of the people, To procure their wealth, And to be gentle and loving toward them.*

and speaking peace] Speaking well to the king for them.

to all his seed] That is, to his people. See notes on chap. 9. vers. 31.

ANNOTATIONS
On the Book of JOB.

The ARGUMENT.

IN this Book Job *is set forth as an example, first of patience, then of humane frailty. Some think him to be one of* Abrahams *posteritie by* Keturah. *But his dwelling speaks him rather one of* Esau's *generation,* Lam. 4. 21. *His great losses are set out,* Chap. 1. *His crosses in his body and wife,* Chap. 2. *His first impatient fit,* Chap. 3. *His discourse with his three friends,* Eliphaz, Bildad, *and* Zophar, Chap. 4. *and so forth, to the end of* Chap. 31. Elihu's *speech is continued to the conclusion of* Chap. 37. *Gods conviction of* Job, *and his submission from thence, to* Chap. 42. 7. *The conclusion contains the reconciliation of* Jobs *three friends to God and him, and* Jobs *renewed, and augmented prosperity.* Jobs *friends labour to prove him an Hypocrite, because of his great sufferings. He defends his integrity against them, yet so, that sometimes he taxeth God for dealing too hardly with him.* Elihu *shews both him and them their errours. God seconds, and confirms his speech, and brings all to an happy conclusion.*

CHAP. I.

Vers. 1.

N the land of Uz] That is, of the countrey of Idumæa, as Lam. 4. 21. or bordering thereupon, for the land was called by the name of Uz, the son of Dishan, the son of Seir, Gen. 36. 28. Jerem. 25. 20.

perfect and upright] Chap. 2. 3. Ezekiel 14. 14. James 5. 11.

that man was perfect and upright] God pronounceth him perfect and upright; that is, without hypocrisie, though he were a gentile, which declareth that amongst the heathen God hath his, Act. 10. 35.

one that feared God] Hereby is declared, what is meant by a perfect and upright man.

V. 3. *His substance also was seven thousand*] His children and riches are declared, to commend his vertue in his prosperity, and his patience and constancy, when God had taken them from him. By *substance* is meant *cattel*, which were their greatest riches.

substance] Or, *cattel*, as Exod 12. 38. Gen. 26. 14.

sheep] The word signifies *lesser cattel*, as sheep, and goats, Levit. 1. 10.

five hundred she-asses] The he-asses are included, for the holy Ghost shews all his riches, and distinguisheth not between sexes in his other cattel

she-asses] Or, *asses*, as vers. 14. Gen. 45. 23. Judg. 5. 10.

and a very great household] Or, *husbandry.* He had many servants and much husbandry, Gen. 26. 14.

this man was the greatest] By greatest, is meant, the richest, as Gen. 24. 35. Or, *of greatest authority*, 2 King. 4. 8.

men of the east] Heb. *sons of the east*, Gen. 25. 6.

of the east] In respect of Canaan, as Judg. 6. 3. 1 King. 4. 30. Such were the Arabians, Chaldeans, Idumeans, &c.

V. 4. *his sons went and feasted*] At certain times of the yeer they met in banquets of love, and brotherly conversation.

V. 5. *Job sent and sanctified them*] He bid them prepare themselves by outward purifications, as fasting, abstinence, washing, Exod. 19. 10. and above all, by internall and spirituall means, as prayer, mortification, good meditations, Gen. 35. 2. repentance of their errours in their feasts, reconcilement to one another; that without uncleanesse they might be partakers of the action, and benefit of their fathers sacrifice offered for them.

offered burnt-offerings according to the number of them all] He offered for every one of his children an offering of reconciliation, which declared his religion toward God, and care of his children. See Levit. 1. 10.

Job said] He thought in his heart.

cursed God] In Hebrew it is, *blessed God*, which is here taken for cursing, as 1 King. 21. 10, 13. For in detestation of cursing, it is covered under the name of the contrary. He feared his sons had some irreverent thoughts concerning God in the heat and liberty of their feasting.

continually] Heb. *all the dayes.* To wit, when the dayes of feasting at one of their houses were done, as in the beginning of the verse appeareth.

V. 6. *the sons of God*] The angels, Job 38. 7. Luke 20. 36.

They

They are Gods children by creation according to Gods image, as Adam was, Luke 3. 38.

before the Lord] Because our infirmity cannot comprehend God in his Majestie, he is set forth unto us as a king, that our capacity may be able to understand that which is spoken of him. And his angels are likened to great officers, that at certain times appear before kings, to give an account of their imployment, 1 King. 22. 19.

and Satan] Heb. *the adversary*. As he is an adversary, which his name here signifies; so also he is the accuser of the brethren, Revel. 12. 10. He presents himself impudently, not called, that he may get a commission to hurt Gods people, 1 Kings 22. 21.

among them] Heb. *in the midst of them*.

V. 7. *Whence comest thou?*] This question is asked for our infirmity: for God knew whence he came.

From going to and fro in the earth] 1 Pet. 5. 8. Herein is described the nature of Satan, who is ever ranging for his prey, as one unquiet, seeking alwayes to do mischief, Matth. 12. 43.

from walking up and down in it] He sets a good face on it, as if the earth were the place of his delight, and full liberty, which is the place of his banishment and restraint, till he receive his lasting damnation, Luke 10. 18. Revel. 12. 12. Joh. 14. 30.

V. 8. *Hast thou considered*] Heb. *Hast thou set thy heart on?*

V. 9. *Doth Job fear God for nought?*] He feareth thee not for thine own sake, but for the commodity he receiveth by thee, as appeareth, vers. 10. or like a mercenary, Job 14. 6.

V. 10. *Hast not thou made an hedge about him*] By thy providence thou keepest him safe, and all he hath, Isai. 5. 2.

his substance is increased] Or, *cattel*. See the notes on vers. 3.

V. 11. *touch all that he hath*] To take away, or, destroy that he hath, as chap. 19. 21. So that Satan is not able to touch us, without Gods leave.

all] Or, *ought*.

and he will curse thee to thy face] Heb. *if he curse thee not to thy face*.

and he will] In Hebrew it is, *if he do not curse thee*, &c. there is understood; *Then say, I am a lyar*, or, *Let me perish*. So the Jews in earnest speeches leave out the imprecation, to be added by others, as 1 King. 20. 23, 25.

curse thee] See notes on vers. 5.

to thy face] Satan noteth the vice whereunto men are commonly subject, that is, to hide their rebellion, and to be content with God in time of prosperitie, which vice is disclosed in time of adversity; for then they curse God openly without fear, Isai. 8. 21.

V. 12. *all that he hath is in thy power*] God giveth not Satan power over man to gratifie him, but to declare, that he hath no power over man, but that which God giveth him, Matth. 8. 31.

power] Heb. *hand*.

from the presence of the Lord] That is, went to execute that which God commanded him: for he can never go simply out of Gods presence.

V. 15. *the Sabeans fell upon them*] A people of Arabia alwayes given to theevery.

V. 16. *The fire of God*] Or, *A great fire*. A great lightning: for great things are called, *things of God*, Gen. 30. 8. Psal. 36. 6.

is fallen from heaven] This thing was done by the craft of Satan, to tempt Job the more grievously, that he might think God his enemy, as well as men, Rom. 1. 18.

V. 17. *fell*] Heb. *rushed*.

V. 18. *Thy sons and thy daughters*] The last plague declareth, that when one plague is past, which seemeth hard to be born; God can send us another far more grievous, to try his, and teach them obedience.

V. 19. *from*] Heb *from aside*, or, *from beyond*.

V. 20. *rent his mantle*] Or, *robe*. Which came not of impatience, but declareth that the children of God are not insensible like blocks, but that in their patience they feel affliction, and grief of minde: yet they keep a mean herein, and rebell not against God, as the wicked do. Renting clothes is a sign of great sorrow, Gen. 37. 29, 34.

shaved his head] In great sorrows men used to shave their heads, Isaiah 15. 2. and 22. 12. Jerem. 7. 29. Micah 1. 16.

worshipped] He threw himself all along before God, to give him glory with reverence and humility in his incomprehensible judgements.

V. 21. *Naked came I out of my mothers womb*] Eccles. 5. 15. 1 Tim. 6. 7. He comforts himself from the course of nature, and Gods providence.

naked shall I return thither] That is, into the belly of the earth, which is the mother of all: or, which he lay on, vers. 20. and might point to with his finger.

the Lord gave] The cattell and children which I had, Gen. 35. 5. 11. Josh. 24. 3, 4.

blessed be the name of the Lord] Hereby he confesseth that God is just and good, although his hand be sore upon him, Psal. 73. 1. Isai. 39. 8.

V. 22. *nor charged God foolishly*] Or, *attributed folly to God*. In the Hebrew it is, *Nor attributed unsavourinesse to God*. For as unsavoury meats offend the stomack, so do unjust accusations of God offend him. Job not onely murmured not, but also declared that God did all things according to justice and equity. By this it appears how he sinned not: to wit, as Satan had charged him, vers. 11.

CHAP. II.

Vers. 1. *Sons of God*] See the notes on chap. 1. 6.

Satan came also among them] Look chap. 1. 6.

V. 2. *And Satan answered the Lord*] Chap. 1. 7.

V. 3. *a perfect and an upright man*] Chap. 1. 1, 8.

although thou movedst me against him] He proveth Jobs integrity by this, that he ceased not to fear God, when his plagues were grievously upon him.

to destroy him] In Hebrew it is, *to swallow him up*. A metaphor from wilde beasts.

without cause] Not, but that Job was a sinner, but not a wilfull sinner, that he should be cut off.

V. 4. *Skin for skin*] A proverbiall speech. Hereby he meant, that a mans own skin is dearer unto him, then an other mans: and therefore Job could be content, his children should die, so he might escape: or, be content to expose any other part of his body, to save the vitall parts.

V. 5. *touch his bone and his flesh*] Meaning his own person, Eph. 5. 30.

and he will curse thee] See notes on chap. 1. 11.

V. 6. *he is in thine hand*] That is, in thy power. See cha. 1. 12.

but] Or, *onely*.

save his life] Thus Satan can go no further in punishing, then God hath limited him.

V. 7. *with sore boyls*] This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threatneth to punish the rebellious people, Deut. 28 27. So that this tentation was most grievous: for if Job had measured Gods favour by the vehemency of his disease, he might have thought that God had cast him off.

from the sole of his foot unto his crown] Isai. 1. 6.

V. 8. *he took him a potsherd*] As destitute of all other help and means, and wonderfully afflicted with the sorrow of his disease, so that he could not scrape with his hands, they were so sore.

he sat down among the ashes] In Hebrew it is, *in the midst of the ashes*. To wit, in sign of humilitie, and mortification, as chap. 42. 6. And also of grievous sorrow, Esth. 4. 1, 3.

V. 9. *his wife*] Satan useth the same instrument against Job, as he did against Adam.

Dost thou still retain thine integrity] Meaning, what gaineth thou by serving God, seeing he thus plagueth thee, as though he were thine enemy? This is the most grievous tentation of the faithfull. when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vain, chap. 21. 15. Mal. 3. 14. Or, *Dost thou continue still in maintaining thine integrity, when God hath discovered thine hypocrisie?* See chap. 6. 9. Psal. 69. 10.

curse God, and die] See notes on chap. 1. 5, 11. Heb. *blesse*. That is, give glory to God by confessing thy fault before thou diest: or, that thou mayest be eased by death, Josh. 7. 19.

V. 10. *shall we receive good*] That is, be patient in adversity, as we rejoyce when he sendeth prosperity, and so to acknowledge him to be both mercifull and just.

with his lips] He so bridled his affections, that his tongue through impatience did not murmure against God, Psal. 39. 1. Jam. 3. 2.

V. 11. *when Jobs three friends heard*] Which were men of authority, and came to comfort him; but when they saw how he was visited, they conceived an evill opinion of him, as though he had been but an hypocrite, and so justly plagued of God for his sins.

the Temanite] Of Teman the Edomite, Gen. 36. 11.

the Shuhite] Of Shuah Abrahams son by Keturah, Gen. 25. 2.

V. 12. *and knew him not*] Because he was so much altered, as if he were not the same man.

they lifted up their voice] Ruth 1. 14.

and sprinkled dust upon their heads] This was a ceremony, which they used in those Countreys in sign of sorrow. See Josh. 7. 6. Nehe. 9. 1.

toward heaven] Casting it toward heaven, it fell on their heads.

V. 13. *none spake a word unto him*] Out of astonishment or commiseration.

Job, 2. 9. In ipso vulnere corporis aut dixit uxor relicta, sicut Eva, adjutrix diaboli; non consolatrix mariti — Dic aliquod verbum in Deum, et morere. Et ille Adam in stercore cautior, quam Adam in Paradiso. Nam Adam in Paradiso consensit mulieri, ut de paradiso emitteretur: Adam in stercore respuit mulierem, ut ad Paradisum admitteretur. August. Psl. 29. Col. 151.

for they saw that his grief was very great] And therefore they thought that he would not have hearkned to their counsell, Exod. 6. 9.

CHAP. III.

Vers. 1. *After this*] The seven dayes ended, chap. 2.13. *cursed*] Here Job beginneth to feel his great imperfection in the battell between the spirit and the flesh, Rom. 7. 18. and after a manner yeeldeth, yet in the end getteth victory, though he was in the mean time greatly wounded.

his day] The day of his birth, as vers. 3.

V. 2. *spake*] In Hebrew it is, *answered*. Yet sometimes it signifieth to begin a speech, as Matth. 22. 1.

V. 3. *Let the day perish wherein I was born*] Chap. 10. 18, 19. Jere. 20. 14.

Let the day perish] Or, *would the day had perished*. Let it not be reckoned among other dayes, nor kept as a birth-day yeerly, but be accounted infamous.

perish] Or, *be lost*.

wherein I was born] Or, *I was born*. Good men through anguish, may wish they had never been born, Eccles. 4. 3.

V. 4. *let not God regard it from above*] To make it lightsom or happy. Let it be put out of the number of dayes, and let it not have the light of the sun to separate it from the night.

V. 5. *the shadow of death*] That is, most obscure darkness, which maketh them afraid of death, that are in it, Psal. 23. 4.

stain it] Or, *challenge it*.

let the blackness of the day terrifie it] Or, *let them terrifie it as those* who have *a bitter day*.

V. 6. *let it not be joyned unto the dayes*] Or, *let it not rejoyce among the dayes*, as Exod. 18. 9.

V. 7. *let that night be solitary*] Without banquets, or songs.

V. 8. *Let them curse it that curse the day*] Mourners at funeralls, that use tragicall voices to curse dayes, 2 Chron. 25. 35. Jere. 9. 17. Am. 5. 16.

their mourning] Or, *a leviathan*.

V. 9. *neither let it see the dawning of the day*] Let it be alwayes night, and never see day.

the dawning of the day] Heb. *the eye-lids of the morning*.

V. 11. *Why died I not from the womb?*] This, and that which followeth, declareth, That when man giveth place to his passions, he is not able to stay, nor keep measure. See chap. 10. 18.

V. 12. *Why did the knees prevent me?*] Of the mid-wife, or nurse, Gen. 30. 3.

V. 13. *For now should I have lien still*] The vehemency of his afflictions made him to utter these words, presuming death to be the end of all bodily miseries.

V. 14. *which built*] Which built great cities, the chief of great empires, after the floud, Gen. 10. 10, 11. and 11. 3. Job 15. 28. Isai. 23. 13.

desolate places] Places that had been formerly ruined, Isai. 58. 12.

V. 17. *There the wicked cease from troubling*] That is, by death the cruelty of the tyrants hath ceased, Eccles. 4. 1, *&c.*

weary] Heb. *wearied in strength*.

V. 18. *the prisoners rest*] All they that sustain any kinde of calamity, and misery in this world.

they hear not the voice of the oppressour] That exacts labour of slaves in prison, Job 39. 7. Judg. 16. 21.

V. 20. *and life unto the bitter in soul?*] He sheweth that the benefits of God are not comfortable, except the heart be joyfull, Eccles. 2. 24.

V. 21. *long*] Heb. *wait*. Revel. 9. 6.

V. 23. *to a man whose way is hid*] That seeth not how to come out of his miseries, because he dependeth not on Gods providence.

and whom God hath hedged in?] Chap. 19. 8. Lam. 3. 7. Hos. 2. 6.

V. 24. *before I eat*] Heb. *before my meat*. I cannot eat nor rest at any time for grieving, chap. 7. 19.

V. 25. *the thing which I greatly feared is come upon me*] Heb. *I feared a fear, and it came upon me*. In my prosperity I looked ever for a fall, as is come now to passe.

V. 26. *yet trouble came*] The fear of troubles, that should ensue, caused my prosperity to seem to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

Vers. 2. *To commune*] Heb. *a word*.

who can withhold himself from speaking?] Heb. *who can refrain from words?* Seeing this thine impatience.

V. 3. *thou hast strengthened the weak hands*] Isai. 35. 3. Heb. 12. 12. Thou hast comforted others by holy exhortations, and strengthned them in faith, constancy, and patience in their afflictions, and canst not now comfort thy self.

V. 4. *upholden*] Or, *lifted up*.

the feeble knees] Heb. *the bowing knees*.

V. 6. *Is not this thy fear*] This he concludeth that Job was but an hypocrite, and had no true fear, nor trust in God, chap. 2. 9. Or, is not thy hope, as thy fear of God, or religion, both pain?

thy] Or, *as thy*.

V. 7. *who ever perished, being innocent?*] He concludeth that Job was a wicked man, seeing that God handled him so extremely; which is the argument that the carnall men make against the children of God.

V. 8. *they that plow iniquity*] Prov. 22. 8. Hos. 10. 13. Psal. 7. 14, 15. Gal. 6. 7. They that do evill, cannot but receive evill.

V. 9. *By the blast of God they perish*] He sheweth that God needeth no great preparation to destroy his enemies; for he can do it with the blast of his mouth, Isai. 59. 19.

by the breath of his nostrils] That is, *by his anger*, as Isai. 30. 33. and 11. 4. Job 15. 30.

V. 10. *The roaring of the lion*] Though men according to their office do not punish Tyrants (whom for their cruelty, he compareth to lions, and their children to their whelps) yet God both is able, and in his justice will punish them. He will represse the anger of wicked and violent men, and take from them means of hurting, Psal. 58. 6.

the teeth of the young lions are broken] Psal. 58. 6.

V. 11. *lion perisheth for lack of prey*] Psal. 34. 10.

V. 12. *secretly*] Heb. *by stealth*.

secretly brought to me] A thing I knew not before, was declared unto me by vision; whether now upon occasion of Jobs afflictions, or before, it is uncertain. See Psal. 62. 11. The thing revealed was, That whosoever thinketh himself just, shall be found a sinner, when he cometh before God.

V. 14. *came upon me*] Heb. *met me*.

which made all my bones to shake] In these visions which God sheweth to men, there is ever a certain fear joyned, that the authoritie thereof might be had in greater reverence, Hab. 3. 16.

all my bones] Heb. *the multitude of my bones*.

V. 16. *there was silence*] Or, *I heard a still voice*. When all things were quiet, or when the fear was somewhat asswaged, as God appeared to Elijah, 1 King. 19. 12.

V. 17. *Shall mortall man be more just then God?*] His argument is, That if God did punish the innocent, the creature should be more just, then the creatour, which were blasphemy.

V. 18. *put no trust in his servants*] Chap. 15. 15. 2 Peter 2. 4.

and his angels he charged with folly] Or, *nor in his angels* in whom *he put light*. If God finde imperfection in his angels, some of whom fell; how much more shall he lay folly to mans charge, when he would justifie himself against God.

V. 19. *that dwell in houses of clay*] That is, in this mortall body subject to corruption.

houses of clay] 2 Cor. 5. 1. Gen. 2. 7.

which are crushed before the moth?] Sooner, and with lesse labour, then a moth is crushed, which is killed onely with a touch, and a very light one also: or, insensibly, as a garment is consumed with a moth, Psal. 39. 11. Isai. 50. 9. and 51. 8. Hos. 5. 12.

V. 20. *destroyed*] Heb. *beaten in pieces*.

from morning to evening] That is, suddenly. See Isai. 38. 12. Psal. 90. 5, 6.

without any regarding it] No man looking after to see what is become of them.

V. 21. *excellency which is in them*] Psal. 39. 11. and 49. 14.

they die, even without wisdom] That is, they shall not carry so much as their wisdom with them, Job 36. 12.

CHAP. V.

Vers. 1. *To which of the saints wilt thou turn?*] He willeth Job to consider the example of all them that live godly, whether any of them have been plagued like him.

turn] Or, *look*.

V. 2. *For wrath killeth the foolish man*] For Gods wrath and indignation kills wicked men, who are called fools, vers. 3. Psal. 14. 1. and 92. 6. Prov. 1. 7. but he spares good men.

envy] Or, *indignation*.

V. 3. *I have seen the foolish*] That is, a wicked man, as vers. 2.

the foolish] Or, *a foolish man*.

taking root] Confirmed in an happy estate. A metaphor from plants.

I cursed his habitation] I was not moved with his prosperity, but pronounced him a man cursed of God, and accordingly he quickly perished, Psal. 37. 35, 36.

V. 4. *His*

V. 4. *His children are far from safety*] Rather, *were*, for he speaketh of a particular example, which he himself had observed, as appears vers. 2. David makes the like generall conclusion, Psal. 119. 155.

are] Or, *were*.

they are crushed in the gate] They were condemned by publike judgement, which was in the gate of the city, Ruth 4. 1. or, they were publikely punished, for all men see what is done in the gate; Gen. 34. 20. Psal. 127. 5.

are] Or, *were*.

is] Or, *was*.

V. 5. *eateth*] Or, *did eat*.

taketh it even out of the thorns] Though the field were hedged about with thorns, yet they took away the crop: for hunger will break thorow stone walls: or, they gather it out of the thorns, Gen. 3. 18. and 4. 12. which the field was overgrown with.

taketh] Or, *took*.

the robber] The word signifies, *thirsty*, for robbers thirst after other mens wealth, Job 18. 9.

swalloweth] Or, *swallowed*.

swalloweth up their substance] By changing the number, he shews that he knew many such fools.

V. 6. *Although*] Or, *For*.

affliction] Or, *iniquitie*.

affliction cometh not forth of the dust] The earth is not the cause of barrenness, and mans misery, but his own sin: or, it comes not by casualty.

V. 7. *Yet*] Or, *But*.

man is born unto trouble] Because he is born in sin, Psal. 51. 5. and it brings troubles.

trouble] Or, *labour*.

as the sparks flie upward] In Hebrew it is, *and the sparks*: That is, mans troubles and the sparks flying upward, are both alike, naturall. So Prov. 25. 25.

the sparks flie upward] Heb. *the sons of the burning coal lift up to flie*.

V. 8. *I would*] If I were in thy case.

seek unto God] By prayers, as 2 Chron. 16. 12. Psal. 9. 10. and 34. 4. and 77. 2. Isai. 9. 13. Zeph. 1. 6.

commit my cause] Or, *turn my speech*.

V. 9. *Which doeth great things, and unsearchable*] Chap. 9. 10. Psal. 72. 18. Rom. 11. 33.

Which doth great things] He counselleth Job to humble himself before God, who can exalt the humble, and pull down the proud.

and unsearchable] Heb. *and* there is *no search*.

without number] Heb. *till* there be *no number*.

V. 10. *Who giveth*] He sheweth by particular examples what the works of God are.

rain] Rain is put first, because it was rare in the dry countreys of Arabia.

rain upon the earth] Chap. 38. 28. Jere. 5. 24.

fields] Heb. *out-places*.

V. 11. *To set up on high those that be low*] 1 Sam. 2. 7. Psal. 113. 7.

those that be low] By famine and penury.

those which mourn] For want of food in time of drought.

V. 12. *He disappointeth the devices of the crafty*] Nehe. 4. 15. Psal. 33. 10. Isai. 8. 10.

cannot perform their enterprise] Or, *cannot perform any thing*.

V. 13. *He taketh the wise in their own craftinesse*] 1 Cor. 3. 19.

V. 14. *They meet with darkness in the day time*] Deut. 28. 29. Isai. 59. 10. Amos 8. 9. In things plain they shew themselves blinde and foolish in stead of wise-men.

meet with] Or, *run into*.

and grope in the noon-day] So God punisheth the worldly wise, as he threatneth, Deut. 28. 29. Isai. 59. 10.

V. 15. *the poor*] That is, he that humbleth himself before God, Matth. 5. 3.

from their mouth] Of the crafty ones, mentioned, vers. 12.

and from the hand of the mighty] That is, from their evill deeds.

V. 16. *So the poor hath hope*] Psal. 107. 42.

iniquity stoppeth her mouth] Wicked men shall be so terrified with Gods judgements, that they shall not have a word to say against the poor, whom they sought crastily to destroy.

V. 17. *Behold, happy is the man whom God correcteth*] Prov. 3. 12. Heb. 12. 5. Jam. 1. 12. Revel. 3. 19.

Behold, happy is the man] In Hebrew it is, *Behold, the blessednesses*. To wit, these that follow, vers. 18, &c.

V. 18. *For he maketh sore, and bindeth up*] Deuter. 32. 39. 1 Sam. 2. 6. Isai. 30. 26. Hos. 6. 1.

V. 19. *He shall deliver thee in six troubles*] Psal. 91. 3. Prov. 24. 16.

in six troubles] Many troubles may come on good men; but none shall hurt them, Psal. 34. 19.

V. 20. *from the power*] Heb. *from the hands*.

V. 21. *from the scourge of the tongue*] Or, *when the tongue scourgeth*. Psal. 12. 4, 5. and 31. 20. When other men shall be slandered and reproached, thou shalt be free.

V. 22. *At destruction and famine thou shalt laugh*] Psal. 33. 19. and 37. 19. Whereas the wicked lament in their troubles, thou shalt have occasion to rejoyce.

V. 23. *For thou shalt be in league with the stones*] Hos. 2. 18. Psal. 91. 12. Isai. 11. 9. and 35. 9. Ezek. 34. 35. When we are in Gods favour, all creatures shall serve us, as it were by covenant: Stones shall not hurt our feet, nor beasts devour us, Prov. 16. 7.

be at peace] Heb. *be made peaceable*. To wit, by God.

V. 24. *that thy tabernacle shall be in peace*] Or, *that peace is thy tabernacle*.

thou shalt visit thy habitation] Thou shalt go back to thy house, and be driven out of it no more.

sin] Or, *erre*, Judg. 20. 16. Or, *stray*.

V. 25. *that thy seed shall be great*] Thou shalt have as many children as before. Which was made good in Job, Chap. 42. 13.

great] Or, *much*.

V. 26. *in a full age*] Though the children of God have not alwayes this promise performed, yet God doth recompense them otherwise to their advantage, Isai. 65. 20.

cometh] Heb. *ascendeth*.

V. 27. *we have searched it*] We have learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, cometh for his own sin.

for thy good] Heb *for thy self*.

CHAP. VI.

Vers. 2. *Laid*] Heb. *lifted up*.

in the balances together] Oh, that my grief were laid in one balance, and my calamities in the other, to see whether my grief were immoderate, or no: or, oh that my miseries were weighed with some very heavy thing, as the sand of the sea, vers. 3. to shew how great they are.

V. 3. *sea*] Heb. *seas*.

my words are swallowed up] That is, *I want words to expresse my grief*.

V. 4. *For the arrows of the Almighty are within me*] Psa. 38. 2. He compareth his pain to a wound made by a poysoned arrow, shot deep into him by the hand of Almighty God.

the terrours of God do set themselves in array against me] Psal. 88. 15.

V. 5. *Doth the wilde asse bray when he hath grasse?*] Think you that I cry without cause, seeing the brute beasts do not complain, when they have what they would?

when he hath grasse?] Heb. *at grasse*.

V. 6. *Can that which is unsavoury be eaten without salt?*] Can a mans taste delight in that which hath no savour? Meaning, that none can take pleasure in affliction, seeing they cannot away with things that are unsavoury to the mouth, Heb. 12. 11.

V. 7. *meat*] Psal. 102. 9.

V. 8. *the thing that I long for!*] Heb. *my expectation*.

V. 9. *to destroy me*] In vain dost thou, O Eliphaz, exhort me to hope for restitution, chap. 5. 24. for my estate is altogether deplorable, and I look for, and desire nothing more then death, chap. 2. 9. Thus good men may be weary of their lives, Gen. 27. 46. 1 King. 19. 4. Jon. 4. 3.

V. 10. *Then should I yet have comfort*] Or, For it should yet be my comfort (and I would strengthen me in my grief, if he would not spare me) that I have not concealed the words of the holy One.

let him not spare] But kill me.

I have not concealed the words of the holy One] I have religiously professed the truth to Gods glory, Psal. 40. 10.

V. 11. *what is mine end*] The space of life which remains for me, according to the course of nature, is so short, that there is no reason to hope for restitution to my former prosperity, Chap. 16. 22. Psal. 89. 47. and 119. 84.

V. 12. *the strength of stones*] That I should be able to bear misery any longer.

of brasse] Heb. *brasen*.

V. 13. *Is not my help in me?*] Or, *If there be no help in me, is wisdom*, &c.

is wisdom driven quite from me?] Do ye count me a fool, because I cannot rid my self out of these great troubles? Ye should rather pity me, as vers. 14.

V. 14. *To him that is afflicted*] Heb. *to him that melteth*.

but he forsaketh the fear of the Almighty] Or, *but the fear of the Almighty is forsaken*. In condemning their brethren uncharitably.

V. 15. *My brethren have dealt deceitfully*] Eliphaz and his companions that come like brethren to comfort me. See v. 21.

and others of his family and kinred, Chap. 19. 13, &c. Pſal. 38. 11. and 88. 18.

as a brook] He compareth thoſe friends, which comfort us not in miſery, to a brook, which in ſummer, when we need water, is dry: in winter, is hard frozen, and in the time of rain, when we have no need, overfloweth with water.

V. 17. *they vaniſh*] Heb. *they are cut off.*

when it is not] Heb. *in the heat thereof.*

conſumed] Heb. *extinguiſhed.*

V. 19. *of Tema*] Tema and Sheba were places in Arabia, where they travelled with Caravans, and great companies, and had great want of water: ſo called of one of Iſhmaels poſterity, Gen. 25. 15.

looked] They think to finde water there, but they are deceived, Jere. 14. 3.

V. 20. *were aſhamed*] Or, *digged:* To wit, to finde water elſewhere.

V. 21. *For now ye are nothing*] Or, *for now ye are* like *to them.* Heb. *to it.*

ye are nothing] Friends of no value, Job 13. 4.

nothing] Heb. *not.*

ye ſee my caſting down] Ye think God hath caſt me down for ſome great wickedneſſe.

V. 22. *Did I ſay*] Or, *was it becauſe I ſaid.*

Bring unto me?] How would you have helped me with your money, that deny me good words?

give a reward for me] To redeem me from the enemy, as verſ. 23.

V. 25. *what doth your arguing reprove?*] He that hath a good conſcience, doth not ſhrink at the ſharp words of reaſonings of others, except they be able to perſwade him by good arguments.

V. 26. *Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as winde?*] Or, *Do ye think that words reprove, and that the ſpeeches of one that is out of hope, are winde?* Chap. 15. 3.

Do ye imagine to reprove words] Do ye think that all your words are as ſo many ſentences, and invincible arguments againſt me, and that mine are but frivolous things, Jere. 5. 13. Hoſ. 12. 1.

of one that is deſperate] Of me that am caſt down with troubles, without hope of reſtitution to proſperity in this world.

V. 27. *ye overwhelm*] Heb. *ye cauſe to fall upon.*

the fatherleſſe] Me, who am deſtitute of all help, like a fatherleſſe childe, whom all ſhould defend, Pſal. 94. 6. chap. 22. 9. and 24. 3, 9.

you dig a pit for your friend] He ſets out their cruelty againſt him by two things odious. Firſt, by the undoing of a fatherleſſe childe. Secondly, by digging a pit, not for an enemy, but for a friend to fall into.

V. 28. *content*] Or, *well pleaſed.*

look upon me] Conſider my cauſe, whether I ſpeak as one that is driven to this impatience through very ſorrow, or as an hypocrite, as ye condemn me.

evident unto you] Heb. *before your face.*

V. 29. *Return I pray you*] Chap. 17. 10. and 19. 28. Weigh the matter more thorowly.

let it not be iniquitie] That is objected to me.

my righteouſneſſe is in it] I am righteous in this buſineſſe.

in it] That is, *in this matter.*

V. 30. *cannot my taſte diſcern perverſe things*] A metaphor. For as the palate diſcerns harſh taſtes, ſo the minde knows perverſe things, chap. 12. 11. and 34. 3.

my taſte [Heb. *my palate.*

CHAP. VII.

Verſ. 1. AN *appointed time*] Or, *a warfare.* Chap. 14. 14. Pſal. 39. 4.

are not his dayes alſo like the dayes of an hireling?] If an hireling have a time ſet for the end of his painfull ſervice, and look for it daily; may not I wiſh for death, the end of my troubles?

V. 2. *earneſtly deſireth*] Heb. *gapeth after:* Or, *that earneſtly deſireth.*

the ſhadow] That is, the ſetting of the ſun, when his dayes work ſhall end, chap. 36. 20.

looketh for the reward of his work] Or, *that looketh for the end of his work.*

V. 3. *So am I made to poſſeſſe moneths of vanitie*] My times have been as troubleſome, as a ſervants, or hirelings, that through much toyl wiſhed for an end.

poſſeſſe] Or, *inherite for my ſelf.*

wearieſome nights are appointed to me] I have been troubled, while others enjoyed ſweet reſt.

V. 4. *the night be gone*] Heb. *the evening be meaſured.* The night. Heb. *The evening* which being the beginning of the night is put for the whole night, Gen. 1. 5. Which *night*, as well as day, was intolerable to him, Deut. 28. 67.

V. 5. *My fleſh is clothed with worms*] Iſai. 14. 11. This ſheweth that his diſeaſe was rare and moſt horrible.

V. 6. *My dayes are ſwifter then a weavers ſhuttle*] Chap. 16. 22. Pſal. 90. 6. and 102. 11. and 103. 15. and 144. 4. Iſai. 40. 6. Jam. 4. 14. Thus he ſpeaketh in reſpect of the brevity of mans life, which paſſeth without hope of returning into this world: in conſideration whereof, he deſireth God to have compaſſion on him, 2 Sam. 14. 14.

V. 7. *winde*] Pſal. 78. 39.

ſhall no more] Heb. *ſhall not return.*

ſee] *To ſee*, that is, *to enjoy*, Jere. 17. 6.

V. 8. *I am not*] That is, *I can live no longer.*

V. 9. *As the cloud is conſumed*] If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

ſhall come up no more] Shall no more enjoy this mortall life, Iſai. 38. 11.

V. 10. *place know him any more*] Chap. 20. 9. Pſal. 106. 16.

V. 11. *I will not refrain my mouth*] Seeing I can by no other means comfort my ſelf, I will declare my grief by words. And thus he ſpeaketh as one overcome with grief of minde, as appeareth by his words following, and ſeeking comfort by the relation of them.

V. 12. *Am I a ſea*] Am I ſo unruly and ready to devour others, that I muſt be kept in with plagues, as with a guard: or, kept to judgement. See notes on verſ. 20.

V. 14. *thou ſcareſt me with dreams*] So that I can have no more reſt in the night, then in the day.

V. 15. *my ſoul chooſeth*] He ſpeaketh as one overcome with ſorrow, and not out of judgement.

ſtrangling] He nameth ſtrangling, becauſe it is a ſpeedy death, though it be painfull.

then my life] Heb *then my bones.*

life] My life. Heb. *my bones.* For I have no fleſh left.

V. 16. *let me alone*] Chap. 10. 20. and 14. 6. Pſal. 39. 13. Seeing my term of life is ſo ſhort, let me have ſome reſt and caſe.

V. 17. *What is man*] Pſal. 8. 4. and 144. 3. Heb. 2. 6.

that thou ſhouldeſt magnifie him] Seeing that man of himſelf is ſo vile, why doſt thou give him that honour to contend againſt him? Job uſeth all kinde of perſwaſions with God, that he might ſtay his hand.

V. 20. *what ſhall I do unto thee*] What can I do to ſatisfie for my ſins?

O thou preſerver of men?] Preſerver. Rather obſerver of mens ſins. Chap. 27. 18. 2 King. 17. 9. Prov. 24. 12. Or, keeper of them to judgement, v. 12.

preſerver] Or, *keeper*, or, *obſerver*, as Pſal. 130. 3.

why haſt thou ſet me as a mark againſt thee] Chap. 16. 12. Pſa. 21. 12. Lam. 3. 12. Why doſt thou lay more afflictions on me, then on other men?

V. 21. *pardon*] Heb. *take away.*

and take away mine iniquitie] Pardon takes ſin away from Gods face and judgement, 2 Sam. 12. 13.

ſleep in the duſt] Iſai. 26. 19. Dan. 12. 2.

but I ſhall not be] That is, I ſhall be dead, Pſal. 39. 13.

CHAP. VIII.

Verſ. 2. LIke *a ſtrong winde*] Be violent againſt God.

V. 3. *Doth God pervert judgement?*] Deut. 32. 4. 2 Chron. 19. 7. Dan. 9. 14. Rom. 3. 5.

V. 4. *and he have caſt them away*] That is, hath rewarded them according to their iniquitie: meaning, that Job ought to be warned by the example of his children, that he offend not God.

for their tranſgreſſion] Heb. *in the hand of their tranſgreſſion.*

V. 5. *If thou wouldeſt ſeek unto God betimes*] Chap. 22. 23. and 5. 8. and 11. 13.

betimes] If thou ſeek to God ſpeedily, while he calls thee to repentance.

make thy ſupplication] Pray to God for grace and favour, for ſo the word ſignifies.

V. 7. *Though thy beginning was ſmall*] Though thou thrivedſt not preſently, yet afterward thou ſhouldſt have abundance.

V. 8. *For enquire*] Deut. 4. 32. Job 5. 18.

enquire, I pray thee] He willeth Job to examine all antiquitie, and he ſhall finde it true, which he here ſaith.

V. 9. *we are but of yeſterday*] Gen. 47. 9. 1 Chro. 29. 15. Chap. 7. 6. Pſal. 39. 5. and 144. 4. Meaning, that it is not enough to uſe our own experience, but we muſt be confirmed alſo by the examples of ſuch as went before us.

nothing] Heb. *not.*

V. 10. *Shall not they teach thee*] Concerning Gods judgement, and the iſſue of good deeds and bad. Saying as followeth.

V. 11. *Can theruſh grow up without mire?*] As a ruſh cannot grow without moiſture, ſo a man cannot thrive without piety, which procures Gods bleſſing.

V. 12. *While it is yet in his greenneſſe*] Pſal. 129. 6. Jerem. 17. 6.

V. 13. *hypocrites hope ſhall periſh*] Chap. 11. 20. and 18. 14. Pſal. 112. 10. Prov. 10. 28.

blown away with ye wind, ſwept away with abſtinence of gods diſpleaſure it's ſomwt ſtrin ſelfe, he yt abideth in ch^t ſhall never Periſh.

V. 14. *whoſe truſt ſhall be a ſpiders web*] Which is to day, and to morrow is ſwept away, Iſai. 59. 5.

a ſpiders web] Heb. *a ſpiders houſe.*

web] Iſai. 59. 6.

V. 16. *He is green before the ſun*] An hypocrite may for a time flouriſh, maugre the plots of his adverſaries, as a tree may be green a while, even when the ſun ſcorches, and yet periſh ſoon after, Pſal 37. 35. Prov. 20. 5. and 27. 8.

V. 17. *His roots are wrapped about the heap*] He may for a while overcome all lets of his proſperity, as a tree growing among ſtones.

place] Heb. *houſe.*

V. 18. *then it ſhall deny him*] There ſhall remain nothing there to prove, that the tree once grew there. So ſhall the flouriſhing hypocrite be forgotten, Pſal. 37. 35, 36.

V. 19. *this is the joy of his way*] What joy can he have, when he is deſtroyed, and others dwell in his room?

V. 20. *Behold*] Hitherto from the beginning of the eleventh verſe, were the words of the ancients: now Bildad makes his concluſion out of them.

God may caſt down but will never caſt off Rewilnot take yn by ye hand

caſt away] Heb. *deſpiſe.*

neither will he help the evil-doers] Either theſe words muſt be read by a parentheſis, or elſe, *evil doers* muſt be taken for Jobs enemies, becauſe it follows, *Till he fill thy mouth.* The latter agrees with v. 22. The former, with that which went before.

help the evil-doers] Heb. *take the ungodly by the hand.*

V. 21. *Till he fill thy mouth with laughing*] If thou be godly, he will give thee matter of exceeding great joy, Gen. 21. 6, 7.

rejoycing] Heb. *ſhouting for joy.*

V. 22. *clothed with ſhame*] Pſal. 132. 18.

dwelling-place] Heb. *tent.*

ſhall come to nought] Heb. *ſhall not be.*

CHAP. IX.

Verſ. 2. *How ſhould man be juſt with God?*] Pſal. 143. 2. Job anſwers Bildads ſpeech, chap. 8. 3. and acknowledgeth Gods juſtice in puniſhing wicked men: but complains that he could not defend himſelf before God, becauſe of Gods aſtoniſhing power.

with God] Or, *before God.*

V. 3. *he cannot anſwer him one of a thouſand*] Of a thouſand things which God could lay to his charge, man cannot anſwer to one. So he muſt be caſt alwayes: yea, though he were upright, yet Gods greatneſſe would make him ſpeechleſſe.

V. 6. *Which ſhaketh the earth out of her place*] He declareth what is the infirmitie of man by the mighty and incomprehenſible power that is in God, ſhewing what he could do, if he would ſet forth his power.

V. 7. *Which commandeth the ſun*] God maketh night, by taking away the ſun; and day, by hiding the ſtars, Amos 8. 9.

V. 8. *Which alone ſpreadeth out the heavens*] Gen. 1. 6. Or, *Which boweth down the heaven,* Pſa. 18. 9. That is, which makes clouds, ſo that the heaven ſeems to hang down.

and treadeth upon the waves of the ſea] Hab. 3. 15. God treadeth on the waves, when he ſtills tempeſts.

waves] Heb. *heights.*

V. 9. *Which maketh Arcturus*] Chap. 38. 31, *&c.* Am. 5. 8. Maketh to appear at ſeverall times, to diſtinguiſh the ſeaſons of the yeer: for he ſpeaks of works of providence, not of creation.

Arcturus, Orion, and Pleiades] Heb. *Aſh, Ceſil, and Cimah.*

V. 10. *Which doeth great things paſt finding out*] Chap. 5. 9.

V. 11. *he goeth by me*] I am not able to comprehend his works, which are common and daily before mine eyes; much leſſe thoſe which are hid and ſecret.

V. 12. *Behold, he taketh away,* &c.] Iſai. 45. 9. Jere. 18. 6. Rom. 9. 20.

who can hinder him?] Heb. *who can turn him away?*

V. 13. *If God will not withdraw his anger*] There is no reſiſting God by any created power, though never ſo great.

proud helpers] Heb. *helpers of pride,* or, *ſtrength.*

V. 14. *How much leſſe ſhall I anſwer him*] If ſtouteſt men ſtoop, how ſhould I that am weak, helpleſſe, forſaken, ſtand againſt God?

chooſe out my words] How ſhould I be able to anſwer him by eloquence, as my friends plead againſt me?

V. 15. *Whom*] Or, *Who.*

would] Or, *could.*

would] Or, *muſt.*

make ſupplication] Or, *crave mercy.*

V. 16. *If I had called, and he had anſwered me; yet would I not beleeve that he had hearkened unto my voice.*] Or, *If I have called, and he hath anſwered me; yet will I not beleeve, that he will hearken to my voice.*

yet would I not beleeve] God hath heard me heretofore, but I beleeve he will hear me no more, becauſe his hand is ſo heavy on me. This agrees with the verſe following.

V. 17. *with a tempeſt*] He ſhews the greatneſſe of his afflictions by two ſimilitudes, a battering tempeſt, and many wounds.

without cauſe] I have not committed any ſuch hainous offence, as ſhould deſerve ſo many and ſo great afflictions.

V. 18. *bitterneſſe*] Heb. *bitternеſſes.* Lam. 3. 15. That is, *abundance of afflictions.*

V. 19. *If I ſpeak of ſtrength*] I can neither deal with God by might nor by right.

V. 20. *If I juſtifie my ſelf*] If I had a good cauſe, yet Gods majeſty would ſo terrifie me; and he could ask me ſuch queſtions, that I ſhould be forced to condemn my ſelf, verſ. 15.

If I juſtifie] Or, *If I be juſt.* Or, *If I be upright.*

V. 21. *Though I were perfect*] Though I were in the right, yet I ſhould be as it were out of my ſelf, and weary of my life, Gods greatneſſe would ſo affright me in pleading my cauſe.

V. 22. *This is one thing*] This is one thing that troubles me, That God, though he be juſt, yet puniſhes me that am upright, like a guilty perſon. He layes as great load of ſorrows on good men, as on bad, Ezek. 21. 3.

V. 23. *If the ſcourge ſlay ſuddenly*] If a plague, or war come, God laughs at the deſtruction of good men among the bad.

V. 24. *he covereth the faces of the judges thereof*] That they cannot ſee to do juſtice: or, caſts ſhame and confuſion upon them, Eſth. 7. 8. Pſal. 107. 40.

if not, where, and who is he?] If God do not this, then who doth it?

where, and who is he?] Gen. 27. 23.

V. 25. *my dayes are ſwifter then a poſt*] He endeavours to prove that God doth deal hardly with good men, by his own example, whoſe life was ſhort and miſerable.

ſee no good] Chap. 7. 7.

V. 26. *as the ſwift ſhips*] Heb. *as ſhips of deſire.* That is, deſired: to wit, for their ſwifneſſe: for gain makes merchants long to be at the haven.

ſwift ſhips] Or, *ſhips of Eben.*

as the eagle that haſteth to the prey] Hab. 1. 8.

V. 27. *If I ſay*] If at ſome time I think to comfort my ſelf with hope of deliverance, my preſent ſorrows are ſo great, that they daſh that hope ſuddenly.

heavineſſe] Heb. *face.* That is, my ſad countenance, 1 Sam. 1. 18.

V. 28. *thou wilt not hold me innocent*] That is, thou wilt not free me from puniſhment, as an innocent man ſhould be freed, Exod. 34. 7. 1 King. 2. 9.

V. 29. *If I be wicked*] Or, *but I ſhall be held a wicked man.* That is, accounted a wicked man that muſt be puniſhed.

why then labour I in vain?] To clear my ſelf.

V. 30. *If I waſh my ſelf with ſnow-water*] Though I make my cauſe as clean as he that is waſhed with ſnow-water or ſope, yet thou wilt make me moſt foul and miſerable.

V. 31. *mine own clothes ſhall abhorre me*] They that are neereſt to me, as theſe three friends that come to comfort me, ſhall take part with thee againſt me, and ſay, I ſuffer juſtly.

abhor me] Or, *make me to be abhorred.*

V. 32. *For he is not a man as I am*] Now Job turns his ſpeech from God to his friends, and ſhews why he could not maintain his cauſe againſt God. Not for want of equity, but becauſe his weak nature is farre inferiour to Gods majeſty, Num. 23. 19.

V. 33. *any dayes-mans*] Heb. *one that ſhould argue.*

dayes-man] Or, *umpire.*

that might lay his hand upon us both] That is, that may keep us within compaſſe: for contenders uſe to be very violent one againſt another.

V. 34. *let not his fear terrifie me*] Chap. 13. 20. and 33. 7. Let not the beams of his divine majeſty fright me, and I will clear my cauſe before him.

V. 35. *but it is not ſo with me*] Heb. *but I am not ſo with my ſelf.* But I am now ſo kept under, that I dare not ſpeak for my ſelf: or, for it is not ſo with me: That is, I might boldly plead with God then, for it is not ſo with me as ye think. I am not a wicked man.

CHAP. X.

Verſ. 1. *Weary of my life*] Or, *cut off while I live.*

upon my ſelf] I will ſpeak at mine own perill. If any inconvenience fall upon me for complaining, I will bear it my ſelf.

V. 2. *Do not condemn me*] Uſe not thy abſolute power to deſtroy me: ſeeing my conſcience condemns me not for ſuch a ſinner, as theſe men charge me to be; ſhew me why thou doeſt?

V. 3. *Is it good unto thee*] Profitable, or pleaſing to thee.

that thou ſhouldeſt deſpiſe] To deſtroy thy creature by thy ſoveraign power, before he be convicted, or condemned.

the work of thine hands] Heb. *the labour of thine hands.* To ſhew no reſpect to me thine own creature.

ſhine

shine upon the counsell of the wicked?] To make wicked mens counsells flourish. It may be he means, that God did uphold his friends that called him an hypocrite.

V. 4. *Hast thou eyes of flesh*] 1 Sam. 16. 7. Thou knowest the heart. What needest thou to enquire of my estate by tormenting me, as earthly judges sometimes are forced to do.

V. 5. *Are thy dayes as the dayes of man?*] Art not thou eternall? Knowest thou not things past, present, and to come in a moment? What needest thou to procced by way of enquiry as men do?

V. 7. *Thou knowest*] Heb. It is *upon thy knowledge.*

Thou knowest that I am not wicked] Though thou thy self knowest my innocency, yet I must be punished.

and] Or, *yet.*

V. 8. *Thine hands have made me*] In this eighth verse, and those that follow, he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth this conclusion, That God ought not to shew himself rigorous against him, Vers. 3. Psal. 119. 73.

made me] Heb. *took pains about me.*

together round about] Or, *and wilt thou destroy me quite at once?*

V. 9. *thou hast made me as the clay*] As brittle as a pot of clay, 2 Cor 4. 7.

V. 10. *Hast thou not poured me out as milk*] Psal. 139. 14, 15, 16.

V. 11. *fenced*] Heb. *hedged.*

V. 12. *thy visitation hath preserved my spirit*] Thy fatherly care and providence doth preserve me, and without it I should perish suddenly.

V. 13. *And these things hast thou hid in thine heart*] Or, *And hast thou hid these things in thine heart?* These thoughts of bringing evill upon me thy creature.

V. 14. *If I sin, then thou markest me, and thou wilt not acquit me from mine iniquitie.*] Or, *if I had sinned, wouldst thou shut me up, and wilt thou not, &c.* If I had committed some great sins, is it fit I should alwayes be kept in prison, as it were, with afflictions, and never be released? See notes on chap. 7. vers. 12.

V. 15. *and if I be righteous*] It is all one whether I be righteous or wicked: I can look for no ease, chap. 9. 15, 20.

will] Or, *may.*

V. 17. *Thou renewest thy witnesses against me*] Plagues are proofs of Gods indignation, and therefore are called his witnesses. See Ruth 1. 21. Job 16. 8. Mal. 3. 5.

thy witnesses] That is, *thy plagues.*

changes and war are against me] Psal. 55. 19. One sorrow comes after another upon me, as one army after another; for God hath infinite means to punish man.

V. 18. *Wherefore then hast thou brought me forth out of the womb?*] Chap. 3. 11.

Oh that I had given up the ghost] Or, *I might have given up, &c.*

V. 20. *Are not my dayes few?*] See chap. 7. 6. and 8. 9.

cease then] He wisheth that God would leave off afflicting him, considering his great misery, and the brevity of his life.

V. 21. *to the land of darknesse*] A description of the grave, from whence a man shall never return into this world.

V. 22. *without any order*] A place where is no varietie, or difference of degrees, chap. 3. 19. which is a great part of the beauty of this world.

and where the light is as darknesse] Or, *And when it shines here, it is as darknesse* there.

CHAP. XI.

Vers. 2. *SHould a man full of talk be justified?*] Should he perswade by his great talk, that he is just? Wisemen must weigh arguments, not be swayed by words.

a man full of talk] Heb. *a man of lips.*

V. 3. *lies*] Or, *devices.*

when thou mockest] God and us, seeking to perswade us to beleeve absurd things, as if we were beasts and ignorant persons, chap. 10. 3. and 34. 7.

V. 4. *My doctrine is pure*] He chargeth Job that he should say, That the thing which he taught was true, chap. 6. 10. and that he was no wicked man, chap. 10. 7. or, at least had no sin in him, to deserve such judgements.

V. 5. *O that God would speak*] He wisheth God would speak, because he knew God was far better able to speak for himself, then he: and because he thought Job so obstinate, that he would not be convinced by any man.

V. 6. *the secrets of wisdom*] That which thou yet seest not, to wit, that thy sins deserve greater troubles, then yet thou endurest, Ezra 9. 13. Or, those high secrets of God, which exceed all that man can learn out of his revealed will, whereof this is one, his judgements laid upon men diversly.

they are double to that which is!] Or, *thou hast deserved double to that which is!*

exacteth of thee lesse then thine iniquity deserveth] Or, *forgetteth thee for thine iniquitie:* or, *in comparison of thine iniquitie,* Ezra 9. 13.

V. 7. *unto perfection*] Thou art not able to understand to the full the depth of Gods intentions, Eccles. 3. 11. Rom. 11. 33.

V. 8. *It is as high as heaven*] The perfection of Gods wisdom is. And if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures; how can he attain to the perfection of the creatour?

as high as heaven] Heb. *the heights of heaven.*

V. 10. *cut off*] Or, *make a change.*

and shut up] If God should turn the state of things, and establish a new order in nature; who can controul him?

who can hinder him?] Heb. *who can turn him away?*

V. 11. *he knoweth vain men*] The inconstancy of men is the cause that God doth not proceed alwayes alike with them.

V. 12. *vain*] Heb. *emptie.*

like a wilde asses colt] Psal. 73. 22. and 92. 6. Eccles. 3. 18. That is, without understanding: so that whatsoever gifts he hath afterward, come of God, and not of nature: and therefore the carnall mans brutish sense knows not, or quarrels with this wisdom of God, Jere. 2. 24. 1 Cor. 2. 14.

V. 13. *If thou prepare thine heart*] Chap. 5. 8. and 22. 21. To seek after God, Psal. 78. 8. 2 Chron. 19. 3.

stretch out thine hands towards him] According to the custome of the ancients, to pray to God not with hands joyned together, but with arms stretched out, and hands held up towards heaven, 1 Kings 8. 22.

V. 14. *put it far away*] If thou wilt pray unto God, repent, renounce thine own evill works, and see that they over whom thou hast charge, offend not God, Gen. 35. 1, 2. Isai. 1. 16.

V. 15. *then shalt thou lift up thy face without spot*] Thou shalt be delivered from the confusion of thy conscience, and able in holy confidence to present thy self before God in prayer, and meditation, Gen. 4. 6. Job 22. 26. See the peace of conscience in true penitents, 1 John 3. 21, 22.

thou shalt be stedfast] Like a moulten pillar, for so the word signifies.

V. 16. *passe away*] Or, *are past away.*

V. 17. *thine age shall be clearer then the noon-day*] The remainder of thine age.

shall be clearer then the noon-day] Heb. *shall arise above the noon-day.* Psal. 37. 6. and 112. 4. Isai. 58. 8.

thou shalt shine forth] By shining and brightnesse in scripture, is meant joy and honour, Chap. 18. 5, 6. and 38. 15. Esth. 8. 16. Prov. 4. 18.

as the morning] Thou shalt be renewed in honour and prosperitie, as when the day comes after the night.

V. 18. *because there is hope*] God will furnish thee continually with new matter of hope, that thou mayest be fully confident in his favour.

thou shalt dig about thee] Either a foundation to build an house upon, or entrench thee about with a sure fence, chap. 1. 10.

thou shalt take thy rest in safetie] Levit. 26. 5.

V 19. *thou shalt lie down*] Psal. 3. 5. and 4. 8.

make suit unto thee] Heb. *intreat thy face.* Psal. 45. 12. Because of thy riches and authority.

V. 20. *But the eyes of the wicked*] He sheweth that contrary things shall come unto them that do not repent.

shall fail] Wicked men shall end their dayes in tears and sighs, expecting that good they never shall attain unto, chap. 8. 13.

they shall not escape] Heb. *flight shall perish from them.*

their hope shall be as the giving up of the ghost] Chap. 8. 14. and 18. 14.

as the giving up of the ghost] Or, *a puff of breath.* Their hope shall be in vain, as he that gives up the ghost can hope for no good in this life: or, they shall utterly despair in the end, being by a miserable death deprived of all expected prosperity.

CHAP. XII.

Vers. 2. *BUt ye are the people*] Ye onely are worthy the name of men: Or, *ye are a people:* That is, ye think your selves as wise, as if ye were a whole nation, John 11. 49.

wisdom shall die with you] Ye think ye are the onely wise ones of the world, whence it must needs follow, that none knows, or can know any thing but you, and when ye fail, wisdom must also fail with you.

V. 3. *understanding*] Heb. *an heart.*

I am not inferiour to you] Heb. *I fall not lower then you.*

inferiour] Heb. *falling.* A metaphor from two wrestlers: He that is overcome, fals before the conquerour.

who knoweth not such things as these ?] Heb. *with whom* are *not such as these*. The things you have brought forth for points of singular wisdom, are common and vulgar, to wit, that God prospers good men, and crosses bad.

V. 4. *I am as one mocked of his neighbour*] Prov. 14. 2. Job 16. 10. and 17. 2, 6. and 21. 3. and 30. 1.

I am as one mocked] He reproveth these his friends of two faults: the one, that they thought they had better knowledge, then indeed they had; and the other, that in stead of true consolation, they did deride and despise their friend in his adversitie.

of his neighbour] Being a mocker and wicked man, judging another to be out of Gods favour by reason of his present afflictions.

who calleth upon God] Or, *calling upon God*. Psal. 14. 6.

the just upright man is laughed to scorn] I who am upright, am accounted an hypocrite by my friends.

V. 5. *to slip with his feet*] By calamities, as I am.

as a lamp despised] Isai. 7. 4. and 42. 3. As men esteem not a torch, that goeth out: so is he despised that falleth from prosperitie, to adversitie, Psal. 31. 15. and 38. 17, 19. Jerem. 20. 10.

that is at ease] He that is at ease, whom no man troubles, hath no experience, nor cannot judge rightly of my estate: Such are ye my friends.

V. 6. *The tabernacles of robbers prosper*] Chap. 21. 7. Psal. 37. 1, 35. and 92. 7. Jere. 12. 1. Hab. 1. 3, 4. Mal. 3. 15.

V. 7. *But ask now the beasts*] He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts do daily teach: or else, he intendeth that the beasts may teach them, that God makes wicked men to prosper, in that he makes beasts to serve evill men, and gives harmlesse beasts for a prey to harmfull ones. And see the like of fishes, Hab. 1. 13, 14.

V. 9. *in*] Or, *by*.

the hand of the Lord hath wrought this] Makes wicked men often to prosper in the world, more then good men.

V. 10. *soul*] Or, *life*.

all mankinde] Heb. *all flesh of man*.

V. 11. *Doth not the ear try words ?*] Chap. 34. 3. Either he blameth his friends for not weighing his words; or means that he can weigh theirs: or it may be thus, *Doth not* his *ear try words, &c.* That is, God knows your unsavoury words, as well as you do unsavoury meat. If old men be wise, much more God, Psal. 94. 9.

mouth] Heb. *palate*.

V. 13. *With him*] That is, *with God*.

V. 14. *Shutteth up a man*] Isai. 22. 22. Revel. 3. 7. Job 9. 12. and 11. 10.

up] Heb. *upon*.

V. 15. *he withholdeth the waters*] That is, the rain.

V. 16. *the deceived and the deceiver are his*] They must give account to God that go about to deceive those that are Gods, as ye go about to deceive me.

V. 17. *He leadeth*] As prisoners of war in triumph, after he hath overcome them.

counsellers] The wise guiders of the world, 1 Cor. 2. 6, 8. 2 Sam 15. 31.

spoiled] Of their wisdom, honour and power.

fools] 2 Sam. 15. 31. and 17. 14, 23. Isai. 19. 12. 1 Cor. 1. 19.

V. 18. *He looseth the bond of kings*] Takes away their authoritie, which bindes their subjects to obedience, Chap. 30. 11. Isai. 45. 1, 5.

girdeth their loyns with a girdle] Makes them captives, Psal. 66. 11. Joh. 21. 18.

V. 20. *He removeth away the speech of the trusty*] Chap. 32. 9. Isai. 3. 2, 3.

the speech of the trusty] Heb. *the lip of the faithfull*. Gen. 11. 1.

trusty] Of wise counsellers, whom kings trust: God makes them unable to give good counsell, and so makes them unserviceable to their princes.

V. 21. *He poureth contempt upon princes*] Psal. 107. 40. Dan. 2. 21.

weakneth the strength of the mighty] Or, *looseth the girdle of the strong*. Heb. *looseth the girdle*. Men ungirt are not fit to fight: Their clothes hinder them.

V. 22. *He discovereth deep things out of darknesse*] Dan. 2. 22. Matth. 10. 26. 1 Cor. 4. 5.

the shadow of death] Things most secret, that seem to be buried in eternall ignorance.

V. 23. *He increaseth the nations*] In this discourse of Gods wonderfull works, Job sheweth, that whatsoever is done in this world, both in the order and change of things; is by Gods will and appointment: wherein he declareth, That he thinketh well of God, and is able to set forth his power in words, as well as they that reasoned against him.

Straiteneth] Heb. *leadeth in*.

V. 24. *causeth them to wander*] Psal. 107. 40.

in a wildernesse where there is no way] Desperate, irresolute, without relief, or counsell in their affairs.

V. 25. *They grope in the dark without light*] Isai. 19. 14. and 24. 20.

stagger] Heb. *wander*.

CHAP. XIII.

Vers. 2. *What ye know, the same do I know also*] See notes on chap. 12. 3.

V. 4. *ye are forgers of lies*] Psal. 119. 69. Ye forge lies to defend Gods justice, when ye say, He punisheth onely wicked men, and so would make me wicked, because I am afflicted.

physicians of no value] Ye do not well apply your medicines. Ye come to comfort me your friend, whose pietie ye have known. Ye should cheer me up with Gods promises: but ye adde affliction to me, in that ye say, God punisheth me for wickedneſse.

V. 5. *wisdom*] Prov. 17. 28.

V. 7. *and talk deceitfully for him ?*] In maintaining a false cause, under colour of upholding Gods justice. He means, they taught false doctrine, in saying, God did plague none but the wicked.

V. 8. *Will ye accept his person ?*] Will ye favour God more then is fitting, because of his greatnesse; and condemn me for my meanneſse ?

will ye contend for God ?] Judg. 6. 31. God can maintain his own cause: he needs not you to strive for him. Job. 42.

V. 9. *Is it good that he should search you out ?*] Whether ye have pleaded his cause honestly, or by flattery.

do ye so mock him ?] Think ye, that by a false plea, ye can make him think himself just, as ye do men ?

V. 10. *persons*] Or, *his person*, as vers. 8.

V. 11. *Shall not his excellency make you afraid ?*] Mens greatneſse may make you flatter them; but Gods should keep you from it; for he likes not flattery. It may be read, *Doth not his greatneſse*: That is, but ye do fear Gods greatneſse too much, and so condemn me, to flatter him; and therefore he will finde it out, and punish you, and bring you to nothing, as vers. 12.

V. 12. *Your remembrances are like unto ashes*] Your fame shall come to nothing.

bodies of clay] Chap. 4. 19. and 10. 9.

V. 13. *Hold your peace*] Heb. *Be silent from me*.

let come on me what will] Let me speak at my own perill, and if God shall lay heavier things upon me, yet I will not confesse my self to be a wicked man.

V. 14. *in my teeth*] If God afflict onely wicked men, why have I so many ulcers, that I may bite of my flesh with my teeth ? Chap. 18. 4.

in mine hand ?] Why am I brought into so great danger of death, that my life seems to be in my hand, whence it may quickly fall out ? 1 Sam. 28. 21. Psal. 119. 109. 1 Sam. 19. 5.

V. 15. *Though he slay me*] Though he should proceed in anger, to take away my life; yet I would trust on him, and maintain mine innocency.

yet will I trust in him] Or, *that I may not trust, ye I will*: or lo, *let him slay me, should I not trust ? surely I will*.

maintain] Heb. *prove*, or, *argue*.

V. 16. *for*] Or, *but*, or, *though*.

an hypocrite shall not come before him] Whereby he declareth, That an hypocrite he is not, as they charged him.

V. 18. *I have ordered my cause*] I have put my reasons in order, to prove my innocency.

that I shall be justified] I shall be pronounced just, and not condemned, as ye say.

V. 19. *Who is he that will plead with me ?*] Seeing God clears me, who dares say God punishes me as a wicked man, Rom. 8. 33.

I shall give up the ghost] If I should not defend my innocencie, when ye condemn me for an hypocrite; I should burst with passion.

V. 20. *do not two things unto me*] Chap. 9. 34. and 33. 7.

then will I not hide my self from thee] I will appear boldly before thy face.

V. 21. *Withdraw thine hand far from me*] He sheweth what the two things spoken of in the former verse are; to wit, the taking away of Gods plagues, and laying aside his terrible majestie. See notes on chap. 9. 2.

from me] Heb. *from upon me*: That is, *from abiding upon me*.

V. 22. *Then call thou, and I will answer*] Then, be either plaintiff, or defendant. I am ready on both sides.

V. 23. *How many are mine iniquities*] Now he pleads his cause. I have many plagues, but not so many or great sins, as require such plagues.

V. 24. *holdest me for thine enemy ?*] Chap. 33. 10. Seeing thou hast no just cause to lay so many great plagues upon me,

Cap. 12. 22. discovereth] How great an Experiment hath God given us of this Truth in that grand discovery that He hath made (in this latter age) of another World. A great part of the World, even so great, as bears the name of a New World, was a deep thing of darkness to this part of the World, for many and many Ages and Generations. &c. &c.

Caryl, p. 314.

Cap. 14. 4. Quis potest facere mundum
de immundo conceptum semine? nonne
tu qui solus es? Vulgar Latin. Psal. 50. 4.

15. 4. 1 Restraintst Prayer — 3 It is an
argument of an evil heart, to shorten, or
restrain; to lessen, or give off Prayer
in times of Trouble. That King
spake to the height of Profaneness,
when he said, This evil is of the L.
What should I wait for the Lord any
longer? 2 Kings, 6. 33.
When we have done Waiting, we have
done Praying. —— To restrain Prayer,
is worse than not to pray: The latter
notes only a neglect of the duty; the
former, a distaste of the duty.
—— Caryl, p. 15, 16.

why doſt thou deal ſo rigidly with me, as if I were thine enemy ?

V.25. *Wilt thou break a leaf*] Iſai. 42.3. Doth it become thy majeſtie to trample upon my weakneſſe ?

V.26. *thou writeſt bitter things againſt me*] Like the clerk of aſſize, thou writeſt down an heavie ſentence for me.

makeſt me to poſſeſſe the iniquities of my youth] Pſal.25.7. Job 20.11. Thou puniſheſt me for ſins committed in the days of my ignorance.

V.27. *in the ſtocks*] Chap.7.12. and 42.10. Thou bindeſt me in with diſeaſes, as a priſoner with fetters.

lookeſt] Heb. *obſerveſt*, chap.7.20.

lookeſt narrowly unto all my paths] Thou compaſſeſt me about with troubles, as ſo many keepers, chap.10.17.

thou ſetteſt a print] Thou printeſt thy ſelf, or ſetteſt thy talons on me as an hawk : men may ſee how thou haſt dealt with me, chap.10.17.

heels] Heb. *roots*, Pſal.56.6.

of my feet] Thy plagues have gone from the crown of my head to the ſole of my feet.

V.28. *he*] Or, *this body*, as chap.19.26.

as a rotten thing conſumeth] Or, *conſumeth with rottenneſſe*.

moth-eaten] Chap.4.19.

CHAP. XIIII.

Verſ. 1. *Born of a woman*] Taking occaſion from his adverſaries words, he deſcribeth the ſtate of mans life, from his birth, to his death. The originall of his troubles is Gods curſe on the woman, Gen.3.16. Job 15.16.

of few days] Heb. *ſhort of days*.

full of trouble] Eccles 2.23.

V.2. *He cometh forth like a flower*] Chap.8.9. Pſal.102.11. and 103.15. and 144.4.

V.3. *upon ſuch an one*] Seeing man is ſo frail a creature, why doth God handle him ſo extremely ?

V.4. *Who can bring*] Heb. *Who will give*.

can bring a clean thing out of an unclean ?] Pſal.51.5.

V.5. *Seeing his days are determined*] Chap.7.1.

V.6. *Turn from him*] Chap.7.16.19. and 10.20.

reſt] Heb. *ceaſe*.

as an hireling] Till his ſet time of dying come ; which he deſireth, as the hireling waiteth for the end of his labour, to receive his wages.

V.7. *there is hope of a tree*] He ſheweth mans bodily condition to be worſe then a tree ; for a tree cut down, may grow again in the ſame place ; but a man cannot.

V.9. *through the ſent of water it will bud*] That is, feeling, by a borrowed ſpeech, as Judg.16.9.

V.10. *waſteth away*] Heb. *is weakned*, or *cut off*.

and where is he ?] To wit, in regard of this bodily life ; for Job did believe the reſurrection, chap.19.26.

V.11. *As the waters fail from the ſea*] When their ſupplies from the ſea fail, Eccleſ.1.7.

V.12. *raiſed out of their ſleep*] Dan.12.2.

V.13. *that thou wouldeſt appoint me a ſet time*] To raiſe me up out of the grave again.

remember me] Gen.8.1.

V.14. *all the days of my appointed time will I wait*] In hope of the reſurrection, I will be willing to die any day.

V.15. *and I will anſwer thee*] Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt.

work of thine hands] Chap.10.3. Pſal.138.8.

V.16. *For*] Or, *But*.

now thou numbreſt my ſteps] Pſal.139.2,3. Job 33.11. I dare not appear before thee now, becauſe thou haſt put off the countenance of a loving father, and put on the viſage of an inexorable judge. Thou marketſt all my actions, to finde matter of puniſhment, chap.10.14. It may be read, *Though now thou number my ſteps, thou wilt not watch over my ſin* then, to wit, in the reſurrection.

V.17. *My tranſgreſſion is ſealed up in a bag*] Thou layeſt all my ſins together, that none may be unpuniſhed, Iſai.65.6,7. Deut. 32.34.

thou ſoweſt up mine iniquity] Thou ſoweſt my ſins paſt to my preſent ones, to puniſh me for both together.

up mine] Or, it *upon mine*.

V.18. *cometh to nought*] Heb. *fadeth*.

V.19. *The waters wear the ſtones*] By continuall plagues, though light in appearance, thou waſteſt hardeſt things, and takeſt away ſuch as are moſt deeply rooted.

waſheſt away] Heb. *over-floweſt*.

thou deſtroyeſt the hope of man] From returning into this world after death.

V.20. *and he paſſeth away*] As one overcome.

V.21. *he knoweth it not*] Death taketh away from him the knowledge of things deareſt to him, Iſai.63.16. Eccleſ.2.19.

V.22. *But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn*] Or, While *his fleſh is upon him, he ſhall have pain, and* while *his ſoul is within him, he ſhall mourn*. Yet whileſt he liveth, he ſhall be in pain and miſery. It may be read, *His fleſh ſhall be grieved* onely *for it ſelf, and his ſoul ſhall mourn* onely *for himſelf*. Meaning, that dead men have no communion with the living, chap.21.32.

CHAP. XV.

Verſ. 2. *Should a wiſe man utter vain knowledge*] Heb. *knowledge of winde*. Art nor thou aſhamed, who wouldſt be counted a wiſe man, to ſpeak empty words ?

fill his belly] Chap.6.26.

with the eaſt-winde ?] Thy words are not onely empty, like winde, but blaſting and bluſtering, like the eaſt-winde, Hoſ. 12.1.

V.3. *Should he reaſon with unprofitable talk ?*] Or, *To reaſon with talk will not profit*, chap.15.3.

V.4. *Yea*] Thou ſpeakeſt not onely words falſe and hurtfull, but blaſphemous.

thou caſteſt off fear] Heb. *thou makeſt void*. He chargeth Job, that his talk cauſed men ro caſt off the fear of God and prayer : for what good comes by them, if God deſtroy good and bad, as Job had ſaid.

prayer] Or, *ſpeech*.

V.5. *thy mouth uttereth thine iniquity*] Thou ſheweſt it in blaſphemous words. Or, *thy wickedneſſe teacheth thy mouth*, Matth.12.3,4,35. To wit, to ſpeak ſuch words againſt God, though thou do it craftily, as if thou ſpakeſt nothing amiſſe of God.

uttereth] Heb. *teacheth*.

and thou chooſeſt] Or, *though thou chooſeſt*.

V.7. *Art thou the firſt man*] Moſt ancient, that haſt had the experience of all ages ?

before the hills] Wilt thou make thy ſelf eternall ? Pſal.90.2. Prov.8.25.

V.8. *Haſt thou heard the ſecret of God ?*] Rom.11.34. Haſt thou been preſent in Gods eternall counſell, and heard it ; that thou cutteſt off wiſedom from others, and attributeſt it onely to thy ſelf ? Jer.23.18.

V.9. *What knoweſt thou that we know not ?*] Chap.13.2.

V.11. *Are the conſolations of God ſmall with thee ?*] Why doſt thou deſpiſe thoſe divine comforts we have propounded to thee from God ?

is there any ſecret thing with thee ?] Some ſecret conceit of thine own wiſedom above ours ?

V.12. *Why doth thine heart carry thee away ?*] Beyond the bounds of thy duty toward God ?

what do thine eyes wink at] Why doſt thou look ſowre upon us, mocking what we ſay, by winking ? Pſal.35.19. Prov.6.13. and 10.10.

V.14. *What is man, that he ſhould be clean ?*] 1 Kings 8.46. 2 Chron.6.36. Chap.14.4. Pſal.14.3. Prov.20.9. 1 Joh. 1.8. No man can juſtifie himſelf before God, nor the angels that fell, much leſſe thou, that drinkeſt iniquity like water, v. 16. Chap.34.7.

V.15. *Behold, he putteth no truſt in his ſaints*] Chap.4.18.

V.16. *which drinketh iniquity like water ?*] That commits wickedneſſe as greedily as a thirſty creature drinks water ? Epheſ.4.19.

V.17. *that which I have ſeen, I will declare*] 1 Joh.1.1. Perhaps *ſeen* for *heard* (as *ſmelling* for *feeling*, Job 14.9.) for he ſaith he heard it, in the next verſe. Or elſe he alludes to the viſion before mentioned, chap.4.13.

V.18. *wiſe men have told from their fathers*] V.10. Chap. 8.8.

V.19. *Unto whom alone the earth was given*] Who by their vertue and wiſedom, through Gods bleſſing, kept their land from war, and ſo enjoyed it alone.

earth] Or, *land*.

V.20. *The wicked man travelleth with pain all his days*] From hence, to the end of the chapter, Eliphaz repeats the words of the ancients.

is hidden to the oppreſſour] He knows not how little a while he may live ; but is always in danger of death.

V.21. *a dreadfull ſound*] Heb. *a ſound of fears*.

in proſperity the deſtroyer ſhall come upon him] 1 Theſſ.5.3.

V.22. *out of darkneſſe*] Out of that miſery he is once fallen into.

V.23. *He wandereth abroad for bread*] Pſal.59.16 and 109.10. God ſends poverty upon him.

V.24. *Trouble and anguiſh ſhall make him afraid*] He ſheweth what weapons God uſeth againſt the wicked, to wit, terrour within, v.21. and trouble without, as in this verſe, Rom.2.9.

V.25. *For*] Or, *Becauſe*.

he ſtretcheth out his hand] As a bold and open enemy, againſt God, Levit.26.21. Num.15.30.

V.26. *He runneth upon him*] Either he means that God invadeth the wicked man by his judgements ; or, the wicked man

man sets upon God by his notorious sins.

V. 27. *with his fatnesse*] Because he lived deliciously in worldly pleasures, and glutted himself, he rebelled against God, Deut.32.15. Psal.17.10. and 73.7. and 119.70. He points at Jobs change of estate, and makes luxury and oppression the causes of his misery.

V. 28. *he dwelleth in desolate cities*] He dwelleth in places that he hath made desolate by oppression.

V. 29. *He shall not be rich*] Because he hath done all this evil, therefore his riches shall be taken away.

V. 30. *by the breath of his mouth shall he go away*] Of Gods mouth, who was spoken of, v.25. He shall be destroyed by God in his anger, and that easily, chap.4.9.

V. 31. *Let not him that is deceived trust in vanity*] Let not a wicked man trust in his wealth, for it shall be brought to nothing.

V. 32. *It shall be accomplished before his time*] His recompence of felicity shall end before his time: he shall die before he need by the course of nature, chap.22.16. Psal.55.24.

accomplished] Or, *cut off.*

V.33. *He shall shake off his unripe grape*] Either he means, God shall, or, the wicked man himself.

V.34. *the tabernacles of bribery*] Psal.84. 10. Houses built and maintained by polling and bribery, as Eliphaz accuseth Job, chap.22.8.

V.35. *They conceive mischief*] Psal.7.14. Isai.59.4. In Hebrew it is, *By conceiving.* He shews the means whereby their houses perish. He means, that they plot nothing within, nor execute without, but deceit and violence: and this proves the ruine of their families.

vanity] Or, *iniquity.*

CHAP. XVI.

Vers.2. *Miserable comforters*] Or, *troublesome*, Chap.13.4.

V.3. *Shall vain words have an end?*] Which serve for vain ostentation, and for no true comfort.

vain words] Heb. *words of winde*, chap.15.2.

what emboldeneth thee] For Eliphaz did reply against Jobs answer.

V.4. *and shake mine head at you*] Mock at your misery, as ye do at mine, 2 King.19.21. Psal.22.7,8. Lam.2.15.

V.5. *But I would strengthen you with my mouth*] Though I could mock, yet I would comfort you, and not do as ye do to me. *Rom.1.11.12*

V.6. *Though I speak, my grief is not asswaged*] It is true as true as ye say, my complaints bring no deliverance: yet if I should not complain, how should I ease my self? chap.13.13.

what am I eased?] Heb. *what goeth from me?* Or, *how will it go from me?*

V.7. *he*] That is, *God.* Or, *it*, to wit, *my grief.*

thou hast made desolate all my company] My family. His children were destroyed, his wife was an enemy rather then a wife.

V. 8. *which is a witnesse against me*] That thou art angry with me.

V.9. *gnasheth upon me with his teeth*] Psal.37.12.

mine enemy sharpeneth his eyes upon me] Looks thorow me with his eyes, as if he would pierce me.

V.10. *they have gaped upon me*] My friends have mocked me boldly, v.20. and others, chap.30.1,9,10. or, have assaulted me with open mouth, to devour me, Psal.22.13.

they have smitten me upon the cheek reproachfully] Smiting on the cheek was a signe of reproach, Lam.3.30. Mic.5.1. 1 Kin. 22.24.

they have gathered themselves together against me] They have filled themselves: they have glutted themselves with my sorrows, Exod.15.9. or, they have filled themselves with matter to plead against me.

V. 11. *hath delivered me*] Heb. *hath shut me up.*

into the hands of the wicked] The Caldeans and Sabeans that took away my cattell.

V.12. *set me up for his mark*] Chap.7.20. Lam.3.12.

V. 13. *His archers compasse me round about*] Sicknesses and sores wound me to the heart.

doth not spare] Lam. 2. 2,21.

he poureth out my gall upon the ground] So that my life is in danger.

V. 15. *I have sowed sackcloth*] The sackcloth I put on for the losse of my children, cleaves to my sores, as if it were sowed on.

and defiled my horn in the dust] Psal.7.5. My glory is brought lowe. A metaphor from beasts, whose strength is in their horns.

V.16. *on my eye-lids is the shadow of death*] Mine eyes be dark, as if I were dying.

V. 17. *Not for any injustice in mine hands*] Chap.31.13. and 21. 28. Signifying, that he is not able to comprehend the cause of this his grievous punishment; for he was not guilty of injustice toward man, nor of hypocrisie before God, Isai.53.9.

V.18. *O earth, cover not thou my blood*] If I have committed murder, let the earth reveal it, Gen.4.10. Isai.26.21. and let not God hear my prayer in my misery, Isai.1.15.

V.19. *now, behold, my witnesse is in heaven*] Though man condemn me, and I be in misery; yet now God is witnesse of my integrity.

on high] Heb. *in the high places.*

V.20. *My friends scorn me*] Heb. *are my scorners.* Psal.109.4. My sorrow is the more, because they are not strangers, but friends that deride me: having therefore no hope on earth, I pray to God to clear me.

but] Or, *therefore.*

V.21. *O that one might plead for a man with God, as a man pleadeth for his neighbour*] It may be read thus; *And he will plead for a man with God, and the son of man, for his friend*; That is, Christ, who is God and man, will plead my cause with his father: he can prevail, because he is God; he will undertake it, because he will be man like me. Or, he desireth that a man might plead his cause before God, as an advocate doth for his client, chap.9.32,33, &c.

neighbour] Or, *friend.*

V.22. *When a few yeers are come*] Heb. *yeers of number*] I desire to have God cleer me quickly, that I may die with comfort, for I cannot live long.

go the way whence I shall not return] Chap.7.9,10.

CHAP. XVII.

Vers.1. *Breath is corrupt*] Or, *spirit is spent.*

V.2. *Are there not mockers with me?*] In stead of comfort, being now at deaths door, his friends mocked at his words, chap.21.3.

continue] Heb. *lodge.*

continue in their provocation?] I cannot sleep in the night, because their taunts in the day stick in my minde.

V.3. *Lay down now, put me in a surety with thee*] It may be read thus, *Appoint, I pray thee, my surety with thee:* That is, appoint Christ to plead my cause, and then which of these dare plead against me? it is sutable to Notes on chap.26.21. and to Rom.8 33. Heb.7.22. Or, *Let some one go between us, that may procure me an equall hearing from thee.*

strike hands] Prov.6.1. and 11.15. and 17.18.

V.4. *therefore shalt thou not exalt them*] Either their persons, or their cause they plead against me.

V.5. *He that speaketh flattery to his friends*] Psal.12.2. He that flattereth a man, and onely judgeth him happy in his prosperity, shall not in himself onely, but in his posterity, be punished. Or, it may be he means, God will punish them for speaking falsly for Gods sake against him, as chap.13.7.

V.6. *He hath made me*] Eliphaz, who spake last, and whom he pointed at in the verse before.

a by-word] I am derided by them who formerly rejoyced in me. Or, they make me a by-word, and I am plaid upon before them as a tabret: that is, they mock me, Job.30.9. Psal. 44. 13, 14.

aforetime] Or, *before* them.

V.7. *Mine eye also is dim*] Psal.6.7.

my members] Or, *my thoughts.*

as a shadow] More like a shadow of a body, then true members, Psal.6.7.

V.8. *Upright men shall be astonied at this*] To wit, when they see the godly punished; but in the end they shall come to understanding, and know what shall be the reward of the hypocrite.

V.9. *The righteous also shall hold on his way*] Not be discouraged by this scandall; but go on and encrease in piety, though good men be afflicted as well as bad.

hold on his way] Heb. *lay hold on his way.*

shall be stronger and stronger] Heb. *shall adde strength.* Isai. 40. 29, 31.

V.10. *do you return*] Chap.6.29. Ye, my friends, repent, and be of my opinion, or come learn of me.

V.11. *My dayes are past*] Chap.7.6. and 9.25.

my purposes are broken off] Of recovering my prosperity.

the thoughts of my heart] Heb. *possessions.* That is, the confident thoughts I might have of restauration, in regard of mine integrity.

V.12. *They change the night into day*] My thoughts of their harsh words in the day, will not let me rest in the night, as v.2. Chap.7.3,4,13.

short] Heb. *neer*; to wit, to an end.

because of the darkenesse] The day in which I finde some ease, seems very short to me, because of the trouble I have in the night.

V 13. *If I wait, the grave is mine house*] The house I wait for is the grave, I prepare for it, as a man makes his bed against night: I look for no more prosperity.

V.14. *said*

V.14. *said*] Heb. *cried*, or *called*.

Thou art my father] I have no more hope in father, mother, sister, or any worldly thing; for the dust and worms shall be to me in stead of them.

V.15. *where is now my hope?*] That is, my hope is no where: I have no hope of a prosperous life.

as for my hope, who shall see it?] If I should hope, it were in vain: no man shall ever see me in prosperity.

V.16. *They shall go down to the bars of the pit*] My hopes. See v.15.

when our rest together is in the dust] Or, *seeing there is a descent to the dust.* I shall come first to the grave, and others must follow, and lose their expectations as well as I. See Chap. 3.17. and 30. 23.

CHAP. XVIII.

Vers.2. *FRe you make an end of words*] Thou, and thy companions that are of thy minde. And it may be some were present at this discourse, that approved of Job's words, chap.35.4.

V.3. *as beasts*] I, and Eliphaz and Zophar. See chap.17.7. and 17.4,20.

V.4. *He teareth himself in his anger*] Chap.13.14. He speaks to those that were present, of Jobs impatience: he carries himself like a mad man.

himself] Heb. *his soul.*

for thee] Now he turns him suddenly to Job. Shall God change the order of nature, fastned as a rock, for thy sake, by dealing with thee otherwise then he doth with all men?

V.5. *the light of the wicked shall be put out*] Notwithstanding thy protestations, thou art wicked; for God hath afflicted thee, as he doth wicked men.

the spark of his fire shall not shine] His prosperity shall be totally taken away, and no spark of it left, 2 Sam.14.7. Prov.13.9. and 20.20.

V.6. *candle*] Or, *lamp.*

with him] which is *with him.*

V.8. *by his own feet*] Wicked men bring themselves into dangers they cannot get out of.

he walketh upon a snare] They are continually in danger.

V.9. *robber shall prevail against him*] Chap.5.5.

V.10. *laid*] Heb. *hidden.*

V.11. *on every side*] Chap.15.21. Jer.6.25. and 20.3. and 46.5. and 49.29.

drive him] Heb. *scatter him.*

V.12. *His strength shall be hunger-bitten*] Chap.15.23. That which should nourish him, shall be consumed by famine.

V.13. *strength*] Heb. *bars.*

the first-born of death shall devour his strength] Some violent death shall consume his strength, Isai.14.30.

V.14. *His confidence shall be rooted out of his tabernacle*] Chap. 8.14. and 11.20. Psal.112.10. Prov.10.28. There shall be left him no hope of deliverance, chap.20.21.

it shall bring him] Despair of help, mentioned in the beginning of the verse.

the king of terrours] To death, which is most feared.

V.15. *It shall dwell in his tabernacle*] Fear, mentioned in the former verse.

none of his] Meaning, not truely come by.

brimstone shall be scattered upon his habitation] Though all the world would favour him, yet God would destroy him and his, chap.1.16. Gen.19.24.

V.16. *His root shall be dried up beneath*] He shall be utterly ruined root and branch, as a tree whose roots and branches are decayed, Isai.5.24.

V.17. *His remembrance shall perish from the earth*] Prov 2.22. and 10.7. Psal.109.13.

V.18. *He shall be driven*] Heb. *They shall drive him.*

He shall be driven from light into darknesse] From off the earth, into the grave.

V. 19. *son nor nephew among his people*] Isai. 14.22. Jerem. 22. 30.

V.20. *shall be astonied at his day*] The day that God destroyeth him.

they that went before] Before them that lived after him; that is, they that beheld his fall.

went before him] Or, *lived with him.*

were affrighted] Heb. *laid hold on horrour.*

V.21. *such are the dwellings of the wicked*] Such an end shall the dwellings of wicked men have.

that knoweth not God] Isai.1.3. Jer.9.3. Psal. 79.6. Do not honour God as they should, Rom.1.28. Tit.1.16.

CHAP. XIX.

Vers. 3. *THese ten times*] That is, many times, as Neh.4. 12. Levit.26.26.

make your selves strange to me] Or, *harden your selves against me.*

V. 4. *mine errour remaineth with my self*] I my self shall be punished for it: or, ye have not yet confuted it.

V.5. *If indeed ye will magnifie your selves against me*] Ye take a fit time to tread me under foot, now God hath humbled me.

V.6. *Know now that God hath overthrown me*] He bursteth out into passion, and declareth that his affliction cometh of God, though he cannot see sufficient cause in himself.

and hath compassed me with his net] Shut me into afflictions, that I cannot get out, Lam.1.13. Ezek.12.13. Hos.7.12.

V.7. *I cry out of wrong*] I complain that wicked men have wronged me, and God will not right me.

wrong] Or, *violence.*

V. 8. *He hath fenced up my way*] Chap.3.23. Lam.3.7. So that I cannot get out of my afflictions.

he hath set darknesse in my paths] Uncomfortableness and sorrow: as light is put for joy, Psal.97.11.

V.9. *He hath stript me*] Taken it off all, as a beasts skin, for so the word signifies.

my glory] Of my authority, and dignity of magistracy, chap.29.7,14.20. and 30.11.

V.10. *mine hope hath he removed*] Of restauration to prosperity, chap.17.5. not of eternall life, v.25 of this chapter.

like a tree] Which is pluckt up, and hath no more hope to grow.

V.11. *counteth me unto him*] Chap.33.10. and 13.24.

as one of his enemies] In Hebrew it is, *as his enemies*; that is, as a deadly enemy. The plurall number encreaseth the signification.

V.12. *His troups come together*]. Job.16.33. Afflictions, like enemies, came against me in troups, cast a trench, and besieged me, chap.6.4. and 10 17.

V.13. *far from me*] Psal.88.18. Another trouble in war, to take off associates.

are verily estranged from me] In Hebrew it is, *onely*; that is, they onely are as strangers to leave me, not as friends to help me.

V.14. *my familiar friends have forgotten me*] In Hebrew, *they that were well approved of me.* An ill requitall.

V.15. *They that dwell in mine house*] My household-servants; for children he had none left. By all these losses Job sheweth, that, touching the flesh, he had great occasion to be moved.

V.16. *I intreated him with my mouth*] In Hebrew it is, *with my very mouth.* A servant should come at a beck, Matth.8.88. but mine regarded not my words.

V.17. *My breath is strange to my wife*] She turns her face from me, as if my breath were unsavoury.

for the childrens sake] For the love and regard due to our children, the pledges of conjugall love, in whom we had an equall interest, though they were now taken away.

mine own body] Heb. *my belly.*

V. 18. *young children despised me*] Chap.30.1, 10. Or, *the wicked.*

V.19. *All my inward friends abhorred me*] Psal.41.9. and 55. 13,14,20. Heb. *the men of my secret.*

V.20. *My bone cleaveth*] Besides these great losses, and most cruell unkindnesse, he was touched in his own person, as followeth.

my skin] Psal.102.6. Lam.4.8. All my flesh was consumed; yea, the very gums about my teeth.

and] Or, *as.*

V.21. *for the hand of God hath touched me*] Seeing I have these just causes to complain, condemn me not as an hypocrite, especially ye which should comfort me.

hand of God] Ruth 1.13. 1 Sam.6.9.

touched me] Chap.1.11. and 2.5.

V.22. *Why do ye persecute me as God*] Is it not enough that God doth punish me, except ye, by reproaches, encrease my sorrow?

not satisfied with my flesh?] To see my body wasted, but ye must trouble my minde? as wilde beasts are not satisfied with the flesh, but break the bones of what they prey upon, chap. 31. 31.

V.23. *Oh that my words were now written*] Heb. *Who will give,* &c. Which I shall speak. Because they counted him a wicked man, he sets out his hope of resurrection to eternall life.

V.24. *in the rock for ever*] That posterity may judge of my faith, and the equity of my cause, seeing ye will not.

V.25. *I know that my Redeemer liveth*] Who shall right me against you, and save my soul.

he shall stand at the later day] It may be read, *Shall stand the last upon the ground*; that is, shall carry away the victory over all enemies, 1 Cor.15.25,26.

V.26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God*] Or, *after I shall awake, though this body be destroyed, yet out of my flesh shall I see God.*

worms destroy this body] Though worms eat not my skin onely, but my flesh also.

in my flesh shall I see God] Job had a full hope, that his body and soul should enjoy Gods presence in the resurrection.

V.27. *Whom*

it is not for christian men to multiply words when reason fails you or when ye reasons are not prevalent

ye manner of lively faith with ye good confidence in ye word of him whose sentence is ye ist ye root of ye matter & ye mens hould & chief Comforting

V.27. *Whom I shall see for my self*] I shall receive my own body again, and not another from that, created anew, Isai. 26.19. 1 Cor.15.53.

another] Heb. *a stranger.*

within me] Heb. *in my bosome.*

V. 28. *seeing the root of the matter is found in me?*] Or, *and* what *root of matter is found in me?* Gods promises are rooted in my heart, and true piety is found there: therefore I should not be condemned as an hypocrite.

V.29. *for wrath bringeth the punishments of the sword*] Either he means Gods wrath against them, or theirs against him.

that ye may know there is a judgement] To condemn them that judge rashly of others, Matth.7.1,2. Rom.4.4. Jam.4.11,12.

CHAP. XX.

Vers. 2. *Therefore*] Because thou threatnest us with Gods judgements, chap.19.29.

for this I make haste] To wipe away so foul a crimination.

make haste] Heb. *my haste is in me.*

V.3. *I have heard the check of my reproach*] Two things moved him to speak, because Job had touched him, and he thought he had knowledge sufficient to confute Job.

V.4. *Knowest thou not this of old*] Thou oughtest to know it, for examples of all ages do confirm it.

V.5. *That the triumphing of the wicked is short*] Psal.37.35,36.

the triumphing of the wicked] That is, their prosperity, that makes them triumph and sing.

is short] Heb. *from neer.* Newly begun, and will quickly end.

V.6. *Though his excellency mount up to the heavens*] He would prove Job an hypocrite, because he fell so low, from so great a height.

heavens] Isai.14.13,14. Obad.3.4. Matth.11.23.

clouds] Heb. *cloud.*

V.7. *dung*] 1 King 14.10.

V.8. *dream*] Psal.73.20. Isai.29.8.

V.9. *The eye also which saw him, shall see him no more*] Chap. 7.10.

V. 10. *His children shall seek to please the poor*] Or, *the poor shall oppresse his children.* They shall be very poor, that must flatter poor men.

his hands shall restore their goods] Which he hath taken away from others by oppression.

V.11. *His bones are full of the sin of his youth*] Diseases bred in his bones by the sins of his youth, will carry him to his grave.

V. 12. *Though wickednesse be sweet in his mouth*] As poison, that is sweet in the mouth, bringeth destruction when it cometh into the body; so all vice at the first is pleasant, but afterwards God turneth it to destruction, Prov.23.31,32.

he hide it under his tongue] As meat that he would chew and let down: or, sweet meats kept under the tongue.

V. 13. *but keep it still within his mouth*] Do not spue it out. He taxeth Job of hypocrisie, and of an ill minde, though his actions seemed good.

within his mouth] Heb. *in the midst of his palate.*

V.14. *It is the gall of asps*] Though his evil purposes were sweet to him, like meat, yet the punishment shall be like poison, to destroy him.

V.15. *swallowed down riches*] Isai.51.44.

V.16. *He shall suck the poison of asps*] He compareth evil-gotten goods to the venim of asps, which is most dangerous: noting, that Jobs great riches were not truely come by, and therefore God did plague him justly for the same.

V. 17. *He shall not see the rivers*] Deut. 8.7. Though God give to others abundance of his blessings, yet he shall have no part thereof.

the floods] Or, *streaming-brooks.*

honey and butter] Isai.7.22.

V.18. *according to his substance*] Heb. *according to the substance of his exchange.*

according to his substance, shall the restitution be] The spoilers of the poor shall enjoy their theft but for a time; for God will take it from them, and cause them to make restitution; so that it is but an exchange.

V.19. *oppressed*] Heb. *crushed.*

V. 20. *Surely he shall not feel quietnesse in his belly*] Eccles. 5. 13,14.

feel] Heb. *know.*

in his belly] A similitude taken from meat, as v.15. Psal.59. 15. that troubles the belly.

V.21. *There shall none of his meat be left*] Or, *there shall be none left for his meat.* He shall leave nothing to his posterity.

V.22. *every hand of the wicked shall come upon him*] The wicked shall never be at rest; one wicked man shall seek to destroy another.

wicked] Or, *troublesome*, or, *troubled* by him.

V.23. *while he is eating*] Num.11.33.

V.24. *the bowe of steel shall strike him thorow*] When a wicked man fleeth from a lesse evil, he falls into a greater, Isai.24.18. Jer.48.43. Am.5.19. Or, *in the midst of all his jollity, Gods vengeance shall fall upon him*, Psal.78.30,31. Dan.5.5,6.

V.25. *the glistring sword cometh out of his gall*] It bringeth out his bowels with it.

V.26. *All darknesse shall be hid in his secret places*] Where he thinks to finde safety, he shall meet with horrible troubles.

a fire not blown shall consume him] Calamities, whose causes are unknown, and which proceed immediately from God, Isai.30.33. Job 1.16.

V.27. *The heaven shall reveal his iniquity*] By executing Gods judgements upon him for his wickednesse, Rom.1.18.

V.28. *The encrease of his house shall depart*] His children shall go into captivity.

his goods shall flow away] Like things carried away with a flood, Psal.90.5.

the day of his wrath] Gods wrath.

V.29. *the heritage appointed unto him by God*] Thus God will plague the wicked.

appointed unto him by God] Heb. *of his decree from God.*

CHAP. XXI.

Vers.2. *Let this be your consolations*] Your diligent marking of my words, is all the comfort I look for from you: interrupt me not then, as you did before.

V.3. *Suffer me that I may speak*] Have patience to hear me a little while.

mock on] Chap.16.10. and 17.2. Thou, O Zophar, that didst interrupt me (chap.20.2.) and mock me; do so again, if my words shall deserve it.

V.4. *why should not my spirit be troubled?*] I complain to God, and not to you, else I should be troubled; for ye have condemned my cause already: but I hope God will hear and clear me.

troubled] Heb. *shortened.*

V.5. *Mark me*] Heb. *look unto me.* Or, mark my words, or mark my case, and pity me for my afflictions.

lay your hand upon your mouth] Chap.40.4.

V.6. *when I remember*] Either the change of my estate; or, Gods favouring the wicked, as follows, Psal.119.119,120.

V.7. *Wherefore do the wicked live*] Psal.17.10. and 73.3,12. Jer.12.1. Hab.1.16. We see it is false thou saidst, chap.20.5, O Zophar; for wicked men thrive long.

V. 8. *Their seed is established in their sight*] They see their children prosper to their comfort.

V.9. *are safe from fear*] Heb. *are peace from fear.*

V.11. *They send forth their little ones like a flock*] They have store of little ones, Psal.107.41.

V.13. *They spend their days in wealth*] They live in prosperity all their days, and die without lingring pains, Psal.73.4.

in wealth] Or, *in mirth.*

V.14. *Therefore they say unto God*] Chap.22.17.

we desire not the knowledge of thy ways] He sheweth, that God prospers evil men more then good.

V.15. *what profit shall we have if we pray unto him?*] Mal. 3.14.

V.16. *their good is not in their hand*] They live as if their wealth were their own; yet I am not of their minde. So this verse and the rest, to the end of the two and twentieth, may be read all by way of question, which argueth a deniall. And the sense is good, else it seems to crosse Jobs scope, who labours to prove, That God doth prosper wicked men. Or, he grants that wicked men may long prosper, and yet God not approve them, but his vengeance, even here, oftentimes overtakes them, Psal.37.

their good is not] Or, *is not their good.*

the] Or, *yet the.*

V.17. *candle*] Or, *lamp.*

and how oft cometh their destruction upon them?] Sometimes God doth afflict wicked men, but not often.

God distributeth] Or, *how oft doth God distribute.*

V.18. *carrieth away*] Heb. *stealeth away.*

V.19. *God layeth*] Or, *How oft doth God lay.*

his iniquity] That is, *the punishment of his iniquity.*

he rewardeth him, and he shall know it] Or, *how oft doth he reward him, that he may know it?*

V.20. *His eyes shall see his destruction, and he shall drink*] Or, *How oft do his eyes see, &c. and he drink.*

V.21. *what pleasure hath he in his house after him*] Ye will say, But God punisheth his children after him. I answer, What cares he for that, when he is dead himself?

V. 22. *Shall any teach God knowledge?*] Isai. 40. 13. Rom.11.34. 1 Cor.2.16. Ye will object, This seems to be unjust, that God should prosper the wicked. I answer, God knows how to guide justly, though you understand not his wayes, Isai.40.13,14. Rom.11.34.

He judgeth those that are high] Either great men, or else the angels. He that governs heaven, knows how to govern the earth, Eccles.5.8.

19.27. — Self — Christus resurrexit in eodem corpore quo passus ac sepultus est, ita et nos in eodem quo nunc militamus, resurrecturi sumus. — Nr Origenistarum nugae locum habent — Oecolampad.

V. 23. *in his full strength*] Heb. *in his very perfection*, or, *in the strength of his perfection.*

V. 24. *breasts*] Or, *milk-pails.*

V. 26. *They shall lie down alike in the dust*] There is great difference between men here, but in the grave they are equall.

alike] Or, *together*, Chap 3. 17.

the worms shall cover them] Chap. 17. 14. Isai. 14. 11.

V. 28. *of the prince*] It may be they mean the house of Jobs eldest son, which the winde blew down, Chap. 1. 18, 19.

the dwelling-places of the wicked] Heb. *the tent of the tabernacles of the wicked.*

V. 29. *that go by the way?*] Which through long travelling have experience, and tokens hereof; to wit, that the wicked may prosper in the world.

V. 30. *That the wicked is reserved to the day of destruction*] Prov. 16. 4. 2 Pet. 2. 9. This verse may be read thus, *That in the day of destruction the wicked are kept back, and are carried out in the day of wrath.* That is, they escape the common calamities of the world, and are kept to the day of judgement to be punished.

the day of wrath] Heb. *the day of wraths.*

V. 31. *Who shall declare his way to his face*] His power is so great, that no man dare reprove or punish him for his sins.

V. 32. *Yet shall he be brought to the grave*] This verse may be read thus. *At length he is brought to the grave, and remaineth in the tombe:* That is, after long prosperitie, he is not brought to the block for his sins; but buried with pomp, and lies quietly in the grave.

grave] Heb. *graves.*

remain in the tombe] Heb. *watch in the heap.*

V. 33. *The clods of the valley shall be sweet unto him*] He shall rest sweetly in the grave, as others that die before, or after him.

V. 34. *How then comfort ye me in vain*] In coming to comfort me, why do you dispute against me with false grounds, as if I were wicked, because God afflicteth me, Chap. 14. 4. and 16. 2, 3.

falshood] Heb. *transgression.*

CHAP. XXII.

Vers. 2. *Can a man be profitable unto God*] Chap. 35. 7, 8. Psal. 16. 2. Luke 17. 10. Though man were just, yet God could have no profit thereby. Why then dost thou talk so much of thy righteousnesse?

as he that is wise may be profitable unto himself?] Or, *if he may be profitable*, doth his *good successe* depend *thereon:* Or, *but he that is wise, may be profitable to himself?* Prov. 9. 12.

V. 3. *Is it any pleasure to the Almighty, that thou art righteous?*] Canst thou adde any joy, or profit to God by being righteous?

V. 4. *Will he reprove thee for fear of thee?*] Dost thou think that God punisheth thee for being religious, or for fearing God? no, it is for thy wickednesse, as vers. 5. or, because he is afraid of thee; or, if thou didst fear him, would he reprove thee, or quarrell with thee?

for fear of thee] Or, *for thy religion.*

enter with thee into judgement] Psal. 143. 2.

V. 6. *For thou hast taken a pledge from thy brother for nought*] Thou hast been cruell, and wouldst do nothing for the poor, but for thy own advantage.

stripped the naked of their clothing] Heb. *stripped the clothes of the naked.*

V. 7. *water to the weary to drink*] Isai. 21. 14.

and] Or, *yea.*

bread from the hungry] Isai. 58. 7.

V. 8. *the mighty man*] Heb. *the man of arm*] When thou wast in authority, thou didst wrong the poor, to please the mighty and honourable.

honourable] Heb. *eminent*, or, *accepted for countenance.*

V. 9. *Thou hast sent widows away emptie*] Whereas thou shouldst have defended the widows, and fatherlesse, by thy authority, and relieved them with thy wealth; thou hast not shewed pitty, but oppresst them.

the arms of the fatherlesse have been broken] Thou tookest from them all power to defend themselves.

V. 10. *Therefore snares are round about thee*] God hunts thee like a wilde beast, that spoils the countrey; chap. 18. 8, &c.

V. 11. *Or darknesse that thou canst not see*] Confusion of minde, that thou knowest not how to get out of trouble, Isai. 8. 22.

and abundance of waters cover thee] Of afflictions that overwhelm thee.

V. 12. *Is not God in the height of heaven?*] If thou passe not for men, yet consider the height of Gods majestie.

behold the height of the starres] That so much the more thou mayest fear God, and reverence him.

the height of the starres] Heb. *the head of the starres.*

V. 13. *And*] Or, *But.*

How] Or, *What.*

How doth God know?] Psal. 10. 11. and 73. 11. and 94. 7. He reproveth Job as though he denyed Gods providence, and affirmed, That God could not see the things that were done in this world.

V. 14. *he walketh in the circuit of heaven*] Enjoyes his own felicitie, not regarding what is done below.

V. 15. *Hast thou marked the old way*] How God hath punished wicked men from the beginning.

V. 16. *Which were cut down out of time*] Before they need to die by the course of nature, chap. 15. 32. Psal 55. 23. and 102. 24. Eccles. 7. 17.

whose foundation was overflown with a flood] Heb. *a flood was powred upon their foundation.*

with a flood] It is likely he alludeth to Noahs flood, 2 Pet. 2. 5.

V. 17. *Which said unto God*] Chap. 21. 14.

for them] Or, *to them.*

V. 18. *Yet he filled their houses with good things*] They had no cause to say so, for he had filled their houses with good.

the counsel of the wicked is far from me] Chap. 21. 16. Job said so in words, chap. 21. 16. but I and other godly men say so in truth.

V. 19. *The righteous see it*] Psal. 107. 42.

and are glad] The just rejoyce at the fall of the wicked, because God gets the glory of his justice, and shews his love to them in destroying their enemies. It may be he means, Noah and his did laugh at them that perished in the deluge. See notes on vers. 16. Psal. 58. 10.

V. 20. *Whereas our substance is not cut down*] God spared the good: but the wicked he destroyed by fire also, as in Sodom, 2 Pet. 2. 6, 7, 9.

substance] Or, *estate.*

the remnant of them] Or, *their excellency.*

V. 21. *Acquaint now thy self with him*] He exhorteth Job to repent, and to return to God.

with him] That is, *with God.*

V. 22. *lay up his words in thine heart*] Psal. 119. 11. Luke 2. 19.

V. 23. *If thou return to the Almighty*] Chap. 8. 5, 6. and 11. 13.

thou shalt be built up] God will restore thee to all thy substance.

thou] Or, *if thou.*

V. 24. *as dust*] Or, *on the dust.* Which shall be in abundance like dust, 2 Chron. 1. 15.

the gold of Ophir] Most precious gold. See 1 King. 9. 28. and 10. 11.

V. 25. *the Almightie shall be thy defence*] Yea; thou shalt have God for thy protection in all perils, who is better then gold.

defence] Or, *gold.*

plentie of silver] Heb. *silver of strength.*

V. 26. *and shalt lift up thy face unto God*] Chap. 11. 15. Thou shalt boldly call upon God, and expect help from him, 1 Joh. 3. 21, 22.

V. 27. *Thou shalt make thy prayer unto him*] Psal. 50. 14, 15.

thou shalt pay thy vows] Psal. 116. 14, 18. God will give thee thy desire, that thou mayest have occasion to pay thy vows.

V. 28. *the light shall shine upon thy wayes*] Gods favour will direct thee to right wayes, and blesse thee in them.

V. 29. *When men are cast down*] God will deliver his, when the wicked are destroyed round about them: as in the flood, and in Sodom.

and he shall save the humble person] Jam. 4. 6. 1 Pet. 5. 5.

the humble person] Heb. *him that hath low eyes.*

V. 30. *He shall deliver the island of the innocent*] Or, *the innocent shall deliver the island:* or, *he shall deliver him that is not innocent.* One good man may save a whole countrey, Jere. 5. 1. Or, even those that are wicked may be saved for a good mans sake, Gen. 18. 26, &c.

CHAP. XXIII.

Vers. 2. *My stroke*] Heb. *my hand.*

my stroke is heavier then my groaning] I do not complain so much as I have cause.

V. 3. *O that I knew where I might finde him*] Chap. 13. 3. and 31. 35. I would clear my cause before God, but he will not be found to reason with me.

V. 6. *with his great power*] He would not deal with me with his absolute power, as with an enemy: but with fatherly affection, as with a childe, Isai. 27. 4, 8. Jere. 10. 24.

but he would put strength in me] Of his mercy he would give me power to answer him.

V. 7. *There the righteous might dispute with him*] When he of his mercy hath given them strength to maintain their cause.

from my judge] Or, *by my judge:* That is, by Gods sentence.

V. 8. *Be-*

V. 8. *Behold, I go forward, but he is not there*] Why do I desire that which cannot be had. God will not reason with us when we will, but when he will.

V. 10. *the way that I take*] Heb. *the way* that is *with me.*

I shall come forth as gold] God tries me for my profit. As gold comes pure out of the fire, so shall I appear loyall before God, when I come out of affliction, Psal. 66.10. Isai.48.10. Mal. 3. 3.

V. 11. *My foot hath held his steps*] Psal.44.17, 18. and 18. 21. He denies Eliphaz his bitter charge, chap.22. 5.

V. 12. *I have esteemed*] Heb. *I have hid*, or, *laid up.*

I have esteemed the words of his mouth] His word is more precious unto me, then the meat appointed daily to feed my body, Joh. 4. 34.

my necessary food] Or, *my appointed portion.*

V. 13. *But he is in one minde*] Though I be innocent, and know God will clear me in the end; yet if he will afflict me in the mean while, I cannot avoid it.

in one] Or, *against one :* That is, me.

who can turn him ?] Chap.9. 12,13.

his soul desireth] Psal.115. 3.

V. 14. *many such things are with him*] In many things man is not able to attain to the cause of Gods judgements: and he deals so with others, as well as with me.

V. 15. *Therefore am I troubled at his presence*] I am troubled with my present calamities, and afraid of future.

V. 16. *God maketh my heart soft*] Fearfull, and unable to bear these calamities.

V. 17. *Because I was not cut off before the darkneſſe*] If God had cut me off before these afflictions, I had not been so fearfull.

CHAP. XXIIII.

Vers. 1. *Why, seeing times are not hidden from the Almighty, do they that know him, not see his dayes ?*] The first verse may be read thus. *Why are not times hidden from the Almightie, seeing they that know him, do not see his dayes.* That is, It would make a man think that God doth not know the times of punishing the wicked, because he reveals it to none of his servants.

V. 2. *land-marks*] Deut. 19. 14. and 27. 17.

feed thereof] Or, *feed them.*

V. 4. *the poor of the earth hide themselves together*] They dare not meet the rich, because of their pride or cruelty.

hide themselves together] Prov. 28. 28.

V. 5. *rising betimes for a prey*] They are very diligent.

the wildernesse yeeldeth food for them] They and theirs live by robbing and murdering.

V. 6. *They reap every one his corn in the field*] The poor mans, vers. 4.

corn] Heb. *mingled corn*, or, *dredge.*

they gather the vintage of the wicked] Heb. *the wicked gather the vintage.* One wicked man spares not another.

V. 7. *They cause the naked to lodge without clothing*] Heb. *because he hath no clothing.* They take it from him.

V. 8. *for want of a shelter*] The poor are driven by the wicked into rocks and holes, where they cannot lie dry for the rain.

V. 9. *from the breast*] They so poul the poor, that they cannot keep their children: or, they take them from their parents, and sell them for slaves.

take a pledge of the poor] His garment, wherewith he should be covered or clad; against the law, Exod. 22. 26. Deut. 24. 17.

V. 11. *Which make oyl within their walls*] Though they labour for them, yet they oppresse them.

tread their wine-presses] Contrary to the law, Deuter. 25. 4.

V. 12. *Men grone from out of the citie*] For the great oppression and extortion.

the soul of the wounded] Ready to die for famine, like men wounded with the sword, Lam. 4. 9.

crieth out] Crieth out, and calleth for vengeance.

God layeth not folly to them] God doth not condemn the oppressours, but seemeth to passe over it by his silence.

V. 13. *that rebell against the light.*] That is, against Gods word, because they are reproved thereby, Joh. 3. 20.

V. 14. *The murderer rising with the light*] Psal. 10. 8. He riseth betimes to do wrong, and holds on all day and night, Psal.36.4. Mic. 2. 1.

V. 15. *The eye also of the adulterer waiteth for the twilight*] By these particular vices, and the license thereunto, he would prove, that God punisheth not the wicked, nor rewardeth the just alwayes in this life.

twilight] Prov. 7. 9.

No eye shall see me] My adultery shall not be known.

disguiseth his face] Heb. *setteth* his *face in secret.*

V. 16. *they know not the light*] They fly from the light, least they should be discovered, Joh.3. 19, 20.

V. 18. *He is swift as the waters*] He meaneth pirats, who rob at sea, and finding wealth there, live in desolate places, not in fruitfull lands among other men.

as] Or, *on.*

V. 19. *Drought and heat consume the snow-waters*] After a wicked life they die an easie death, as heat melts the water away easily. See chap.21. 13, 32. Psal.73. 4.

consume] Heb. *violently take.*

V. 20. *The womb shall forget him*] He shall be forgotten like other men: or, as if he had never been more, Psal. 31. 12.

V. 22. *He draweth also the mightie with his power*] After that wicked men have destroyed weak ones, they set upon the strong.

and no man is sure of life] Or, *he trusteth not* his own *life.*

V. 23. *Though it be given him to be in safetie*] The twenty third verse may be read thus. *It is given him to be in safetie, and he resteth* on it, *though his eyes be upon their wayes.* That is, God gives wicked men quietnesse, and they presume he will do so still, which makes them bold to oppresse, though God look on.

V. 24. *are exalted for a little while*] Psal. 73. 17, 18.

are gone] Heb. *are not*

taken] Heb. *closed up.*

and cut off as the tops of the ears of corn] They die a naturall or violent death, like other men in full age; as corn cut down when it is ripe, or before.

CHAP. XXV.

Vers.2. *Dominion and fear are with him*] God is the Soveraign over all, full of majestie, guiding the angels: Therefore no man should question his judgements, as thou, O Job, desiredst to do, but submit to them in all humility and reverence.

V. 3. *Is there any number of his armies ?*] Psal. 68. 17. Dan. 7. 10. No man then can resist him, or hide himself from him.

V. 4. *How then can man be justified with God ?*] Chap. 4. 17, *&c.* and 15. 14, *&c.*

that is born of a woman] Not onely Gods majestie, but also thy own originall corruption should keep thee from pleading with God, Job 14. 4. Psal. 51. 5.

V. 5. *Behold, even to the moon, and it shineth not*] Look on gold and silver, and so forward up to the moon and starres, if God shew his power over them, they cannot have light; much lesse can man have any excellency but of God.

V. 6. *a worm*] Psal. 22. 6.

CHAP. XXVI.

Vers. 2. *How hast thou helped him that is without power ?*] Thou hast shewed thy self a weak comforter to one so low as I am.

V. 3. *How hast thou counselled him that hath no wisdom ?*] Thy words cannot instruct a fool, as ye count me to be, nor teach him true wisdom.

V. 4. *To whom hast thou uttered words ?*] Thy speech is vain to a man that understands Gods wayes, as I do: neither dost thou speak by the spirit of God, chap.32. 8.

V. 5. *Dead*] Or, *Liveleſſe.*

Dead things are formed from under the waters] Job beginneth to declare the force of Gods power, and providence, in the mines and metals in the deep places of the earth.

and the inhabitants] Or, *with the inhabitants.*

V. 6. *Hell is naked before him*] Prov. 15. 11. He knoweth the most hidden things, Heb 4. 13.

V. 7. *over the emptie place*] He stretcheth the heavens over the empty air, and foundeth the earth on the center of it, which is as nothing to bear so great a weight.

V. 8. *the cloud is not rent under them*] God shews his great power, in making thin air hold thick water.

V. 9. *He holdeth back the face of his throne*] The heavens which are called his throne, Isai. 66. 1. he hides from us with clouds.

V. 10. *He hath compassed the waters with bounds*] He made great hollow places in the earth to lodge the waters in, that they may not drown the earth, Gen. 1. 9. Job 38. 8, 10, 11. Psal. 33. 7. and 104. 9. Prov. 8. 29. Jere. 5. 22.

untill the day and night come to an end] Heb. *untill the end of light with darkneſſe.* That is, till the world be done, which cannot stand without dayes and nights, Jere. 31. 35, 36

V. 11. *The pillars of heaven tremble*] Not that heaven hath pillars to uphold it, but he means, The heavens are not strong enough to endure Gods anger. Or, mountains, that seem for their height to uphold heaven, 2 Sam. 22. 8.

and

24.2. [and-marks] Veteres Hebræi ad homines ætatis Diluvij referunt —— quod tunc temporis terra violentia et rapina plena esset. Nostr, monet R. Sel. id fieri solere: Sed quandocunqꝫ tandem, et quomodocunqꝫ fiat; immane scelus est, ita fines agrorum et possessionum turbare, ut tua amplifices; et alteri detrahas.

Johañes Mercerus.

and are astonished at his reproof] That is, the thunder. See Psal. 18. 15. and 104. 7.

V. 12. *He divideth the sea with his power*] In tempests and earthquakes: Or, by his Almighty power he hath divided the water into severall seas and streams.

the proud] Heb. *pride*. The proud waves thereof, as chap. 38. 11. Or, *Rahab*: That is, *Egypt*, Psal. 89. 9, 10. Isai. 51. 9.

V. 13. *the crooked serpent*] Some understand a figure of starres, figured like a serpent, because of the crookednesse: others read, *The long serpent*: meaning the whale, Isaiah 27. 1.

V. 14. *how little a portion is heard of him*] If these few things which we see daily with our eyes, declare his great power, and providence, how much more would they appear, if we were able to comprehend all his works?

the thunder of his power who can understand?] Psal. 29. 4.

CHAP. XXVII.

Vers. 1. *Moreover*] Job expected a while to see if Zophar would reply in his turn, and seeing he did not, he proceeds to clear his integritie.

continued] Heb. *added to take up*.

V. 2. *who hath taken away my judgement*] By denying to plead with me, and to clear me before my friends.

vexed my soul] Heb. *made my soul bitter*.

V. 3. *the spirit of God is in my nostrils*] That is, *the breath which God gave him*, Gen. 2. 7. Isai. 2. 22.

V. 4. *My lips shall not*] Heb. *If my lips*, &c. Then let me perish. A double oath, one, vers. 2. the other, here.

speak wickednesse] Howsoever men judge of me, yet I will not speak contrary to that which I have said, and so do wickedly in betraying the truth, Job 13. 7.

V. 5. *God forbid that I should justifie you*] Which condemn me as a wicked man, because the hand of God is upon me.

I will not remove my integritie from me] I will not confesse that God doth punish me as a wicked man, nor accuse my self against my own conscience.

V. 6. *reproach me*] Or, *cast it away*, as Judg. 5. 18.

so long] Heb. *from my dayes*.

V. 7. *Let mine enemy be as the wicked*] He shews his hatred of wickednesse, by wishing his enemies rather to be so accounted.

V. 8. *For what is the hope of the hypocrite*] Matth. 16. 26. What advantage hath the dissembler to gain never so much, seeing he shall lose his own soul, and die in despair, chap. 8. 13. and 20. 5.

V. 9. *Will God hear his cry when trouble cometh upon him?*] Prov. 1. 28. Ezek. 8. 18. John 9. 31. James 4. 3.

V. 10. *will he alwayes call upon God?*] In adversitie, as well as in prosperitie.

V. 11. *by the hand of God*] Or, being *in the hand*, &c. Or, *of the hand of God*: That is, his judgements.

V. 12. *all ye your selves have seen it*] Ye have seen God prosper bad men, and crosse good men, and ye will not understand.

altogether vain] Why maintain you then this errour?

V. 13. *This is the portion of a wicked man*] Sometimes God doth not punish them in their life time, but in their posteritie.

V. 14. *for the sword*] Hos. 9. 13.

his off-spring shall not be satisfied with bread] His children shall perish for hunger.

V. 15. *shall be buried in death*] As soon as they are dead, without funerall pomp.

his widows shall not weep] Psal. 78. 64. They that are nearest to them shall not weep for them, but be glad they are gone. Or, they shall not hire mourners for them, Jere. 22. 18. Eccle. 12. 5.

V. 17. *the just shall put it on*] Eccles. 2. 16. Prov. 28. 8.

V. 18. *He buildeth his house as a moth*] His house is easily cast down, as a moth is destroyed, chap. 8. 14. Psal. 39. 11. and 58. 9. Or, as a booth, which lasts but while the fruit is gathered, for the watchman to lodge in.

V. 19. *he shall not be gathered*] Buried honourably with his fathers. He shall die in captivitie.

he openeth his eyes] A man may look for him, but he cannot finde him, Psal. 37. 36.

V. 20. *Terrours take hold on him as waters*] Chap. 18. 11.

a tempest stealeth him away in the night] Suddenly as a deluge coming in the night. God sends many judgements in the night, that they may be more terrible, as not expected, Exod. 12. 29. 2 Kings 19. 35. Isai. 15. 1. Dan. 5. 30.

V. 21. *The east-winde carrieth him away*] Hos. 13. 15.

V. 22. *he would fain flee*] Heb. *in fleeing he would flee*.

V. 23. *Men shall clap their hands at him*] In sign of wonderment, and derision, as 1 Kings 9. 8. Lam. 2. 15. Ezek. 25. 6.

CHAP. XXVIII.

Vers. 1. *A vein*] Or, *a mine*.

a vein for the silver] His purpose is to declare, that man may attain in this world to divers secrets of nature, but is never able to comprehend the wisdom of God.

V. 2. *earth*] Or, *dust*.

stone] Or, *ore*.

V. 3. *He setteth an end to darknesse, and searcheth out all perfection*] Or, *an end is set to darknesse, and all perfection is searched out*.

He setteth an end to darknesse] Man can carry light into the bowels of the earth, and finde out metals, that else would have lain hid for ever.

V. 4. *The flood breaketh out from the inhabitant*] Water unexpected rise in mine-pits to hinder mens work, but they by art carry them away.

V. 5. *out of it cometh bread*] That is, corn: and underneath is brimstone, or cole, which easily conceiveth fire.

bread] Or, *bread-corn*, Isai. 28. 28.

V. 6. *The stones of it are the place of sapphirs*] There are metals under the earth, which neither fowls nor beasts can come at.

dust of gold] Or, *gold-ore*.

V. 7. *which the vulture's eye hath not seen*] Birds of prey that have quick eyes, and can fly to places inaccessible, cannot come at these metals, though they search all corners for food.

V. 9. *He putteth forth his hand upon the rock*] Metall-men can work in stony places.

rock] Or, *flint*.

he overturneth the mountains by the roots] It may be read thus. *He turneth* it up *from the roots of the mountains*: That is, he can dig under mountains to bring forth gold.

V. 10. *He cutteth out rivers among the rocks*] He brings waters thorow mountains to move his engines, or wash his metals.

his eye seeth every precious thing] He findes out the choicest stones, whereof are made the richest jewels.

V. 11. *He bindeth the floods from overflowing*] He can stop the waters under ground, while he brings forth his minerals.

from overflowing] Heb. *from weeping*.

V. 12. *But where shall wisdom be found?*] Man may bring metals to light, but he cannot finde out the reasons of Gods proceeding, in prospering wicked men, and afflicting good: or, attain to spirituall wisdom in the wayes of God, Rom. 11. 33, 34.

V. 13. *Man knoweth not the price thereof*] No man can get it for any price: or, no man knoweth the value of it.

V. 14. *The depth saith*] Rom. 11. 33, 34.

V. 15. *It cannot be gotten for gold*] Heb. *fine gold shall not be given for it*. Prov. 3. 13, 14. and 8. 11, 19. and 16. 16.

V. 16. *It cannot be valued with the gold of Ophir*] Heb. *laid on the ground*, as goods were wont to be, when men lived by exchange, and are yet in some parts, where they lay a heap of salt against a heap of other things to be changed for it, that buyer and seller may see they be of equall worth, Lam. 4. 2.

V. 17. *The gold and the crystall cannot equall it*] Heb. *Be set in order against it*. See notes on vers. 16.

jewels of fine gold] Or, *vessel of fine gold*.

V. 18. *No mention shall be made of corall*] They are not worthy to be named in comparison of wisdom.

corall] Or, *Ramoth*.

above rubies] Precious stones of red colour, as appears, Lam. 4. 7.

V. 20. *Whence then cometh wisdom?*] Vers. 12.

V. 21. *Seeing it is hid from the eyes of all living*] Seeing men that live here below cannot dig to it, nor fowls fly so high.

air] Or, *heaven*.

V. 22. *Destruction and death say*] Seeing destruction and death have onely heard of it, but cannot attain to it: That is, neither the living, nor the dead, have the full knowledge of it.

V. 23. *God understandeth the way thereof*] The proceedings and intentions, and all the passages of it.

he knoweth the place thereof] He hath it with him, and need not search for the place of it, vers. 20.

V. 24. *For he looketh to the ends of the earth*] Zech. 4. 10. Prov. 15. 3. He must needs know where it is, that sees all things.

V. 25. *To make the weight for the windes*] To send winde and rain at his pleasure, as much as he will, as if he weighed them out.

V. 26. *made a decree*] Or, *makes a bound*.

for the rain] Amos 4. 7.

V. 27. *Then did he see it*] He can as easily guide mens affairs, as the tempests and seasons.

did] Or, *doth*.

declare it] Or, *number it*.

prepared] Or, *prepareth*.

searched] Or, *searcheth*.

V. 28. *And*] Or, *But*.

Behold, the fear of the Lord] God keeps that wisdom to himself, whereby he guides mens affairs; but hath revealed another wisdom to men in his commandments to guide them, Deut. 29. 29.

the fear of the Lord] Psal. 111. 10. Prov. 1. 7. and 9. 10.

that is wisdom] The way to true and saving wisdom: or, the fruit of it.

CHAP. XXIX.

Vers. 1. *Continued*] Heb. *added to take up.*

V. 3. *When his candle shined upon my head*] When I was in prosperity, Psal. 132. 17.

candle] Or, *lamp.*

light] Psal. 18. 28.

I walked through darkness] When I could bear common calamities, encouraged by the comforts left me.

V. 4. *when the secret of God was upon my tabernacle*] When Gods providence made all I had to prosper.

V. 6. *When I washed my steps with butter*] By these similitudes, he declares the prosperitie that he was in. He could have washed his feet in butter, he had so much, Gen. 49. 11. Job 20. 7. Psal. 81. 16.

me out] Heb. *with me.*

V. 7. *When I went out to the gate*] To the place of judgement, which was by the gate of the city. Job was a magistrate, Ruth 4. 1. Jere. 38. 7.

V. 8. *and hid themselves*] For reverence to me.

and stood up] Stood up till I was gone past them, Levit. 19. 32.

V. 9. *and laid their hand on their mouth*] Held their peace to hear me speak, chap. 21. 5. Prov. 30. 32. So they acknowledged my wisdom.

V. 10. *The nobles held their peace*] Heb. *the voice of the nobles was hid.* Because of my wisdom, dignitie and beneficence, Luke 11. 27.

V. 11. *then it blessed me*] All that heard me, approved and praised me.

it gave witnesse to me] Testifying that I did good justice.

V. 13. *The blessing of him that was ready to perish, came upon me*] I delivered him that was in distresse, and he prayed God to blesse me.

V. 14. *I put on righteousnesse*] Psal. 132. 9, 16.

my judgement was as a robe] I delighted to do justice, as others did to wear costly apparell.

V. 15. *I was eyes to the blinde*] I gave counsell to the ignorant, and means to the poor.

V. 16. *the cause which I knew not*] Deut. 13. 14. Prov. 25. 2.

V. 17. *I brake the jaws of the wicked*] I hindered great men from oppressing others, as he that strikes out the teeth of a wilde beast. I kept them from hurting some, and rescued others, Psal. 3. 7. and 58. 6.

the jaws] Heb. *the jaw-teeth*, or, *the grinders.*

pluckt] Heb. *cast.*

out of his teeth] 1 Sam. 17. 35. Am. 3. 12.

V. 18. *Then I said*] Psal. 30. 6.

I shall die in my nest] At home in my bed, without trouble, and unquietnesse in old age. A metaphor taken from birds, Psal. 104. 12, 17.

V. 19. *spread*] Heb. *opened.*

by the waters] My felicitie did encrease as a tree growing by the waters, Psal. 1. 3. Jere. 17. 8.

V. 20. *fresh*] Heb. *new.*

my bowe was renewed in my hand] My strength grew more and more daily, Gen. 49. 24.

renewed] Heb. *changed.*

V. 21. *and waited*] Till I had done speaking, and agreeing thereunto.

V. 22. *they spake not again*] Either to adde to, or contradict my sentence.

my speech dropped upon them] Like a pleasing rain falling on a dry ground: my words delighted them, Deut. 32. 2.

V. 23. *as for the rain*] As the dry earth waiteth for the rain, Psal. 63. 1. and 65. 10.

they opened their mouth wide] As the earth gapeth in a drought, Prov. 30. 16.

for the latter rain] The latter rain was rare, but desirable to ripen the corn: or, after harvest to bring up the latter crop, Jere. 5. 24. Deut. 11. 14.

V. 24. *they beleeved it not*] They thought a man of my gravitie would not be so familiar with them.

the light of my countenance they cast not down] My familiaritie did not cause them to grieve, anger, or contemn me.

V. 25. *I chose out their way*] I had them at command.

and sat chief] I was both loved and feared by them.

as] Or, *and* as.

that comforteth the mourners] Alluding to the manner of those that resorted to their friends in times of heavinesse, to comfort them, chap. 2. 11. and 42. 11.

CHAP. XXX.

Verse 1. *They that are younger then I*] That is, mine estate is changed, and whereas before the ancient men were glad to do me reverence, chap. 29. 8. the young men now contemn me.

younger then I] Heb. *of fewer dayes then I.*

to have set with the dogs of my flock] To set like dogs to keep the wolves from my sheep.

V. 2. *whereto might the strength of their hands profit me*] They were so feeble they could not work.

old age was perished] They had lived long in vain, and got no experience, so that their yeers were spent unprofitably, and the benefit of their dayes lost.

V. 3. *solitarie*] Or, *dark as the night.*

in former time] Heb. *yester-night.* That is, *lately.*

in former time desolate and waste] Newly laid waste by the enemy. No man would let them dwell among them.

V. 4. *Who cut up mallows by the bushes*] They fared very hard and poorly.

and juniper-roots for their meat] Juniper roots are better for fire, then for meat.

for their meat] Or, *for to warm them.*

V. 6. *caves*] Heb. *holes.*

V. 7. *Among the bushes they brayed*] Like wilde asses for want of food, or being pricked with thorns, chap. 6. 5.

under the nettles they were gathered together] Or, had wheals gathered on them, being stung with nettles.

V. 8. *base-men*] Heb. *men of no name*, Gen. 6. 4.

V. 9. *And now am I their song*] Psal. 35. 15. and 69. 12. Job 17. 6. Lam. 3. 14, 63. They that are younger then I, whose fathers were so base, vers. 1. and their grand-fathers also, vers. 8. made songs of me, and mocked at my misery.

V. 10. *and spare not to spit in my face*] Heb. *and withhold not spittle from my face.*

to spit in my face] In sign of the greatest contempt, Num. 12. 14. Isai. 50. 6.

V. 11. *Because he hath loosed my cord*] The band of authoritie, whereby I kept them in aw, chap. 12. 18.

they have also let loose the bridle before me] They have cast off that obedience they ow me, and carried themselves licentiously against me.

V. 12. *they raise up against me the wayes of their destruction*] Seek to destroy me, as souldiers do raise a mount to batter a city, chap. 19. 12. Lam. 3. 5.

V. 13. *they have no helper*] They dare set upon me, though no great man countenance them. So full of malice and boldnesse is this base people against me.

V. 15. *my soul*] Heb. *my principall one.* Heb. *my princesse.* Because the soul rules over the body.

my welfare passeth away as a cloud] The means of escaping out of my present misery.

V. 16. *my soul is poured out upon me*] Melted with grief, 1 Sam. 1. 15. Psal. 42. 4.

V. 17. *My bones are pierced in me*] His troubles kept him from sleeping, chap. 7. 14. and 17. 12.

in the night-season] His pains pierced his flesh, and went into the very bones.

my sinews take no rest] Because of extreme inflammation.

V. 18. *is my garment changed*] With the corrupt matter that runs out of my sores: and is as stiff upon me as the collar of my coat.

V. 19. *He hath cast me into the mire*] God hath brought me into contempt.

V. 20. *I cry unto thee*] Psal. 22. 2. Lam. 3. 44.

V. 21. *Thou art become cruell to me*] Contrary to thy nature and former bounty, thou dealest harshly with me, Psal. 77. 9. Jere. 30. 14.

become cruell] Heb. *turned to be cruel*, Isai. 63. 10.

thy strong hand] Heb. *the strength of thy hand.*

V. 22. *Thou liftest me up to the winde*] His afflictions hurried him up and down like a tempest, or whirl-winde. They gave him no rest, chap. 27. 21.

substance] Or, *wisdom.*

V. 23. *thou wilt bring me to death*] I know I shall die shortly, and come to the grave, Psal. 49. 14.

V. 24. *Howbeit he will not stretch out his hand to the grave*] Men cry when God kils them; but he afflicts them not in the grave. My comfort is, I shall be quiet there.

grave] Heb. *heap.*

V. 25. *Did not I weep for him that was in trouble*] Psal. 35. 13. Rom. 12. 15. I pitied others in their misery, yet am not pitied.

for him that was in trouble] Heb. *for him that was hard of day.*

V. 26. *When*] Or, *Yet when.*

I looked for good] Jere. 8. 15.

V. 27. *the dayes of affliction prevented me*] Came upon me unlooked for.

V. 28. *I*

29.20. My Bow-] It is from the Lord, and it's a high favour from the Lord, When the Estimation, Power, and Authority of Magistrates, are Renewed, and daily confirmed to them.
Caryl, 1. p. 578.

30.23. House appointed] House of the Assembly. Dutch Annot.

31.14. —— cùm surrexerit ad judi—
candum Deus, —— Vulg.

V.28. *I went mourning without the sun*] Psal.38.6. Not delighting in any worldly thing, not so much as in the light of the sun.

I cried in the congregation] I cannot forbear crying out in company.

V.29. *I am a brother to dragons*] Psal.102.6. I love solitarinesse and mourning, Mic.1.8. as wilde beasts do.

owls] Or, *ostriches*.

V.30. *My skin is black upon me*] With heat of affliction, Psal.119.83. Lam.4.8. and 5.10.

CHAP. XXXI.

Vers. 1. *I made a covenant with mine eyes*] To keep them from all wanton looks.

V. 2. *what portion of God is there from above ?*] For such as are wanton. Or, what portion for me ? I fare as bad as if I had been wanton.

V.3. *a strange punishment*] Such punishments as men inflict upon strangers, Obad.v.12. or, an extraordinary judgement from God, Isai.28.21.

V.4. *Doth not he see my ways*] 2 Chron. 16.9. Chap.34.21. Prov.5.21. and 15.3. Seeing great plagues are for the wicked, and God knows I am none, why doth he deal so hardly with me?

V.5. *If I have walked with vanitie, or if my foot hath hasted to deceit*] The form of an oath; If I have done so, then let me perish, chap.1.11. Or read it, *I have not walked with vanitie, nor my foot hasted to deceit*. Or, let the sixth verse be as a parenthesis, and the speech continued, as Psal.7.4,5.

V.6. *Let me be weighed in an even balance*] Heb. *Let him weigh me in balances of justice*.

V.7. *my step hath turned out of the way*] Chap.23.11.

mine heart walked after mine eyes] To accomplish the lust of mine eyes, Ezek.6.9. and 20.24. Matth.5.28. Eccles.11.9.

V. 8. *let another eat*] According to the curse of the law, Deut.28.33.

V.10. *let my wife grinde unto another*] Let her be abused by others; or, let her be a slave to grinde for them, Judg. 16.21. Lam.5.13.

V.11. *iniquitie to be punished by the judges*] Vers.28.

by the judges] A capitall crime, to be punished with death, Gen.38.24. Levit.20.10. Deut.22.22.

V.12. *fire that consumeth*] Prov.6.27.

that consumeth to destruction] Though man neglect to punish adulterers, yet Gods wrath will consume them.

V.13. *when they contended with me*] When they complained that they were ill intreated by me.

V.14. *When God riseth up?*] To judge me for my sins, or, for oppressing my inferiours, Col.4.1.

V.15. *Did not he that made me in the womb, make him ?*] He knew that God would punish him for oppressing his servant, because he is Gods creature, as well as he himself, chap.34.19. Prov.14.31. and 17.5. Mal.2.10.

did not one fashion us in the womb ?] Or, *did he not fashion us in one womb ?*

V. 16. *or have caused the eyes of the widow to fail*] By long waiting for the fulfilling of her request, Psal.119.123.

V.18. *as with a father*] He nourished the fatherlesse, and maintained the widows cause.

her] That is, *the widow*.

V.19. *If I have seen any perish for want of clothing*] If I did but see one naked, I gave him clothing, though he did not ask me, Luk.6.30. Matth.25.36.

V.20. *blessed me*] Deut.24.13.

V.21. *If I have lift up my hand against the fatherlesse*]To smite, oppresse, or do him injury, Isai.58.4.

when I saw my help in the gate] When others would have assisted me in oppressing him.

V.22. *Then let mine arm fall from my shoulder-blade*] Let me rot, and fall in pieces.

the bone,] Or, *the chanell-bone*.

V.23. *For destruction from God was a terrour to me*] I refrained not from sinning because I feared men; but for fear of God, Gen.39.9. and 42.18. Neh.5.15.

V.24. *hope*] Psal.49.6. and 52.7. and 62.10.

V. 25. *If I rejoiced because my wealth was great*] If I made riches my chief joy, Luk.12.19. and 16.19, Jam.5.5.

gotten much] Heb. *found much*.

V.26. *If I beheld the sun when it shined*] If I was proud of my worldly prosperity, which is meant by the shining of the sun, and brightnesse of the moon. Some understand it of idolizing those creatures.

the sun] Heb. *the light*.

in brightnesse] Heb. *bright*.

V.27. *or my mouth hath kissed my hand*] Heb. *my hand hath kissed my mouth*. If mine own doings dotingly delighted me: or, if I have adored those creatures, as this rite implyes, Hos. 13.2.

V. 28. *This also were an iniquity to be punished by the judge*] Verse 11.

I should have denied the God that is above] By putting confidence in any thing but him alone.

my mouth] Heb. *my palate*.

V.31. *If the men of my tabernacle said not*] My servants moved me to be revenged of mine enemy, yet did I never wish him hurt.

V.32. *to the traveller*] Or, *to the way*.

V.33. *as Adam*] Or, *after the manner of men*.

Adam] Gen.3.12. Hos.6.7.

V.34. *Did I fear a great multitude*] I did not carry my self like a tyrant, that is afraid to look out of doors: or, *was I terrified by any might or multitude from doing right ?*

V.35. *behold, my desire is, that the Almightie would answer me*] Or, *behold my signe is, that the Almightie will answer me*.

V.36. *and binde it as a crown to me*] This book of accusation should be a commendation to me.

V.37. *as a prince would I go neer unto him*] With an heroicall and undaunted spirit, as being cleared by my own conscience.

V.38. *If my land crie against me*] That I have got it by extortion or oppression, Hab.2.11,12.

complain] Heb. *weep*.

V.39. *the fruits thereof*] Heb. *the strength thereof*.

without money] Either not paying for the purchase, 1 King. 21. or, not paying the labourers for their work, Jerem.22.13. Mal.3.5. Jam.5.4.

caused the owners thereof to lose their life] Heb. *caused the soul of the owners thereof to expire*, or, *breathe out*.

V.40. *cockle*] Or, *noisome weeds*.

The words of Job are ended] That is, the talk which he had with his three friends; for he spake afterwards to God, chap. 40.3. and 42.1.

CHAP. XXXII.

Vers.1. *To answer*] Heb. *from answering*.

he was righteous in his own eyes] They could not perswade him, but that God dealt too hardly with him.

in his own eyes] Luk.16.15. Prov.30.12.

V.2. *the Buzite*] Which came of Buz the son of Nahor Abrahams brother.

of Ram] Or, as the Chaldee paraphrase readeth, *Abram*: or, *Ram* for *Aram*, as *Dumah* for *Edom*, Isai.21.11.

he justified himself rather then God] By making himself wronged, and charging God with rigour.

himself] Heb. *his soul*.

V.4. *waited till Job had spoken*] Heb. *expected Job in words*.

because they were elder then he] Job and his friends: therefore he stayed till Job and they had done speaking.

elder] Heb *elder for days*.

V.6. *young*] Heb. *few of days*.

durst not] Heb. *feared*.

V.7. *I said, Days should speak*] Meaning the ancient, which have experience, chap.12.12. and 15.10.

V. 8. *But there is a spirit in man*] But I see understanding is a speciall gift of God, coming not from nature, nor age, Jer.5.5. Eccles.4.13.

the inspiration of the Almighty giveth them understanding] Chap. 38.36. Prov.2.6. Eccles.2.26. Dan.1.17. and 2.21.

V.11. *reasons*] Heb. *understandings*.

whilest you searched out what to say] Against Job, to prove that his afflictions were according to his sins.

what to say] Heb. *words*.

V.13. *We have found out wisedom*] And flatter your selves, as though you had overcome him.

God thrusteth him down] Chap.19.5,6.

V.14. *directed his words*] Or, *ordered* his *words*.

neither will I answer him with your speeches] He useth almost the like argument, but to another end; to prove that Job had wronged God, but not that he was an hypocrite: and therefore God never blames Elihu, as he did the rest.

V.15. *they left off speaking*] Heb. *they removed speeches from themselves*.

V. 18. *For I am full of matter*] I have conceived in my minde great store of reasons.

matter] Heb. *words*.

the spirit within me] Heb. *the spirit of my belly*.

the spirit within me constraineth me] Zeal within me urgeth me to speak, as winde in the belly seeks a passage, Jer.20.9. Psal. 39.3.

V.19. *my belly is as wine which hath no vent*] My minde is stuft with matter, and must ease it self by speaking.

hath no vent] Heb. *is not opened*.

V.20. *that I may be refreshed*] Heb. *that I may breathe*.

V.21. *Let me not*] Do not expect that I should flatter.

accept any mans person] Job had taxed his friends of this before, chap.13.7,8. and 17.5.

neither

neither let me give flattering titles unto man] I will neither have regard to his riches, credites nor authority; but will speak the very truth, Matth.22.16.

V.22. *For I know not*] I dare not flatter, I approve it not. So knowing is taken, Psal.1.6. or, I cannot flatter, as Jerem. 8. 12.

flattering titles] The Hebrew word signifieth, to hide ones name for honour sake, and give him some other name. He would give no man undue titles.

my Maker would soon take me away] Destroy me by a violent death, Psal.28.3.

CHAP. XXXIII.

Vers. 2. *IN my mouth*] Heb. *in my palate.*

V.3. *clearly*] In Hebrew, *purely.* I will fan or scour my words.

V.4. *The spirit of God hath made me*] Gen.2.7. Thou mayest boldly plead with me, for I am a man like thy self, chap.9.32.

breath of the Almighty hath given me life] Chap.27.3.

V.6. *Behold, I am according to thy wish in Gods stead*] Chap. 9.35. and 13.20,21.

according to thy wish] Heb. *according to thy mouth.* Because Job wished to dispute his cause with some man that might speak for God, and not be too majesticall for him, Elihu accepts of those terms, chap.13.21.

formed out of the clay] Heb. *cut out of the clay.*

V.7. *hand be heavy*] Psal.38.2.

V. 8. *Surely thou hast spoken*] I passe by those things thou hast spoken well. The first thing I except against in thy speech is, that thou hast said, God hath dealt too hardly with thee, and afflicted thee more then thy sins required, and dealt with thee as with a wicked man, and an enemy.

in mine hearing] Heb. *in mine ears.*

V.9. *I am clean without transgression*] Job 9.17. I have committed no transgression worthy of this punishment. No doubt Job knew he was guilty of sin; but he thought he had not deserved so great afflictions.

V.10. *he counteth me for his enemie*] Chap.13.24.

V.11. *He putteth my feet in the stocks*] Chap.13.27.

V.12. *in this thou art not just*] Thou mayest be a good man, but thou dealest unjustly with God, in accusing him to deal too hardly with thee.

V. 13. *for he giveth not account of any of his matters*] God is supreme, and not tied to give account to any why he scourges them; and therefore thou art unjust to demand it, Rom.9.20, Matth.20.15, as thou doest, chap.10.2.

he giveth not account] Heb. *he answereth not.*

V.14. *For*] Or, *When.*

For God speaketh once] That which thou requirest hath been done sometimes: God hath by revelations acquainted men for what sinnes he correcteth them, as Gen.20.6. and 31.24. Dan.4.5. but this is not perpetuall. Or, God doth call upon men more then once, to consider their ways; and they take no notice of it.

once, yea twice] Psal.62.11.

V.15. *In a dream*] God did use to acquaint men with his will by dreams, afflictions, or prophets, before the word was written.

V.16. *he openeth*] Heb. *he revealeth*, or, *uncovereth.*

he openeth the ears of men] Reveals his counsell to them, chap. 36. 10, 15. or, when men will not take notice, God makes them attend by afflictions, Isai.28.19. Mic.6.9.

sealeth their instruction] Signifies that he will chastise them for their sins, as surely, as if he had set it down under hand and seal: or, doth ratifie his former word by afflictions.

V.17. *purpose*] Heb. *work.*

and hide pride from man] Make it not be. Things hidden, are to men as if they were not.

V.18. *from perishing by the sword*] Heb. *from passing by the sword.*

V.19. *He is chastened also with pain upon his bed*] Heb. *reproved:* That is, he is put in minde of his sins by affliction, as Gen.42.21. Psal.39.11.

V.20. *So that his life abhorreth bread*] Psal.107.18.

daintie meat] Heb. *meat of desire.*

V.23. *a messenger with him*] A man sent of God to declare his will, why God sends this disease upon him, as Elihu was now to Job.

one among a thousand] A singular man, and as one chosen out of a thousand, Eccles.7.28. which is able to declare unto man the way of reconciliation, whereby he may be upright.

V.24. *Then he is gracious unto him*] There is great hope of Gods mercy to sinners, when he sends able preachers among them. If, being admonished, they repent, God will forgive them.

saith, Deliver him] God will say to the messenger, Tell him that I will deliver him; for I am reconciled to him through Christs death.

a ransome] Or, *an atonement.*

V. 25. *His flesh shall be fresher then a childes*] He shall feel Gods favour, and rejoyce: declaring hereby, wherein standeth the true joy of the faithfull; and that God will restore him to health of body, which is a token of his blessing, 2 King.5.14. Psal.103 5.

then a childes] Heb. *then childhood.*

V.26. *he will render unto man his righteousnesse*] God will forgive his sins, and accept him as just.

V.27. *He looketh upon men*] Either God, or his interpreter. Some understand it of the sick man recovered, perswading others, by his example, to seek for mercy, Psal.51.13.

He looketh upon men, and if any say, I have sinned] Or, *he shall look upon men, and say, I have sinned,* &c.

I have sinned] 2 Sam.12.13.

and perverted that which was right] That is, done wickedly.

and it profited me not] But my sin hath been the cause of Gods wrath toward me, and done me no good, Rom.6.21. Ephes. 5. 11.

V.28. *He will deliver his soul from going into the pit, and his life*] Or, *he hath delivered my soul,* &c. *and my life,* Isai.38.17.

He will deliver his soul] God will forgive the penitent sinner.

V.29. *oftentimes*] Heb. *twice* and *thrice.* As oft as a sinner afflicted doth repent: or, all before mentioned, from v.14.

V.30. *to be enlightened with the light of the living*] That he may be seen among men walking in the light, that lay obscure before, and almost buried, Psal.116.9. and 56.13.

V.32. *If thou hast any thing to say*] Any defence or argument to object against what I have said. Thus he gives Job free leave to answer this, before he object more against him.

I desire to justifie thee] Not to condemn thy person for an hypocrite, as thy friends have done; but onely shew thee thy errour: and if I mistake in charging thee, shew me my errour, and I will clear thee.

hearken unto me] Psal.34.11.

CHAP. XXXIIII.

Vers.2. *O Ye wise men*] Ye that think your selves wise; meaning Jobs friends. Or, if ye wise indeed, ye will get profit by my words, Prov.1.5.

V.3. *For the ear trieth words*] Chap.11.12.

mouth] Heb. *palate.*

V.4. *Let us choose to us judgement*] Let us lay aside prejudice, and try the matter uprightly.

V.5. *I am righteous*] Chap,13.18. The second thing Elihu accuseth Job of, is, That he had maintained that he had a good cause, but God would not suffer him to plead it: which is, in effect, to accuse God of injustice.

God hath taken away my judgement] Chap.27.2.

V.6. *Should I lie against my right?*] Should I confesse against my conscience that I am wicked, or an hypocrite? I will never do it, chap.27.4,6.

my wound] Heb. *mine arrow*, chap.6.4.

without transgression] Chap.9.17. I am sorer punished then my sin deserveth.

V.7. *who drinketh up scorning like water?*] Chap. 15. 16. Is full of scornfulnesse within, and vomits it out against God, chap.10.3. or, doth it as with a kinde of delight and greedinesse.

V.8. *Which goeth in company with the workers of iniquitie*] Thinks, as wicked men do, That it is in vain to serve God, Mal.3.14.

V. 9. *It profiteth a man nothing, that he should delight himself with God*] The third thing Job is accused of, is, Discouraging men from piety. Job had not said so in terms, but he gathered it by consequence out of his words, chap.9.22. for if God destroy good and bad, what good comes by serving him?

V.10. *men of understanding*] Heb. *men of heart.*

far be it from God, that he should do wickednesse] Deut. 32. 4. Chap.8.3. and 36.23. Psal.92.15. Rom.9.14.

that he should do wickednesse] To punish men without a cause, or to punish good and bad alike.

V.11. *For the work of a man shall he render unto him*] Psal.62. 12. Prov.24.12. Jerem. 32.19. Ezek. 33.20. Matth. 16. 27. Rom.2.6. 2 Cor.5.10. 1 Pet.1.17. Apoc.22.12.

V. 13. *Who hath given him a charge over the earth?*] God is supreme: his will is the rule of justice: how can he do wrong then? Gen.18.25. Job 8.3. and 21 22. Rom.3.5.

the whole world?] Heb. *all of it.*

V.14. *If he set his heart upon man*] Psal.104.29. To destroy him.

upon man] Heb. *upon him.*

his breath] The breath of life which he gave man.

V.15. *All flesh shall perish together*] Gen.3.19. Eccles.12.7.

V.17. *Shall even he that hateth right govern?*] If God were

not

not just, why should he, or how could he govern the world? Rom.3.5,6.

govern] Heb. *binde.*

V.18. *Is it fit to say to a king*] Or, *Who saith to a king.*

Is it fit to say to a king, Thou art wicked?] Wilt thou condemn God, who judgeth without partiality, and condemns wicked kings.

V.19. *How much lesse to him that accepteth not*] Or, *who accepteth not.*

accepteth not the persons] Deut.10.17. 2 Chron.19.7. Acts 10.34. Rom.2.11. Gal.2.6. Ephes.6.9. Coloss.3.25. 1 Pet. 1.17.

V.20. *at midnight*] When they look not for it, Exod.12.29.

the mightie shall be taken away] Heb. *they shall take away the mightie.*

without hand] Miraculously, and without means, Dan.2.45.

V.21. *For his eyes are upon the ways of man*] 2 Chron.16.9. Chap.31.4. Prov.5.21. and 15.3. Jer.16.17.

V.23. *more then right*] God doth not afflict man beyond his desert, that he should have occasion to contend with him, or sue him for false judgement, Ezra 9.13.

enter] Heb. *go.*

V.24. *without number*] Heb. *without searching out.*

V.25. *Therefore*] Hence it appears, that he knows their sins, because he destroys them.

destroyed] Heb. *crushed.*

V.26. *in the open sight of others*] Heb. *in the place of beholders.* Openly, in the sight of all men, that others may beware.

V.27. *from him*] Heb. *from after him.*

V.28. *So that they cause the crie of the poor to come unto him*] God hears the prayers of the oppressed complaining of their persecutours, Exod.2.24. Psalm 12.5.

V.30. *That the hypocrite reign not*] He puts down tyrants, that they may oppresse no more.

hypocrite] Or, *prophane.*

V.31. *Surely, it is meet to be said unto God*] The one and thirtieth verse may be thus translated: *Surely* thou shouldest addresse thy self *to God, saying, I have born* chastisement, *I will not offend* any more. He turns his speech to Job: In stead of striving against Gods justice, thou shouldst seek for mercy from him.

I will not offend any more] Shew me my secret sins, that I may repent of them, Psal.19.12.

V.33. *Should it be according to thy minde?*] Heb. Should it be *from with thee?* The three and thirtieth verse may be read thus, *Should he reward it according to thy minde? though thou have despised* the one, *and chosen* the other, *yet will not I: therefore speak what thou knowest.* That is, why should God reward thy goodnesse or sin, how and when thou wouldest? though thou hast rejected to submit to Gods mercy, and callest for justice, yet I dare not do so: if thou know better, teach me.

V.34. *Let men of understanding tell me*] The four and thirtieth verse may be read thus; *Men of understanding will say as I, and a wise man will hearken unto me.* That is, they will like my way better then thine: meaning Jobs.

of understanding] Heb. *of heart.*

V.35. *Job hath spoken without knowledge*] Or, That *Job.* They will consent with me, that Job hath spoken foolishly.

without knowledge] Chap.35.16.

V.36. *My desire is that Job may be tried*] Or, *My father, let Job be tried.*

unto the end] That he may speak as much as he can, that we may answer him, and all the wicked that shall use such arguments.

V.37. *For he addeth rebellion unto his sin*] If this be done, he will maintain that errour out of rebellion, that now he maintains out of ignorance.

For he addeth] Or, *For else he will adde.*

clappeth] Or, *will clap.*

clappeth his hands] In token of victory over us, Psal.47.1. and 98.8.

multiplieth] Or, *will multiply.*

CHAP. XXXV.

Verse.2. *That thou saidst*] To wit, by consequence; for he proveth it out of other words. And this is the fourth accusation, That Job had disparaged God, affirming, by consequence, That he regarded not righteous men, because Job had said, Good men gained no more by piety, then ill men by sinne.

V.3. *What advantage will it be unto thee*] Chap.9.22. and 10.15.

if I be cleansed from my sin] Or, by it *more then by sin.*

V.4. *I will answer thee*] Heb. *I will return to thee words.*

thy companions with thee] Either he means his three friends that had disputed with him before, or some others present, that favoured Jobs cause. See Notes on chap.18.2.

V.5. *which are higher then thou*] If thou canst not darken the heavens by thy sin, nor cleer them by thy righteousnesse, because they are far above thee; much lesse canst thou hurt God by the one, or help him by the other, who is farre above the heavens.

V.6. *If thou sinnest, what dost thou against him?*] Thou canst take nothing from God by thy wickednesse, nor adde any thing to him by thy righteousnesse.

V.7. *If thou be righteous, what givest thou him?*] Chap.22.3. Psal.16.2. Rom.11.35.

V.8. *thy wickednesse may hurt a man as thou art*] Either he means, Thy wickednesse may hurt thy self, and goodnesse profit thy self: or else, The one may hurt other men, and the other do them good.

V.9. *By reason of the multitude of oppressions, they make the oppressed to crie*] By thy wickednesse thou mayest hurt men, and cause them to complain of thee.

V.10. *But none saith, Where is God*] Men are more ready to take notice of wrongs done by others, then to praise God for good received from him; and therefore God will not hear their prayers. It may be he means, God heard not Job, because he was more ready to complain, then to praise God.

my maker] He alludeth to the Trinity: or, he speaketh of God in the plurall number, for honour sake, Isai.54.5.

who giveth songs in the night] Matter of praise, Psal.42.8. and 149.5.

V.12. *There they crie*] See Notes on v.9.

V.13. *Surely, God will not hear vanity*] Chap.27.9. Prov.1.29. Isai.1.13. Jer.11.11. Vain men when they pray.

V.14. *thou shalt not see him*] Chap.23.8,9. A fifth accusation of Job, that he had complained, That God came neer to him in his works, but would not appear to him, that he might plead his cause with him. His answer is, That he may boldly trust, that God will do him right in the end; for God is just, however he judged of him.

V.15. *because it is not so*] Because thou trustest not in him, nor expectest righteous judgement from him.

he] That is, *God.*

he] That is, *Job.*

he knoweth it not in great extremitie] Though God have greatly afflicted him for his errour.

V.16. *Therefore*] It appears by all that I have said, that Job is in an errour.

he multiplieth words without knowledge] Chap.34.35.

CHAP. XXXVI.

Verse.2. *That I have yet to speak on Gods behalf*] Heb. *that there are yet words for God.*

V.3. *from far*] He sheweth, that when we speak of God, we must lift our spirits more high then our naturall sense is able to reach.

V.4. *he that is perfect in knowledge is with thee*] Thou shalt perceive that I am a faithfull instructer, and that I speak to thee in the Name of God.

V.5. *mighty*] Chap.37.23.

and despiseth not any] Though God be powerfull, yet he is no tyrant, but ruleth justly, and doth every one right, and respecteth not the unequall conditions of men, contrary to Jobs speech, chap.10.3. and 12.7. and 23.13. and 30.21.

mighty in strength and wisedom] Chap.9.4. and 12.13,16.

wisedom] Heb. *heart.*

V.6. *He preserveth not the life of the wicked*] That is, he destroyeth, Psal.55.23. and 104.35.

poor] Or, *afflicted.*

V.7. *He withdraweth not his eyes from the righteous*] Psal.34.15. and 33.18.

with kings are they on the throne] God preferreth the godly to honour.

are they on the throne] Psal.113.8.

V.8. *bound in fetters*] Psal.107.10.

in fetters] So afflictions are called, because they are as a prison to good men, for their correction, chap.13.27.

V.9. *sheweth them their work*] Psal.50.21.

their work] He will move their hearts to feel their sinnes, that they may come to him by repentance. So he dealt with Manasseh.

V.10. *openeth also their ear to discipline*] Chap.33.16,23.

V.11. *spend their dayes in prosperity*] Chap.21.13. Isai.1.19.

V.12. *But if they obey not, they shall perish by the sword*] The righteous, of whom he spake, v.7. these may be slain for their sinnes.

they shall perish by the sword] Heb. *they shall passe away by the sword.*

they shall die without knowledge] Because they would not take knowledge of the cause of their afflictions, when God revealed it unto them.

V.13. *the hypocrites in heart heap up wrath*] They who are maliciously bent against God, and flatter themselves in their

vices,

vices, grow worse in their afflictions, and encrease their plagues, 2 Chron.28.22.

they crie not when he bindeth them] When they are afflicted, they seek not to God for succour, 2 King.16.12. Rev.16.11.

V.14. *They die*] Heb. *their soul dieth.*

They die in youth] They die of some vile death, and that before they come to age.

youth] Chap.15.32. and 22.16. Psal.55.23.

unclean] Or, *sodomites.*

V.15. *poor*] Or, *afflicted.*

V.16. *Even so would he have removed thee out of the strait*] If thou hadst repented, and prayed to him, v.10,11,12.

that which should be set on thy table] Heb. *the rest of thy table.*

full of fatnesse] If thou hadst submitted thy self to God, he would have brought thee to liberty and wealth.

V.17. *of the wicked*] Thou dost murmure against the justice of God, as wicked men do.

judgement and justice take hold on thee] Or, *judgement and justice should uphold* thee.

V.18. *deliver thee*] Heb. *turn thee aside.*

V.20. *Desire not the night*] Desire not to die, as thou didst, chap.7.1,2. lest in this estate thou die like Gods enemies; by Gods judgement in the dark, Exod.12.29.

V.21. *regard not iniquity*] To accuse God of want of equity in his judgements.

this hast thou chosen, rather then affliction] Rather then to bear thy afflictions patiently.

V. 23. *Who hath enjoyned him his way?*] Isai. 40. 13, 14. Thou must not go about to teach God how to guide the world, which thou doest, when thou complainest of his government.

V.24. *his work*] The meteors, v.27. We are no judges of Gods works, but spectators with reverence; as not knowing the causes of them.

V.26. *Behold, God is great*] Much more doth our infirmity hinder us from the full knowledge of God.

V.27. *according to the vapour thereof*] More or lesse, as the vapours which are exhaled from the earth, and kept in the clouds to produce rain.

V.29. *or the noise*] The thunder-claps, Psal. 18. 12, 14. and 144.5,6.

his tabernacle] Of the clouds, spread out by God as his tabernacle, Psal.104.7.

V.30. *upon it*] Upon the cloud, v.29. or, upon man, v.28.

covereth the bottom of the sea] The earth that upholds the sea.

the bottom] Heb. *the roots.*

V.31. *By them judgeth he the people*] Chap.37.13. and 38.23. He sheweth that rain hath a double use; one, to declare Gods judgements, when it doth over-flow any place; another, to make the earth fruitfull.

V. 33. *The noise thereof sheweth concerning it*] The thunder gives warning that rain is coming; and cattell, that flee to shelter when the vapour ascends.

the vapour] Heb. *that which goeth up.*

CHAP. XXXVII.

Vers. 1. *AT this also my heart trembleth*] Marvelling at the thunder and lightnings: whereby he declareth, that the faithfull are lively touched with the majestie of God, when they behold his works

V. 2. *Hear attentively*] Heb. *hear in hearing.* It seems it thundered at that time; and the whirl-winde followed, wherein God spake to Job, chap.38.1. or, the words may be taken of thunder in generall.

the noise of his voice] The thunder, whereby he speaketh to men, to waken their dulnesse, and to bring them to the consideration of his works.

V.3. *lightning*] Heb. *light.*

ends of the earth] Heb. *wings of the earth.*

V.4. *After it a voice roreth*] The noise of the thunder is first, but we see the lightning first, because the eye is quicker then the ear, or because the light passeth swifter then the noise.

voice roreth] Psal.29.3.

will] Or, *doth.*

stay] Or, *restrain.*

them] That is, the rain and showres follow thunder, chap. 36.31. or, the lightnings, or flashes.

V.5. *great things doeth he*] Chap.5.9. and 9.10.

V.6. *he saith to the snow*] Psal.147.16,17.

to the snow] So that neither snow, nor small rain, nor great rain, nor any thing else, cometh without Gods appointment.

likewise to the small rain, and to the great rain of his strength] Heb. *and to the showre of rain, and to the showres of rain of his strength.*

V.7, *He sealeth up the hand of every man*] By snow and rain he hinders their work abroad, Exod.9.19. as a master calls all his servants home, to view them.

that all men may know his work] Or, *that he may know all his work-men.*

V.9. *Out of the south*] Heb. *Out of the chamber.*

out of the south cometh the whirlwinde] In Hebrew it is called *chamber*, or *secret place*] chap.9.9. Joh.3.8. Psal.135.7.

cold out of the north] In Hebrew it is called, the *scattering* windes, such as drive away the clouds, and purge the air.

V.10. *By the breath of God, frost is given*] Chap.38.29.30. Psal. 147.16, 17. By the winds that he sends, or by his commandment.

the breadth of the waters is straitned] Frozen up and dried.

V.11. *by watering he wearieth the thick cloud*] By driving them to and fro, or, by dissolving them into rain.

his bright cloud] Heb. *the cloud of his light*] The cloud out of which the lightning comes, v.15.

V.13. *whether for correction*] Rain, cold, heat, tempests and such like, are sent of God, either to punish man, or to profit the earth, by making it fruitfull; or to declare his favour toward man otherwise, as by cooling and purifying the air, chap.36.31.

correction] Heb. *a rod*, Mic.6.9.

for his land] The land whose inhabitants he favours, Hos.9.3. or, where no men dwell; but God onely takes care of it, as in the wildernesse, chap.38.26,27.

V.15. *when God disposed them*] The rain and other meteors mentioned before.

caused the light of his cloud to shine] By sending lightning out of the clouds, v.3, 11.

V.16. *the balancings of the clouds*] Whereby the clouds hang so equally in the air, that they fall not down to the earth.

perfect in knowledge] Chap.36.4.

V.17. *How thy garments are warm*] Why thy clothes should keep thee warm when the south-winde bloweth, Psal.147.18.

he quieteth the earth by the south-winde] Freeth it from rougher windes.

V.18. *Hast thou with him spread out the skie*] Helped him in it, as a fellow-workman, Isai.44.24.

which is strong] Though it be of a slight matter.

as a molten looking-glasse] For the clearnesse of it.

V.19. *Teach us what we shall say unto him*] If thou thinkest thy self wiser then we, teach us how to speak of Gods government.

by reason of darknesse] That is, ignorance. He glanceth at Jobs presumption, that he would controll Gods works.

V.20. *Shall it be told him that I speak?*] I would be loth it should be told God that I speak so as thou dost, lest he should consume me.

V.21. *And now*] It may be the sun shined then, or it lightned, and gave occasion to Elihu to speak so. See on v.2.

see not the bright light] If we cannot with our eyes look upon the shining sun, or flashes of lightning, much lesse can we behold Gods majestie. This he speaks, to keep Job from censuring Gods works.

but] Or, *when.*

V.22. *Fair*] Or, *When fair.* Heb. *gold.*

Fair weather cometh out of the north] In Hebrew it is *gold*, meaning fair weather, and clear as gold.

with] Or, *but with.*

V. 23. *excellent in power*] Chap. 9.4. and 12.13,16. and 36.5.

he will not afflict] Without cause, Lam.3.33.

V.24. *he respecteth not any that are wise of heart*] So as to wrong others, to please them. He will deal justly with all men.

CHAP. XXXVIII.

Vers.1. *OUt of the whirlwinde*] That his words might carry the greater majestie, and that Job might know with whom he had to do, 1 King.8.12. and 19.11. Ezek.1.4. Nah. 1.3. Hebr.12.18. Thus God comes to plead with Job, as he did desire, chap,9.34. and 13.21,22.

V. 2. *Who is this that darkeneth counsell*] Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his own folly, Rom.1.22.

Who is this that darkeneth counsell, by words without knowledge?] Chap. 42.3.

V. 3. *Gird up now thy loins like a man*] A metaphor from souldiers, who in those parts wearing loose garments, did gird them close when they went to fight, 1 King.20.11.

I will demand of thee] Because he had wished to dispute with God, chap.13.3, 22. God reasoneth with him, to declare his rashnesse.

answer thou me] Heb. *make me know.*

V. 4. *Where wast thou when I laid the foundations of the earth?*] Psal.104.5. Prov.30.4.

Where wast thou] Wast thou my companion or counsellour in creating the world, that thou wouldest be so in guiding it?

37.12. — upon the face of the World in the Earth — The word translated is Tebal.

36.24 - magnify his work —

— We may understand this Work of God, to be the work of the Creation, the goodly structure and fabrick of this visible World —

Ch. 38. V. 41. It is said yt while ye young Ravens
have down on yr. yt are forsaken by ye old ones
till yt grow black; and in ye mean while fed
G. s providce, by certain small worms, wch gro
in yr own nests, out of their dung. Dutch Au

39. V. 2. Canst thou number—]
Feb. 14. 1719/20. Reading 3. or 4
sides in Mr. Caryl, and observing ye
Labour he takes to make out this to
be a Mystery; it came in my mind,
that ye Aborigines of America may be
fitly compared to Deer (yr Cattel) Now
tho' God has the certain time of their
Conversion set down in his Alma-
nack; yet men know nothing of it.
In this Province, Christians have been
praying for it these Hundred years;
And tho' there is great cause of
Thankfulness for the First Fruits
God has graciously vouchsafed: yet
the Time of the full Harvest is
known only to Himself.
42. wonderfully. Caryl, Job 39. 2.
p. 318. Augustine applies ys matter
of the Hinds bringing forth, to the
Spiritual Birth— p. 322.
Quid autem laboris est, nosse tempus
Cervarum ibicunq; parturientium?
aut unde tam latebrosum est humanæ
notitiæ —— præsertim cum hæc
ipsa animalia pene in medio hominum
commorentur. —— dicamus in Mysterio
sub nomine harum animalium præfigu-
rates Apostolos —— Hujusce modi igitur
conceptus et partus temporis qui hoc mo-
do in spirituali cordis utero fiunt, unde tu
Job cognoscere potuisti? quoniam? tempora
sint in Evangelio præfinitionis meæ consi-
lio constituta? Beda in Jobum
Lib. 3. Cap. 8. Col. 611.

38. 37. —Bottles of Heaven] There are
Seas of Waters above our heads; GOD
keeps them in from hurting the Earth;
and lets them out to help it.
Caryl, p. 275.

when I laid the foundations of the earth?] A similitude from builders, who lay the foundation first, and do their work by time and levell, Zech. 1. 16. and 2. 1. and 3. 9. and 4. 7.

if thou hast understanding] Heb. *if thou knowest understanding.*

V. 6. *foundations*] Heb. *sockets.*

fastened] Heb. *made to sink.*

V. 7. *When the morning starres sang together*] When all creatures, but especially the heavenly, being newly created, gave glory to the Creatour, every one in his way, Psal. 148. 3. as birds sing at break of day.

all the sons of God] Meaning, the angels, Job 1. 6.

V. 8. *Or who shut up the sea with doors*] Psal. 104. 9.

V. 9. *and thick darknesse a swadling-band for it*] As though the sea were but as a little babe in the hands of God, to turn to and fro.

V. 10. *brake up for it my decreed place*] Or, *established my decree upon it.*

barres and doors] Psal. 104. 9. Jere. 5. 22.

V. 11. *thy proud waves*] Heb. *the pride of thy waves.*

V. 12. *Hast thou commanded the morning*] Was there no day-light before thou wast born?

V. 13. *That it might take hold of the ends of the earth*] That it may give light all the world over.

ends] Heb. *wings.*

the wicked might be shaken out of it?] Who having in the night been given to wickednesse, cannot abide the light, but hide themselves, chap. 24. 13, 17. John 3. 20.

V. 14. *It is turned as clay to the seal*] The earth is as it were new fashioned every morning: for nothing that grows on it, can be seen in the night.

they stand as a garment] Herbs, grasse, and flowers are seen to cover the earth, as a beautifull garment put on in the morning.

V. 15. *their light is withholden*] Wicked men hide themselves in the day time; lest they be discovered: and when theeves are taken, they are punished in the day, chap. 24. 13, &c. to 18.

V. 16. *in the search of the depth?*] If thou art not able to seek out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

V. 17. *Have the gates of death been opened unto thee?*] Places under the earth, where the dead are buried: or, the depths of the earth.

V. 20. *to*] Or, *at.*

to the bound thereof] That thou mightest appoint it his wayes and limits.

V. 22. *treasures of the snow?*] Psal. 135. 7.

V. 23. *Which I have reserved against the time of trouble*] As arms in a magazin, to fight against mine enemies withall, Exod. 9. 18. Josh. 10. 11.

V. 24. *By what way is the light parted?*] That is, the lightning, chap. 37. 3.

V. 28. *Hath the rain a father?*] Who is the author and disposer of the rain, but I? Jere. 14. 22. Zech. 10. 1. Or, canst thou produce it at thy pleasure: or, knowest thou the course of it?

V. 29. *the hoary frost of heaven*] Psal. 147. 16.

V. 30. *The waters are hid as with a stone*] The ice covereth the water, as if it were paved over with stone.

is frozen] Heb. *is taken.*

V. 31. *of Pleiades*] Which starrs arise in the spring time, and bring flowers.

Pleiades] Or, *the seven starres.* Heb. *Cimah.*

of Orion] Canst thou order the course of Orion, which bringeth in winter: or, canst thou loose the earth, when in winter it is bound up with frost and cold.

Orion] Heb. *Cesil.*

V. 32. *Mazzaroth*] Or, *the twelve signes:* Some think they were the twelve signes: or, constellations of the south.

guide] Heb. *guide them.*

Arcturus with his sons] The north starr, with those that are about him.

V. 33. *canst thou set the dominion thereof in the earth?*] Canst thou cause the heavens to exercise their power over earthly bodies in showres, and influence, and distinction of times? Gen. 1. 16. 18.

V. 35. *Here we are?*] Heb. *Behold us.*

V. 36. *Who hath put wisdom in the inward parts?*] Chap. 32. 8. Eccles. 2. 26.

V. 37. *who can stay the bottles of heaven*] That is, the clouds, wherein the water is contained, as in bottles.

who can stay] Heb. *who can cause to lie down.*

V. 38. *When the dust groweth into hardnesse*]. Or, *when the dust is turned into mire.*

groweth] Heb. *is poured.*

and the clods cleave fast together] For when God doth not open these bottles, the earth cometh to this inconvenience.

V. 39. *Wilt thou hunt the prey for the lion?*] Psal. 104. 21. After he had declared Gods works in the heavens, he sheweth his marvellous providence on earth, even towards the brute beasts.

the appetite] Heb. *the life.*

V. 41. *Who provideth for the raven his food?*] Psal. 147. 9. Matth. 6. 26.

CHAP. XXXIX.

Vers. 1. *When the wilde goats of the rock bring forth?*] He chiefly maketh mention of wilde-goats and hindes, because they bring forth their young with most difficultie.

the hindes do calve] Psal. 29. 9.

V. 2. *Canst thou number the moneths that they fulfill?*] That is, how long they go with young.

V. 3. *They bow themselves*] They bring forth with great difficultie.

they cast out their sorrows] That is, their young ones, the cause of their sorrows.

V. 6. *barren land*] Heb. *salt places.*

V. 7. *of the driver*] Heb. *of the exactour.*

V. 9. *Will the unicorn be willing to serve thee*] Is it possible to make the unicorn tame? Signifying, That if man cannot rule a creature, much lesse can he teach God how to govern the world.

unicorn] Or, *Rhinoceros.*

V. 13. *wings and feathers unto the ostrich?*] Or, *the feathers of the stork and ostrich.*

V. 14. *and warmeth them in the dust*] They write that the ostrich covereth her eggs in the sand; and because the countrey is hot, and the sun still keepeth them warm, they are hatched.

V. 16. *her labour is in vain without fear*] She is not afraid of any hurt may come to hers, as if she had travelled in vain. It notes the unnaturallnesse of this creature to her young.

V. 17. *Because God hath deprived her of wisdom*] That is, to have a care of, and naturall affection to her young, as other fowls have.

V. 18. *What time she lifteth up her self on high*] When the young ostrich is grown up, the horse cannot overtake him.

V. 19. *hast thou clothed his neck with thunder?*] His terrible neighing, like the thunder, makes a breath which covers his neck, and shews his courage.

V. 20. *terrible*] Heb. *terrours.*

V. 21. *He paweth*] Or, his feet *dig.*

the armed] Heb. *the armour.*

V. 24. *He swalloweth the ground with fiercenesse*] He is so fierce, as if he would devour and swallow down the ground under him.

neither beleeveth he that it is the sound of the trumpet] He hath no fear of war at all in him.

V. 26. *and stretch her wings toward the south*] To fly into the warm countries, when cold weather cometh.

V. 27. *at thy command*] Heb. *by thy mouth.*

on high] Jere. 49. 16. Obad. v. 4.

V. 30. *where the slain are, there is she*] Matth. 24. 28. Luke 17. 37.

CHAP. XL.

Vers. 4. *Behold, I am vile*] Whereby he sheweth, that he repented, and desired pardon for his excesses.

I will lay mine hand upon my mouth] Chap. 29. 9. Psal. 39. 9. I have nothing to answer for my self: my mouth is stopt with arguments.

V. 6. *out of the whirlwinde*] See notes on chap. 38. 1.

V. 7. *Gird up thy loyns now like a man*] Chap. 38. 3.

V. 8. *Wilt thou also disannull my judgement*] Psal. 51. 4. Rom. 3. 4. By complaining, that I use thee too hardly. They that justifie themselves, condemn God as unjust.

V. 10. *Deck thy self now with majestie*] Psal. 104. 1. Meaning, that these were proper to God, and belonged to no man.

V. 13. *Hide them in the dust together*] Cause them to die, if thou canst.

V. 14. *that thine own right hand can save thee*] Proving hereby, That whosoever thinks himself able to save himself, maketh himself God. If Job could do this, he had had some colour to plead with God.

V. 15. *behemoth*] Or, *the elephant,* as some think.

which I made with thee] Whom I made as well as thee: or, the same day with man: or, to be with thee.

he eateth grasse as an ox] This commendeth the providence of God toward man: for if the elephant were given to devour as the lion, he would be a great devourer, both of man and beast.

V. 17. *He moveth*] Or, *he setteth up.*

V. 19. *He is the chief of the wayes of God*] He is one of the chiefest works of God among the beasts.

he that made him, can make his sword to approach unto him] Though man dare not come neer him, yet God can kill him.

V. 20. *food*] Psal. 104. 14. and 147. 8.

where all the beasts of the field play] Because he eats grasse, else they would fear that he would eat them.

V. 21. *in the covert of the reed, and fennes*] He loves to lie in the shade neer the waters, to wash himself, and refresh him.

V. 23. *he drinketh up*] Heb. *he oppresseth.*

and hasteth not] He drinketh at leasure, and fears no body.

V. 24. *He taketh it with his eyes: his nose pierceth thorow snares*] Or, *will* any *take him in his sight*, or, *bore* his *nose with a gin?*

CHAP. XLI.

Vers. 1. LEviathan] That is, *a whale*, or, *a whirlpool*, or, as some, *a crocodile.*

which thou letteſt down] Heb. which *thou drowneſt.*

V. 3. *Will he make many supplications unto thee?*] Because he feareth lest thou shouldst take him.

V. 4. *Will he make a covenant with thee?*] In Hebrew it is, *Will he cut a covenant?* See Jere. 34. 18.

wilt thou take him for a servant for ever?] To do thy business, and be at thy commandment.

V. 8. *Lay thine hand upon him*] If thou once consider the danger, thou wilt not meddle with him.

V. 9. *the hope of him is in vain*] The hope of taking him is in vain.

V. 10. *who then is able to stand before me?*] If none dare stand against a creature, who is able to stand before the Creatour?

V. 11. *Who hath prevented me that I should repay him?*] Rom. 11. 35.

whatsoever is under the whole heaven is mine] Psal. 24. 1. and 50. 12. 1 Cor. 10. 26.

V. 12. *I will not conceal his parts*] The parts and members of this great creature.

V. 13. *Who can discover the face of his garment?*] Who dare pull off his skin? or, who can bring him out of the sea, which covers him?

with] Or, *within.*

with his double bridle] Who dare put a bridle in his mouth, as in an horses?

V. 14. *Who can open the doors of his face?*] Who dare look in his mouth?

V. 15. *scales*] Heb. *strong pieces of shields.*

V. 18. *By his neesings a light doth shine*] He casteth out breath like flames of fire.

V. 22. *sorrow is turned into joy*] Heb. *sorrow rejoyceth.*

sorrow is turned into joy before him] Nothing that he meets with, can grieve, or trouble him.

V. 23. *The flakes*] Heb. *the fallings.*

they are firm in themselves] Heb. *moulten:* For metals melted are firm, as bels.

V. 25. *When he raiseth up himself, the mighty are afraid*] When he appears in the sea, men pray to God, as if they were at the point of death.

V. 26. *The sword of him that layeth at him cannot hold*] Much lesse wound or hurt him.

habergeon] Or, *brest-plate.*

V. 30. *Sharp stones*] Heb. *sharp pieces of the potsheard.*

Sharp stones are under him] His skin is so hard, that he lieth upon rocks and sharp stones, as easily, as if he lay in the mire.

V. 31. *He maketh the deep to boil like a pot*] Either he maketh the sea to seem as it boiled, by his wallowing: or else, he spouteth water in such abundance, as it would seem that the sea boiled.

V. 32. *He maketh a path to shine after him*] That is, a white froth, and shining stream, where he hath gone.

V. 33. *who is made without fear*] Or, *who behave themselves without fear.*

V. 34. *He beholdeth all high things*] He feareth not the greatest on earth: or, he despiseth all other beasts and monsters, and is the proudest of all others.

CHAP. XLII.

Verse 2. CAnst *do every thing*] Gen. 18. 14. Jere. 32. 27. Luke 1. 37.

that no thought can be withholden from thee] No thought so secret, but thou dost see it, Heb. 4. 13. Psal. 139. 2. nor any thing that thou thinkest, but thou canst bring it to passe.

no thought can be withholden] Or, *no thought of thine can be hindred.*

V. 3. *Who is he that hideth counsel without knowledge?*] Job repeats Gods words, chap. 38. 2. As if he would say, Thou hast charged me of speaking foolishly of thy proceedings, and now I confesse my folly.

V. 4. *Hear, I beseech thee*] He repeats his own words, chap. 13. 22. and so confesseth a second fault, That he desired to dispute with God.

I] Or, *now I.*

I] Or, *or I.*

V. 5. *I have heard of thee by the hearing of the ear*] Thou hast spoken to me, and revealed thy self more clearly, and gloriously, then ever before, chap. 38. 1. and so convinced me of my folly and boldnesse: Therefore I repent, *&c.*

heard of thee] Or, *heard thee.*

by the hearing of the ear] Chap. 28. 22.

but] Or, *and.*

V. 6. *and repent in dust and ashes*] Sitting in dust and ashes, as an humble sign of true repentance, Isai. 58. 5. Jere. 6. 26. and 25. 34. Lam. 3. 16. Jon. 3. 6.

V. 7. *ye have not spoken of me the thing that is right*] Ye have not spoken rightly of my providence, in that ye condemned Job my true servant for an hypocrite, because of his afflictions.

V. 8. *and go to my servant Job*] When ye have reconciled your selves to him for condemning him, he shall pray for you, and I will hear him. A great honour to Job, that he must pray for them, who condemned him.

him] Heb. *his face*, or *person.*

V. 9. *accepted*] Gen. 4. 9.

Job] Heb. *the face of Job.*

V. 10. *the Lord turned the captivity of Job*] God delivered him out of all his afflictions, which held him as a prisoner, chap. 13. 27. Psal. 69. 33.

the Lord gave Job twice as much as he had before] Except in children, which cannot be said to be doubled, unlesse they be reckoned as not lost that God had taken away before.

gave Job twice as much as he had before] Heb. *added all that* had been *to Job unto the double.*

V. 11. *all his brethren, and all his sisters*] That is, all his kinred, chap. 19. 13.

comforted him over all the evil that the Lord had brought upon him] Chap. 29. 25.

V. 12. *So the Lord blessed the latter end of Job more then his beginning*] God made him twice so rich in cattel, as he was before, and gave him as many children, as he had taken from him.

she-asses] Or, *asses*, chap. 1. 3.

V. 14. *Jemima*] Of long life, or beautifull as the day.

Kezia] As pleasant as Cassia, or sweet spice, Psalm 45. 8.

Keren-happuch] The horn of beauty.

True & unfained repentance doth readyly apply generale reproofs to ym selves. unfeined repentance doth. wee expresse it selfe in selfe abhorring. God is wont to begin to schoole his dearest children & brethren
Itt's ye part of ffooles to be very chary in laying any thing agst good children & applying gods Providences

God will make us beholding to such children whom wee have wronged. when wee grow ready to be reverent to wth god & of freinds ye ye Lord will be ready to hear of Prayer & accept of Sacrifice.
Prosperity & sincerity may very well stand together.
when god Comes to debitate businesse among freinds he will bring ym home to Iesus with himselfe & ye one with another

Psalms.

Delicia Spiritus nostri divina Cantica, Ubi et fletus sine gaudio non est. Fideli homini et peregrino in Seculo, nulla est jucundior Recordatio, quam Civitatis illius unde peregrinatur: Sed recordatio Civitatis in peregrinatione, non est sine dolore atque Suspirio. Spes tamen reditus nostri certa, etiam peregrinando tristes consolatur, et exhortatur. Rapiant cor vestrum verba Dei, et possessor vester vindicet sibi possessionem suam, i.e. mentes vestras, ne avertantur in aliud. Augustin. in Psal. 145. col. 1678, 1679.

Psal. 1.1. — the Man — Num a beatitudine mulieres excluditz Absit. Una enim est virtus viri & mulieris. Nam et creatio utriusq; aequalis, quare etiam merces eadem utriusque. Audi Genesim. Fecit, inquit, Deus hominem, secundum imaginem Dei fecit ipsum, masculum et foeminam fecit ipsos. Quorum vero natura una est, horum eadem sunt actiones. Quorum vero aequale opus, horum etiam eadem merces. Cur igitur facta viri mentione, de muliere tacuit? Quia quum una natura sit, sufficere putavit, ut ex principaliore totum indicaretur. Basil. p. 64. — Licet autem viri tantum mentio hic fiat, nequaquam tamen existimandum est, mulierem sexum vera felicitatis consortio excludi: praesertim cum foemina tam arcto sit vinculo viro conjuncta, quam capiti corpus, ejusque membra. Basil. p. 771.

Psal. 3. — his season in Rom. 5. 6.

Psal. 3.4. cried] Clamor autem etiam iste dicitur, propter vim ipsius Intentionis. Austin. col. 17.

Psal. 3. Title] Sicut solet Scriptura Psalmorum Mysteria in titulis ponere, et frontem Psalmi sublimitate Sacramenti decorare, ut sciamus qui intrahuri sumus, &c. Augustin. col. 582. Psal. 58.

Psal. 2.9. Nam ille Rex virgam ferream gerit, qua et regit, et frangit. Augustin. Psal. 58. col. 582.

2.9. Break them] Reges, Vulgar. Sed videntur magis probandi, qui verterunt ex Hebraeo ad hunc modum Conteres eos virga ferrea.
Antonius Flaminius, fol. 10. b. Parisijs, 1545.

Ps. 2.8. — Uttermost —
Of all the Places that do, from this Scripture, entitle themselves to the Government of Christ; America, in my Opinion, bids the fairest. For when once Columbus had added this Fourth, to the other parts of the known World; they who sailed further Westward, arrived but where they had been before. The Globe now failed of offering any thing New, to the adventurous Travailer. Or however, it could not afford another New WORLD.
V. 9. 'Twas a most awfull thing to see or to hear Christs Iron Rod Walking amongst the American Potsherds, Whereby great Empires and Kingdoms were quickly broken to shivers with many Millions of their Subjects. IRON was wanting in the American Artillery; and their numerous Vessels were made chiefly of Earth. Rev. 6. 7, 8.
V. 10. Motezuma died miserably, & paid his deserts to ye just judgmt of God for his pride & tyranny: his bodie falling into ye Indians power, yy would make him no Obsequies of a King, no not of an ordinary person; but cast it away in great disdain & rage — a servant of his having pitie of ye Kings miserie (who had before been feard & worshiped as a god) made a fire thereof, & put ye Ashes in a contemptible place. Acosta. p. 578.
See Ha. 52. 10. Psalm, 98. 3.

ANNOTATIONS
On the Book of PSALMS.

The Argument.

This Book is by ſome called, The Anatomy of the ſoul: *And that not unfitly, for herein we ſee all the affections of Gods ſervants lively expreſſed in excellent paterns. We finde them ſometimes grieving for ſin, and troubles: otherwhiles, rejoycing in deliverances: Now praying to God, then praiſing of God: Putting forth one while their deſire of God, and dependance on him: another while, their joy in God, and care to pleaſe him. And all theſe and many other, are ſet out in excellent expreſſions.*

This varietie of Hymns is left us upon record, that we might in Gods publike ſervice, and in private by ſinging, make uſe of them, according to ſeverall occaſions, Matth. 26. 30. Coloſ. 3. 16. James 5. 13. *This (beſides the often reading, and meditating on them) is the right uſe of the Book of* Pſalms.

This first Psalm doth in a most lively manner give us a Description of CHRIST

PSAL. I.

Verſ. 1. BLeſſed *is the man that walketh not in the counſell of the ungodly*] Prov. 4, 14.
ungodly] Or, *wicked.*
the ſeat of the ſcornfull] When a man hath given once play to evill counſell, or to his own concupiſcence, he beginneth to forget himſelf, and ſo falleth into contempt of God, which contempt is called The ſeat of ſcorners: or, he is an happy man that hath no kinde of commerce with wicked men in their evill courſes, Pſal. 26. 4, 5.
ſeat] Or, *aſſembly,* Pſal. 107. 32. Jere. 15. 17.
V. 2. *in the law of the Lord*] In the holy ſcriptures.
and in his law doth he meditate day and night] Joſh. 1. 8. Pſal. 119. 1.
V. 3. *And*] Or, *For.*
planted by the rivers of water] Jere. 17. 8.
whither] Heb. *fade.*
whatſoever he doth ſhall proſper] Gods bleſſing makes the actions of his children proſperous, Gen. 39. 23.
V. 4. *The ungodly are not ſo*] Though the wicked ſeem to bear the ſwinge in this world, yet the LORD driveth them down, that they ſhall not riſe, nor ſtand in the company of the righteous: or, their condition is nothing like the godlies, Jere. 17. 5, 6.
like the chaff which the winde driveth away] Pſal. 35. 5. Iſai. 17. 13. Hoſ. 13. 3.
V. 5. *in the judgement*] Shall not be able to look up, whenſoever God comes to judgement, 1 Pet. 4. 17, 18.
V. 6. *the Lord knoweth the way of the righteous*] Doth approve and proſper: like as not to know, is to reprove and reject, Matth. 7. 23.
the way of the ungodly ſhall periſh] All their courſes ſhall come to nought, Prov. 11. 7.

PSAL. II.

Verſ. 1. WHy *do the heathen rage*] Acts 4. 25. The conſpiracies of the Gentiles, the murmuring of the Jews, and power of kings cannot prevail againſt Chriſt.
rage] Or, *tumultuouſly aſſemble.*
imagine] Heb. *meditate.*
a vain thing] That is not grounded on reaſon, nor can produce any good effect.
V. 3. *Let us break their bands aſunder*] Let us caſt off all ſignes of ſubjection to God, and his anointed, Jerem. 5. 5. Luke 19. 14.
V. 4. *He that ſitteth in the heavens ſhall laugh*] Prov. 1. 26. Pſal. 37. 13. and 59. 8. Reigning in eternall reſt, out of the reach of all worldly conſpiracies.
V. 5. *Then ſhall he ſpeak unto them in his wrath*] Gods plagues will declare, that in reſiſting David and Chriſt, men fought againſt God.
vex] Or, *trouble.*
V. 6. *Yet have I ſet my king*] Or, *Even I.* It is in vain for you to ſeek to pull him down, whom I have ſet up,
ſet] Heb. *anointed.*
upon my holy hill of Zion] Heb. *upon Zion, the hill of my holineſſe,* Pſal. 15. 1.
V. 7. *I will declare the decree*] To ſhew that my vocation to the kingdom is of God.
the decree] Or, *for a decree.*
Thou art my ſon] Acts 13. 33. Heb. 1. 5.
this day have I begotten thee] David was declared king, and ſo Gods ſon by adoption, 1 Sam. 16. 12. Chriſt incarnate was declared to be Gods ſon by nature, Matth. 3. 17. Acts 13. 33. Heb. 1. 5. and 5. 5. Pſ. 90. 4
V. 8. *Aſk of me*] Pſal. 72. 8.
and the uttermoſt parts of the earth for thy poſſeſſion] Not onely the Jews, but the Gentiles alſo. Iſa. 52. 10.
V. 9. *Thou ſhalt break them with a rod of iron*] Revel. 2. 27. and 19. 15.
like a potters veſſel] So as they can never be reſtored, Iſa. 30. 14. Dan. 2. 44. Eph. 1. 9, 10 Iſa 61. 1
V. 10. *Be wiſe now therefore, O ye kings*] He exhorteth all rulers to repent in time, and leave conſpiring againſt him, or Chriſt.
V 12. *Kiſſe the ſon*] Kiſſe David, in token of homage, Gen. 41. 40. Kiſſe Chriſt, by acknowledging him to be God, 1 Kings 19. 18. Hoſ. 13. 2.
and ye periſh from the way] When the wicked ſhall ſay, *Peace, and reſt,* ſeeming yet to be but in the mid-way of their purpoſes, then ſhall deſtruction ſuddenly come, 1 Theſ. 5, 3.
Bleſſed are all they that put their truſt in him] Prov. 16. 20. Iſai. 30. 18. Jere. 17. 7. Rom. 9. 33. and 10. 11. 1 Pet. 2. 6.

PSAL. III.

Title.
A Pſalm of David] See notes on Pſal. 142. 1.
when he fled from Abſalom his ſon] 2 Sam. 15. 14.
Verſ. 1. HOw *are they increaſed that trouble me?*] This was a token of his ſtable faith, that for all his troubles he had his recourſe to God.
V. 2. *Selah*] Selah here ſignifieth either a lifting up of the voice in ſinging, or a lifting up of the minde, to cauſe us to conſider the ſentence, as a thing of great importance; or both. See Pſal. 9. 16.
V. 3. *for*] Or, *about.*
V. 5. *I laid me down and ſlept*] Pſal. 4. 8.
V. 6. *I will not be afraid of ten thouſands of people*] Pſal. 27. 3. When he conſidered the truth of Gods promiſe, and tried the ſame, his faith increaſed marvellouſly.
V. 7. *upon the cheek-bone*] Thou haſt laid reproach upon them, Job 16. 10. and weakned their power, Pſal. 58. 6.
thou haſt broken the teeth of the ungodly] Thou haſt taken away all means of hurting me from them.
V. 8. *Salvation belongeth unto the Lord*] Iſai. 43. 11. Hoſ. 13. 4. Be the dangers never ſo great, or many, yet God hath ever means to deliver his; and he is the onely author of ſafetie, Pſal. 60. 11. Prov. 21. 31.

PSAL. IIII.

Title.

To the chief musician] Or, *overseer*. Among them that were appointed to sing the psalms, and to play on the instruments, one was appointed chief, to set the tune, and to begin, who had the charge, because he was most excellent, 1 Chron.15.21. and 23.4.

Neginoth] That is, on hand-instruments, which were played on with the hand onely, Isai.38.20. Hab.3.19. as harps and cymbals.

Vers. 1. HEar] Heb. *Answer.*

O God of my righteousnesse] Or, *O my righteous God*, as Psal. 59. 10, 17. Thou that art both most righteous, and the defender of my righteous cause, Psal.26.1. and 35.1.

when I was in distresse] Both of minde and body.

have mercy upon me] Or, *be gracious unto me.*

my prayer] Complaint made to thee, as to my Judge: for so the word signifies, Psal.17.1,2.

V. 3. *the Lord hath set apart*] Marvellously separated, by some signe of distinction and excellency, Exod.8.22. and 9.4. and 11.7. and 33 16. Psal.17.7.

that is godly] A king that walketh piously in his vocation; not like Saul.

V.4. *Stand in aw*] Heb. *tremble.* Of Gods judgements.

sin not] Misse not the mark of Gods law. So the word signifies, Judg.20.16.

commune with your own heart] Heb. *speak in your heart.*

commune with your own heart upon your bed] Consider seriously what ye do, and what the end will be.

be still] Cease your rage, and quiet your unruly affections, Psal.46.10. and 76.8. and 131.2.

V.5. *offer the sacrifices of righteousnesse*] Psal.50.14. and 51. 19. Serve God purely, and not in outward rites alone. Or, serve God purely, under my reign, in the right place, which ye did not in the days of Saul, 1 Chron.13.3.

V. 6. *Who will shew us any good?*] The multitude seek worldly wealth; but David setteth his felicity in Gods favour.

lift thou up the light of thy countenance upon us] Num. 6. 26. Make us feel the full effects of thy favour, as the sun scatters his beams at noon.

V.7. *Thou hast put*] Or, *So shalt thou put.*

Thou hast put gladnesse in my heart] Thou shalt then give me joy and security in abundance.

more then in the time that their corn and their wine encreased] In harvest and vintage, Isai.9.3. Judg.9.27.

V.8. *I will both lay me down in peace, and sleep*] Psal.3.5.

for] Or, *though*, as Gen.8.21. Josh.17.18.

thou Lord onely makest me dwell in safety] God alone gives him safety, Deut.32.12. Or, God keeps him safe when he is alone, and helplesse, that his foes may not hurt him, Num.23.9. Psal. 3.8. and 40.17. 1 Sam.30.6.

PSAL. V.

Title.

Neginoth] Upon winde-instruments, that have hollownesse in them to blowe into.

Vers.1. *Consider my meditation*] That is, my vehement prayer, and secret complaint and sighings, proceeding from meditation.

V. 3. *My voice shalt thou hear in the morning*] Psal.130.6.

in the morning] I will pray betimes, and will not cease till I be heard, Psal.88.13. Hab.2.1.

will I direct my prayer] Heb. *set in order*: to wit, my petitions or words, Job 32.14.

will look up] Psal. 123. 1, 2. Heb. *look out*; to wit, like a watch-man.

V.4. *that hath pleasure in wickednesse*] Seeing that God by nature hateth wickednesse, he must needs punish the wicked, and save the godly. *Ps. 11. 5.*

neither shall evil dwell with thee] Heb. *sojourn*, or be harboured as a guest, much lesse dwell constantly, Psal.84.10.

evil] Or, *the evil man.*

V.5. *The foolish shall not stand in thy sight*] Mad men, which run most ragingly after their carnall affections, Psal.14.1,2.

before thine eyes.

V.6. *the bloody and deceitfull man*] Psal.55.23. Heb. *the man of bloods and deceit.*

and deceitfull man] Secret sinners; for bloodie men are open, deceitfull ones work privily.

V.7. *I will come into thy house*] In the deepest of his tentations, he putteth his confidence in God.

in thy fear] Or, *in the fear of thee*, as Isai.53.11.

thy holy temple] Heb. *the temple of thy holinesse.*

V.8. *Lead me*] Leading, is for the directing of the journey, and helpe to walke.

because of mine enemies] Because thou art just, therefore lead me out of danger, for many watch to hurt me.

mine enemies] Heb. *those which observe me.*

straight] Or, *even*, as Isai.26.7,10.

V.9. *no faithfulnesse in their mouth*] Nothing that one may trust to: no stedfastnesse.

faithfulnesse] Or, *stedfastnesse.*

in their mouth] Heb. *in his mouth*, that is, *in the mouth of any of them.*

very wickednesse] Heb. *wickednesses.*

their throat is an open sepulchre] Rom.3.13. Desires to swallow men like the grave, Prov.27.20. and 30.16.

open sepulchre] Jer.5.16.

V.10. *Destroy thou them*] Or, *make them guilty.*

by their own counsells] Or, *from their counsels.* Let their own devices overthrow them.

in] Or, *for.*

transgressions] Or, *defections.*

they have rebelled against thee] Destroy them not for my sake, but for thy sake.

V. 11. *But let all those that put their trust in thee, rejoyce*] Thy favour toward me shall confirm the faith of others.

thou defendest them] Heb. *thou coverest over*, or *protectest them.*

V.12. *compasse him*] Heb. *crown him.*

as with a shield] So that he shall be safe from all dangers.

PSAL. VI.

Title.

Neginoth] Psal.4. *tit.*

upon Sheminith] Or, *upon the eighth.* Upon an instrument with eight strings: or, in a base-tune, 1 Chron.15.21.

Vers.1. O *Lord, rebuke me not in thine anger*] Psal.31.1. Jer. 10.24. Though I deserve destruction, yet let thy mercy pity my frailty.

V.2. *my bones are vexed*] For my whole strength is abated.

V.3. *but thou, O Lord, how long?*] I have been long sick, but thou deferrest to heal me.

V.4. *deliver my soul*] My life from death, which is nigh, verse 5.

V.5. *For in death there is no remembrance of thee*] Psal.30.9. and 88.11. and 115.17. and 118.17. Isai.38.18. He lamenteth that occasion should be taken away from him to praise God in the congregation.

V.6. *all the night*] Or, *every night.*

V.7. *Mine eye is consumed because of grief*] It is eaten out with grief, as with a moth, because my foes insult over me.

V.8. *Depart from me, all ye workers of iniquity*] Matth. 7. 23. and 25.41. Luke 13.27. God sendeth comfort and boldnesse in affliction, that we may triumph over our enemies.

V. 10. *Let all mine enemies be ashamed*] When the wicked think the godly shall perish, God delivereth them suddenly, and destroyeth their enemies: so they lose their hope, and are confounded, Job 6.20. Jer.48.1,20.

PSAL. VII.

Title.

Shiggaion] A song of various mixture: we call it, Quavering.

words] Or, *businesse.*

of Cush the Benjamite] One of Sauls followers, who accused David of seeking to kill Saul, 1 Sam.24.10. 2 Sam.16.7.

Vers. 2. *Lest he tear my soul like a lion*] He desireth God to deliver him from the rage of cruell Saul, his principall adversary.

none to deliver] Heb. *not a deliverer.*

V. 3. *if I have done this*] Wherewith Cush chargeth me, to wit, if I have sought to slay Saul, and seduce the people.

if there be iniquity in my hands] That is, in me. But he names hands, because they are the instruments of murder.

V. 4. *If I have rewarded evil unto him that was at peace with me*] If I reverenced not Saul as Gods Anointed, and preserved his life, 1 Sam.26.8,9.

V. 5. *and lay mine honour in the dust*] Let me not onely die, but be dishonoured for ever.

dust] Job 16.15.

V. 6. *lift up thy self*] Set thy self on thy Judgement-seat. Tribunalls were high, 1 King.10.19.

rage] Or, *outrages.*

to the judgement that thou hast commanded] To give me the kingdom promised: or, to right me of these false accusers.

V.7. *the congregation of the people compasse thee about*] Psal. 5. 11. and 142.7.

for their sakes] Not onely for mine, but for thy Churches sake

4.2. How long will you love Vanity? How long will you oppose me in my Reign & Government? How long will ye resist that Honour and Dignity, which G. hath bestowed upon me? You set your selves against that which G. hath set up: this is to love Vanity. You reproach & scorn me, upon whom G. hath fastned honor & glory. This I understand to be the meaning of Vanity in that place.

Caryl, Job, 27.13. p. 131.

Ps. 4.6. The many, and the mighty say

Ps. 9. 6. Civitates destruxisti] Civitates autem istæ sunt in quibus diabolus regnat, ubi dolosa & fraudulenta Consilia tanquam curiæ locum obtinent &c
August. Col. 60.

Ps. 8. The Sun hath no Glory, the Moon and Stars no Beauty, the order and Influence of ye Heavenly Bodies have no excellency in comparison of ye mysterious constitution of ye Person of Chrt.
Owen Med. Gl. Chr. 52.

Ps. 8. 2. Siquidem non tantum in genere humano clarum operum Dei Speculum extare pronunciat: Sed infantibus, duma matrum uberibus pendent, satis disertas esse linguas ad prædicandam ejus gloriam; ut minimè opus sit ullis rhetoribus. Unde etiam eorum Ora in aciem producere non dubitat, tanquam validè instructa ad refellendam eorum amentiam, qui Dei Nomē pro diabolica sua superbia extinguere cuperent.
Calvin. Inst. cap. 5. fol. 4. col. 3.

8. 3, 4. What is man —— That God should make such Creatures for him, that He should set up a Sun, and Moon, and Stars for him? Caryl, Job, 31. v. 26. p. 554.

Psal. 8. 4. visitest Him i.e. CHRIST, so as to Dwell with Him, & in Him:
Colos. 2. 9.

sake also, declare thy power.

return thou on high] Come down first to search out the cause, as Gen. 18.21. and then return to thy throne to judge it.

V.8. *me*] Or, *for me*, as Psal. 43.1.

according to my righteousnesse] Psal. 18.20. As touching my behaviour toward Saul, and mine enemies.

V. 9. *Oh let the wickednesse of the wicked come to an end*] Whereby they seek to undo me, and other good men.

for the righteous God trieth the hearts and reins] 1 Sam. 16.7. 1 Chron. 28.9. Psal. 139.1. Jer. 11.20. and 17.10. and 20.12.

the righteous God trieth] As gold is tried in the fire, Isai. 48. 10. Psal. 66.10. Job 23.10.

the hearts and reins] The thoughts and affections. God knows my innocency, and my accusers hypocrisie.

V. 10. *My defence is of God*] Heb. *My buckler is upon God*, or *with God*.

V.11. *God judgeth the righteous*] Or, *God is a righteous judge*, or, *God judgeth for the righteous*.

every day] He doth continually call the wicked to repentance by some judgement or other.

V.12. *If he turn not*] The wicked man, v.9. or, mine enemy, v.4,13.

he will whet his sword] God will plague him.

whet his sword] Deut. 32.41,42.

V.14. *Behold, he travelleth with iniquity*,&c.] Job 15.35. Isa. 59.4. James 1.15.

V.15. *He made a pit and digged it*] Heb. *He hath digged a pit.*

and is fallen into the ditch which he made] Psal. 9.15. and 10.2. Prov. 5.22. Esth. 7.10.

V. 16. *his violent dealing shall come down upon his own pate*] From heaven shall he be punished by God, for his cruelty, Rom. 1.18.

V.17. *according to his righteousnesse*] In keeping faithfully his promise with me, and rewarding mine enemy according to his violence against me.

PSAL. VIII.

Title.

Gittith] Some instrument that came from Gath, or, that was used by the sons of Obed-edom the Gittite, 2 Sam. 6. 10.

Vers. 1. WHo *hast set thy glory above the heavens*] Thy throne, the signe of thy glorious majestie.

above the heavens] Psal. 113.4. and 148.13.

V.2. *Out of the mouth of babes*] Matth. 21. 16. By feeding babes thou confoundest atheists, who deny thy providence: babes sufficiently shew thy praise, which great ones hide, Matt. 11.25. 1 Cor. 1.27.

ordained] Heb. *founded.*

and the avenger] The cruell enemy, that avengeth himself of every imaginary wrong, Psal. 44.16.

V.3. *the work of thy fingers*] A curious divine work. A metaphor from them that make tapestry.

the moon and the stars] These were Davids night-meditations, for he mentioneth not the sun.

V.4. *What is man*]. It had been sufficient for him to have set forth his glory by the heaven, though he had not come so lowe as to man, which is but dust.

What is man, that thou art mindfull of him? and the son of man, &c. Job 7.17. Psal. 144.3. Heb. 2.6.

that thou visitest him?] That thou mindest him more then other creatures.

V.5. *a little lower then the angels*] This is applied to Christ, Heb. 2.7,9.

V.6. *thou hast put all things under his feet*] 1 Cor. 15.27.

V.7. *All sheep and oxen*] Heb. *flocks and oxen all of them.*

PSAL. IX.

Title.

Muth-labben] Upon the death of his son, Psal. 3.1. or, upon the death of him that stood between *the two armies*, 1 Sam. 17.4, &c. or, as some, upon the mean or counter-tenour.

Vers. 1. WIth *my whole heart*] God is not rightly praised, except the whole heart go along in our prayers.

all thy marvellous works] Hidden works, that passe mans reason, and so make him marvell, Psal. 136.4.

V.2. *and rejoyce in thee*] Thy favour shall be the subject of my joy, v.14.

thou most High] Psal. 83.18.

V.3. *When*] Or, *Because.*

are] Or, *were.*

turned back] Because thou hast made my foes flee before me.

they shall fall and perish] Or, *they fell and perished.*

V.4. *thou hast maintained my right*] Heb. *thou hast made my judgement.* Howsoever the enemy seem for a time to prevail, yet God preserveth the just, Psal. 4.1.

right] Heb. *in righteousnesse.*

V.5. *Thou hast rebuked the heathen*] Job 20.28. And, by rebuking them, made them to flee.

thou hast destroyed the wicked] The captain of them; for he speaks but of one.

thou hast put out their name for ever and ever] Wiped out. It signifies an utter destruction, Deut. 9.14. and 29.20. Psal. 109.13.

V.6. *O thou enemy*] A derision of the enemy, that mindeth nothing but destruction: but the LORD will deliver his, and bring him into judgement.

O thou enemy, destructions are come to a perpetuall end, and thou hast destroyed cities, &c.] Or, *the destructions of the enemie are come to a perpetuall end, and their cities hast thou destroyed*, &c.

V.8. *he shall judge the world in righteousnesse*] Psal. 96.13. and 98.9.

in uprightnesse] Heb. *in uprightnesses*: that is, most upright.

V.9. *The Lord also will be a refuge for the oppressed*] Psal. 37. 39. and 46.1. and 91.2.

a refuge] Heb. *an high place.*

a refuge for the oppressed] Our miseries are means to cause us to feel Gods present care over us.

V.10. *know thy Name*] Verse 16.

hast not forsaken them that seek thee] 2 Cor. 1.10. 2 Tim. 4. 17, 18.

V.12. *When he maketh inquisition for blood*] Gen. 9.5.

When he maketh inquisition for blood, he remembreth them] Though God revenge not suddenly the wrong done to his, yet he suffereth not the wicked to go alwayes unpunished.

blood] Heb. *bloods*: that is, blood-shed or murder, Psal. 10. 12.

them] Or, *it.*

humble] Or, *afflicted.*

V.13. *thou that liftest me up*] Or, *lifting me up.* To wit, now

from the gates of death] From present and most certain death, Gen. 4.7. Judg. 5.8.

V. 14. *in the gates of the daughter of Zion*] In the open assembly of the Church. Gates of Zion are opposed to gates of death, v.13.

V. 15. *The heathen are sunk down in the pit that they made*] Psal. 7.16. and 57.6. For God overthroweth the wicked in their enterprises.

V. 16. *The Lord is known by the judgement which he executeth*] The mercy of God toward his saints must be declared, and the fall of the wicked must always be considered, v.10.

Higgaion] A thing worthy to be often meditated of.

V. 17. *that forget God*] Who think not on God, nor his judgements on oppressours; and so go on to wrong the poor, v.18. Psal. 50.22. and these shall be destroyed.

V.18. *for ever*] Though God seem to neglect his for a time, yet he will not do it always, v.12.

V.20. *to be but men*] Which they may learn by thy judgements inflicted on them.

PSAL. X.

Vers. 1. IN *times of trouble?*] So soon as we enter into affliction, we think God should help us; but that is not always his course.

V.2. *The wicked in his pride doth persecute*] Heb. *in the pride of the wicked he doth persecute.*

let them be taken in the devices that they have imagined] Psal. 7. 16. and 9.16. Prov. 5. 22. Let their devices not hurt us, but work their own ruine.

V.3. *the wicked boasteth of his hearts desire*] Boasteth that all things succeeded according to his hearts desire, in oppressing good men: and the covetous boasteth of ill-gotten goods, and blasphemeth God, v.13. Zech. 11.5.

hearts] Heb. *souls.*

blesseth the covetous, whom the Lord abhorreth] Or, *the covetous blesseth* himself, *he abhorreth the Lord.*

V. 4. *God is not in all his thoughts*] Or, *all his thoughts are*, There is *no God.*

thoughts] Psal. 14.1. and 53.1.

V. 5. *he puffeth at them*] He scorns them, as if he could blowe them all away with his breath.

V.6. *I shall not be moved*] The evil shall not touch me, Isai. 28.15. or it may be read, *who was never in adversity*: That is, Why should I fear danger, that never was in any? Psal. 73.5.

never] Heb. *unto generation and generation.*

V.7. *His mouth is full of cursing*] Rom. 3.14.

deceit] Heb. *deceits.*

under his tongue is mischief and vanity] His words tend to the hurt of others.

vanity] Or, *iniquity.*

V.8. *are privily*] Heb. *hide themselves.*

V.9. *He lieth in wait secretly, as a lion in his den*] He sheweth that the wicked have many means to hide their cruelty, and therefore ought the more to be feared.

secretly] Heb. *in the secret places.*

V.10. *He croucheth*] Heb. *he breaketh himself.*

that the poor may fall by his strong ones] By the fraud and power of great men the poor are devoured.

by his strong ones] Or, *into his strong parts.*

V.11. *God hath forgotten*] He hath forgotten the poor, therefore I may oppresse them, v.1.

he hideth his face] Psal.89.7.

V.12. *Arise, O Lord*] Psal.82.8. Arise to help the afflicted: let oppressours, that say, Thou regardest not the poor, v.11. see that they are deceived.

forget not the humble] Psal.9.12.

humble] Or, *afflicted.*

V.13. *Wherefore doth the wicked contemn God?*] Psal.74.10. Therefore thou must needs punish this their blasphemie.

Thou wilt not require it] To wit, mischief and oppression, verse 14.

V.14. *the poor committeth himself unto thee*] Leaveth himself or his cause to thy fidelity, Gen.39.6. Isai.10.3.

committeth] Heb. *leaveth.*

V.15. *Break thou the arm of the wicked*] Job 38.15. Psal. 37.17. That is, all the instruments of his cruelty.

seek out his wickednesse till thou finde none] Or, then *shalt thou seek out his wickednesse*, and *finde none.* They are incorrigible, therefore rid the world of them and their sins at once, Ezek. 23.48.

V.16. *The Lord is king for ever and ever*] Psal.29.10. and 145.13. and 146.10. Jerem.10.10. Lam.5.19.

the heathen are perished out of his land] Such as live like heathen in Canaan, Ezek.16.3. or, God having driven out the Canaanites, Psal.44.2. hath given a sure token that he will not always bear with ill men.

V.17. *prepare*] Or, *establish.*

V.18. *To judge the fatherlesse*] God helpeth, when mans help faileth, Isai.59.16.

that the man of the earth may no more oppresse] Or, *that man may no more daunt him out of the earth.*

oppresse] Or, *terrifie.*

PSAL. XI.

Vers.1. *How say ye*] Ye, O Saul and his counsellours, deriding me, because I hide my self in mountains.

Flee] This is a wicked scoff of his enemies, to drive him from the hope of Gods promises, Psal.22.8.

as a bird] Skip up and down like a bird, 1 Sam.26.20.

to your] They speak to David and his companions.

mountains?] They mock him, because he hid himself in holes of hills, 1 Sam.23.14.

V.2. *bend their bowe*] Psal.64.3,4.

privily] Heb. *in darknesse.*

V.3. *If*] Or, *For if.*

If the foundations be destroyed] If there be no laws nor justice to uphold the kingdom, Psal.75.3. and 82.5. Prov.20.28. and 29.14. what can I do, though I be innocent?

V.4. *The Lord is in his holy temple*] Hab.2.20. The LORD is still where he was, and therefore I will look up to him for justice, who can and will right me, when men will not.

V.5. *trieth*] Or, *approveth*, as Jam.1.12.

trieth the righteous] Psal.7.9.

his soul hateth] He hates a wicked man with all his heart.

V.6. *rain snares*] Ezek.38.22.

fire and brimstone] As in the destruction of Sodom, Gen. 19.24.

an horrible tempest] Or, *a burning tempest.*

this shall be the portion of their cup] Which they shall drink, even to the dregs, Ezek.23.34. Psal.75.8.

V.7. *For the righteous Lord loveth righteousnesse*] Heb. *righteousnesses:* That is, all manner of righteousnesse, to punish the evil, and preserve the good.

PSAL. XII.

Title.

upon Sheminith] Or, *upon the eighth.* See Notes on the title of Psal. 6.

Vers.1. *Help*] Or, *Save.*

for the godly man ceaseth] Mic.7.2. Which dares defend the truth, and shew mercy to the oppressed.

V. 2. *with flattering lips*] He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons, Psal.5.9. Jer. 26. 25. 26.

with a double heart do they speak] Heb. *an heart and an heart*, that is, a deceitfull heart; as *a stone and a stone* signifies deceitfull weights, Deut.25.13,14. 2 Chro. 24. 17.

V.3. *proud things*] Heb. *great things*, Dan.7.8.

V.4. *With our tongue will we prevail*] We are able to perswade to whatsoever we take in hand.

our lips are our own] We have skill, power and liberty to speak.

are our own] Heb. *are with us.*

who is lord over us?] Who shall appoint us what we shall say?

V. 5. *For the oppression of the poor*] God is moved with the complaints of the poor, and sets them at liberty for his promise sake.

saith the Lord] He alludeth to some particular promise which God had made him.

that puffeth at him] See Notes on Psal.10.5.

puffeth at him] Or, *would ensnare him.*

V.6. *The words of the Lord*] It is like he means the promise of the kingdom made to him, though it be true of all Gods word, Psal.19.8. Prov.30.5.

pure words] Without drosse of falshood sticking to them, or mingled with it.

as silver tried in a furnace of earth] 2 Sam.23.31. Psal.18.30. and 119.140. Prov.30.5.

purified seven times] That is, many times, 1 Sam.2.5. Prov. 24.16. and 26.25.

V. 7. *Thou shalt keep them*] Meaning the poor and needy, spoken of, v.5.

them] Heb. *him:* that is, *every one of them.*

V. 8. *when the vilest men are exalted*] Vile men in authority, set up wicked men, and pull down good men, Prov.28.12,28. and 29.2.

the vilest men are exalted] Heb. *the vilest of the sonnes of men are exalted.*

PSAL. XIII.

Title.

chief musician] Or, *overseer.*

Vers.1. *How long wilt thou forget me, O Lord, for ever?*] Or, *How long, O Lord? wilt thou forget me for ever?* Psal. 6.3. Or, *How long, O Lord, wilt thou forget me? for ever?* Job. 13. 24. Heb. 12. 9

for ever?] He declareth that his afflictions lasted a long time, and yet he fainted not, v.5.

wilt thou hide thy face] This is contrary to the light of Gods countenance shining on his, Psal.4.6.

V.2. *How long shall I take counsell in my soul*] Heb. *counsells:* that is, change my purpose often, by reason of new troubles, as a sick man doth his place. Or, think daily of new ways of escaping.

V. 3. *lighten mine eyes*] Free me from this grief that dulls mine eyes.

V.4. *I have prevailed against him*] Which might turn to Gods dishonour, if he did not defend his.

moved] Or, *troubled*, Psal.10.6.

V.5. *But I have trusted*] Mine enemies could not draw me from trusting in thee, though they endeavoured it with all their might.

have trusted] Or, *do trust.* Job. 13. 15.

in thy mercy] The mercy of God is the cause of our deliverances, Psal.6.4.

shall] Or, *doth.*

V.6. *because he hath dealt bountifully with me*] Because of benefits past, I will depend on him for others to come, Psal.9.10.

dealt bountifully with me] Psal.116.7. and 142.7.

PSAL. XIIII.

Vers.1. *The fool*] That is, the wicked man; for sin comes out of ignorance.

fool hath said in his heart] Psal.10.4. and 53.1.

There is no God] He sheweth, that the cause of all wickednesse is forgetting of God, Psal.9.17.

they are corrupt] There is nothing but disorder and wickednesse among them.

V.2. *The Lord looked down from heaven upon the children of men*] Psal.33.13,14. and 102.19.

V.3. *They are all gone aside*] God found all out of the way, Rom.3.12. But here David means his persecutours.

filthy] Heb. *stinking.*

there is none that doeth good, no not one] Rom.3.10.

V.4. *who eat up my people as they eat bread*] They are cruell to men, and profane toward God.

call not upon the Lord] Isai.64.7.

V.5. *There they were in great fear*] That is, in the midst of their profaneness, and cruelty, and feasts of the spoils of others.

were they in great fear] Heb. *they feared a fear.*

for God is in the generation of the righteous] Because their conscience tells them, that God loves the godly, whom they oppresse.

V.6. *You*

Ps. 14. ult. David foreseeing that men would universally corrupt themselves; & not be able to attain Salvation of themselves, Prayes earnestly for ye sending of Christ. Dr. Goodw. Eph. P. 173.

Ps. 16. 1. Jesus Chr.t added nothing unto God, by all that He did or Suffered. 'Tis true, He sets forth ye Glory of God; but He addeth nothing to God. His Righteousnes &c. Goodw. Eph. P. 90.
It is Chr.t yt speaks those words, & only reache, to ye Saints on earth to do them good.

Ps. 16. 6. If we live holily to Chr.t and Suffer patiently for him — He repents not of his purchase, nor of ye unvaluable Price he paid for us; yea sayes, The Lines &c. which are ye words of Chr.t concerning the church, wch is his Lot and ye Portion of his Inheritance.
Owen H. S. P. 542.

Nam Filij vox est, Funes ceciderunt mihi in præclaris, etenim hæreditas mea præclara est mihi.
Augustin. Psal. 78. col. 878.

16. 10. Wilt not leave &c. — Cum enim Propheta de Christo loquitur, etiam membra Christi complectitur. Melanchthon de Resurrectione, p. 627.

15. 4. Contemned] You whose Spirit G. hath raised above others, in the Excellencies of your parts, and many Excellent Endowments of Learning you have; Who are men of larger Understandings, of higher apprehensions than others: and can look upon ordinary men as low & mean, in respect of the difference between yours parts and theirs: Do you labour yet to raise your Spirits higher yet by Grace, & Godlines; that as you differ from them in natural Excellencies; so you may differ from them much more, in Spiritual and divine. How eminent would you be in Grace, if those parts & abilities of Learning you have, were Sanctified for God! What Blessed Instruments might you be of Glory to G. of Comfort, and Encouragement to his people? But otherwise, your parts and gifts are poysoned; a Sinfull wicked heart will poyson all. Ps. Eugenius 2. was a man of great Learning and great Eloqurnce, with a mixture of great Hypocrisie. If it may be thus said of any, He is a man indeed of Excellent Parts, very Learned, of strong abilities: but he has a corrupt Spirit, he is a man of a corrupt mind: Surely these parts are all poysoned! No marvel then, tho' such men swell so much by reason of them.
Jer. Burroughs, Num. 14. 24. p. 215–217.
Scr. Feb. 21. 1709/10.

Psal. 15. 3. Neighbour, neighbour] They are two words in the Hebrew; Calvin renders them by Socios, & Proximus. Beza, by Sodalis, & proximus. Ital. Compagnck &c.
The first word might in English be well translated Friend.
Dutch, Companion, neighbour.

V. 6. *You have shamed the counsel of the poor*] By mocking them for trusting in God, Psal.22.8.

V.7. *O that the salvation of Israel were come*] Heb. *Who will give*, &c.

of Israel] He prayeth for the whole Church, psal. 25. 22. and 51. 18.

out of Zion] From God, whose dwelling is in Zion.

when the Lord bringeth back the captivity of his people] He compares their misery to a captivity; for the people were not [illegible] in Davids time, Job 42.10.

PSAL. XV.

Vers. 1. *WHo shall abide in thy tabernacle?*] Psal.24.3,&c. *abide*] Heb. *sojourn*. *Psa.39.12.*

who shall dwell in thy holy hill?] Many come to worship thee, but who shall dwell with thee for ever? See v.5.

holy hill?] Heb. *hill of holiness*.

V.2. *He that walketh uprightly*] Isai. 33. 15. He that goeth to heaven, must live uprightly, do well to others, and speak truth. *Psa.119. 1. Psa 32.1. Heb. 11.33.*

in] Or, *with*.

in his heart] Rather, *with his heart*; for an hypocrite may think right, and yet lye with his tongue. *1 Sa. 3. 2.*

V.3. *taketh*] Or, *receiveth*, or *endureth*.

V. 4. *In whose eyes a vile person is contemned*] He makes no account of evil men, though they be great, 2 Kings 3.14. Esth.3.2. Psal.101.4.

and changeth not] He that will not hinder his neighbour, though he hinder himself, v.4.

V.5. *He that putteth not out his money to usury*] Exod. 22. 25. Levit.25.36. Deut.23.19. Ezek.18.8. and 22.12. *Psa 33.15*

taketh reward against the innocent] Exod.23.7,8. Deut.16.19.

shall never be moved] Out of an happie estate, into which he is entred already, psal.55.22. Prov.10.30. and 12.3. he shall not be cast forth of the Church as an hypocrite. See v.1.

PSAL. XVI.

Title.

Michtam of David] Or, *a golden* psalm *of David*.

Vers. 1. *IN thee do I put my trust*] He sheweth that we cannot call upon God aright, unlesse we trust in him, Rom. 10. 14.

V.2. *My goodnesse extendeth not to thee*] Job 22.2. and 35.7. Psal.50. 9. Though we cannot enrich God, yet we must bestow Gods gifts to the use of his children. *Jo. 17. 19.*

V.4. *hasten after another*] Or, *give gifts to another*.

their drink-offerings of blood will I not offer] He would neither do as they did, nor honour them so much as to name them.

names into my lips] Exod.23.13. Josh.23.7.

V. 5. *The Lord is the portion of mine inheritance*] Deut.32.9. Lam.3.24. Inheritances were divided, and drink likewise in banquets, of old: each had his part. Let others choose worldly comforts, God is my portion.

of mine inheritance] Heb. *of my part*.

thou maintainest my lot] Thou not onely giveest it me at first, but also preserveest me in it against my foes.

V. 6. *The lines are fallen unto me in pleasant places*] That is, my inheritance. The land was divided of old by lines, Isai. 34. 17. Psal.78.55.

V.7. *in the night-seasons*] Job 33. 15. Night after night; for the word is, *nights*. In which time thou doest, by secret inspirations, instruct me, psal.51.6. Or, my inward thoughts or affections direct me to praise God.

V.8. *I have set the Lord*, &c.] Acts 2. 25. Heb. *equally set*. I have looked on him without irregular affections and passions.

before me] In my heart, by faith; in obedience, as my Mark; in sincerity, as my Judge; in hope, as my Rewarder and Reward.

he is at my right hand] To uphold and defend me.

right hand] Psal.73.23. and 110.5. and 121.5.

V. 9. *Therefore my heart is glad*] That is, I rejoyce both in body and soul.

my glory rejoyceth] Meaning his tongue, psal.30.12. and 57. 8. Act.2.26. for mans tongue is the instrument of glorifying God, and mans glory above the beasts, that have tongues, and speak not.

my flesh also shall rest in hope] In hope of resurrection, when it is in the grave, v.10.

rest in hope] Heb. *dwell confidently*.

V.10. *For thou wilt not leave my soul in hell, neither*, &c.] Acts 2.31. and 13.35.

For thou wilt not leave] This is meant of Christ, who raised himself, having not seen corruption, and will raise all his to glory.

my soul in hell]] Or, *me in the grave*. Psal.3.2. and 11.1.

as Lev.22.4. or rather *my body in the grave*. So it suits best with that which follows, and with Peters proof of Christs resurrection, Acts 2.27.31. *soul*, for *dead body*, Levit.21.1. Num. 6.6. the other word is put for *the grave*, Gen.37.35.

V. 11. *In thy presence is fulnesse of joy*] Rather, Thou wilt shew me *fulnesse of joy with thy countenance*: for so it is interpreted, Acts 2.28.

joy] Heb. *joyes*.

at thy right hand, &c.] Or, *by thy right hand* thou wilt shew me *pleasures for evermore*, Act.2.33. that is, by thy power thou wilt bring me to heavenly joyes, psal.17.7.

PSAL. XVII.

Title.

A prayer] See Notes on the title of psal.4.

Vers. 1. *HEar the right*] My plea for my righteous cause.

the right] Heb. *justice*.

attend unto my crie] Men pray earnestly, and cry out, in great troubles.

not out of feigned lips] Heb. *without lips of deceit*.

V. 2. *Let my sentence come forth from thy presence*] Make it known that I have a just cause.

V.3. *in the night*] When none but thou couldst see me, and my soul free from businesse, was in its own posture.

thou hast tried me] Strictly examined me, as gold is tried by fire.

shalt finde nothing: I am purposed that my mouth shall not transgresse] Or, *hast found nothing: I did purpose that my mouth should not transgresse*.

my mouth shall not transgresse] Neither against thee, nor mine enemy, psal.39.1.

V.5. *Hold up my goings*] I observed thy word as my circle, that I might walk uprightly by keeping within it.

Hold up my goings in thy paths, that my footsteps slip not] Heb. *To uphold my goings in thy paths, that my footsteps might not slip*.

slip not] Heb. *be not moved*.

V.6. *for thou wilt hear me*] Because thou useſt to hear me, I believe thou wilt hear me now, psal.116.2.

V. 7. *Shew thy marvellous loving kindnesse*] Psal.31.21.

kindnesse] Heb. *kindnesses*.

that savest by thy right hand, &c.] Or, *that savest them which trust* in thee *from those that rise up against thy right hand*.

V.8. *Keep me as the apple of the eye*] As men are carefull to keep their sight, Deut.32.10. Zech.2.8.

hide me under the shadow of the wings] As a hen doth her chickens from the kite, or other ravenous creatures, Matth.23. 37. psal.91.1,2.

V.9. *that oppresse me*] Heb. *that waste me*.

from my deadly enemies] Cruell enemies, that cannot be satisfied, but with my death, psal35.4.

my deadly enemies] Heb. *my enemies against the soul*. Or, *who compasse me about for my life*.

V.10. *in their own fat*] Their prosperity makes my misery the more, Job 15. 27. psal.73.7. and 119.70.

proudly] 1 Sam.2.3. psal.31.18.

V.12. *Like as a lion that is greedie of his prey*] Heb. *the likenesse of him* (that is, *of every one of them*) *is as a lion* that *desireth to ravin*.

lurking] Heb. *sitting*.

V.13. *disappoint him*] Heb. *prevent his face*.

which is thy sword] Or, *by thy sword*.

V.14. *From men which are thy hand*] Or, *from men by thine hand*.

whose bellie thou fillest with thy hid treasure] That is, with food and other worldly comforts that come out of the earth: in these, wicked men abound sometimes, when good men want them, psal.73.7.

they are full of children] Or, their *children are full*.

V.15. *I will behold thy face in righteousnesse*] I will not live wickedly, as they do, but righteously, and then I shall enjoy thy favour here, and heaven hereafter, Matth.5.8. 1 Cor.13.12.

when I awake] Out of trouble, or when I am raised from death, Isai.26.19.

with thy likenesse] With being like thee here: or, with the visible signe of thy glory in heaven, 1 Joh.3.2.

PSAL. XVIII.

Title.

servant of the Lord] Psal.36.1.

this song in the day that the Lord delivered him from the hand of all his enemies, &c.] 2 Sam.22.

from the hand of Saul] Especially of Saul, his greatest enemy, Mark 16.7.

Vers. 1. *I Will love thee*] Intimately, as a mother loves her childe that comes out of her womb.

V.2. *The Lord is my rock*, &c.] He useth this diversity of names, to shew, That as the wicked have many means to hurt, so God hath many means to help.
my strength] Heb. *my rock*.
V.3. *I will call*] Or, *I called*.
who is worthy to be praised] For delivering me from all my enemies, Psal.50.15.
shall I be saved] Or, *I was saved*.
V.4. *The sorrows of death compassed me*] Psal. 116.3. He speaketh of his dangers, and of the malice of his enemies, from which God had delivered him.
ungodly men] Heb. *Belial*.
V.5. *sorrows*] Or, *cords*.
hell]. Or, *the grave*.
the snares of death prevented me] Deadly snares, or engines set for my death, Eccles.9.12. Prov.13.14. and 14.27. See verse 3.
V.7. *Then the earth shook and trembled*] Davids deliverance was miraculous, above the power of nature and humane strength. *Exod. 19.16. 20.18. 24.16.17.*
V.8. *out of his*] Heb. *by his*.
fire out of his mouth devoured] Consumed Davids enemies suddenly.
V.9. *Be bowed the heavens also and came down*] Psal.144.5.
darkness was under his feet]He came invisibly,to overcome the enemies of David.
V.10. *he did flie upon the wings of the winde*] He came speedily and unexpectedly.
wings of the winde] Psal.104.3.
V.13. *the Highest gave his voice*] Thundered, lightned and hailed, Job 37.2,4. Psal.29.3.
V.14. *he sent out his arrows*] His lightnings.
V. 15. *Then the chanels of waters were seen*] Out of sundry and great dangers.
V. 16. *many waters*] Or, *great waters*.
V.17. *From my strong enemie*] To wit, Saul.
they were too strong for me] Therefore God sent me succour.
V.18. *but the Lord was my stay*] My staff, to keep me from falling.
V.19. *large place*] Psal.118.5.
he delivered me] The cause of our deliverance is Gods favour to us.
V.20. *according to my righteousnesse*] David was sure of his righteous cause, and good behaviour toward Saul and his enemies; and therefore was assured of Gods favour and deliverance.
V. 22. *I did not put away his statutes from me*] No danger could keep him from obeying God.
V.23. *before*] Heb. *with*.
from mine iniquity] From following my corrupt affections to the sin I was most enclined unto.
V.24. *in his eye-sight*] Heb. *before his eyes*.
V.25. *With the mercifull thou wilt shew thy self mercifull*] He speaketh of God, according to our capacity, who sheweth mercy to his, and punisheth the wicked, Levit.26.21,24,27,28.
V.26. *shew thy self froward*] Or, *wrestle*.
V.27. *but wilt bring down high looks*] When their sin is come to the full measure, Gen.15.16.
high looks] Isai.2.11. and 5.15.
V.28. *candle*] Or, *lamp*.
V.29. *For by thee I have run thorow a troup*] He attributeth it to God, that he both gat the victory in the field, and also destroyed the cities of his enemies.
run] Or, *broken*.
V.30. *the word of the Lord is tried*] Psal.12.6. and 119.140. Prov.30.5. Be the dangers never so many or great, yet Gods promise must take effect.
tried] Or, *refined*.
V.31. *For who is God, save the Lord?*] Deut.32.39. 1 Sam. 2.2. Psal.86.8. Isai.45.5.
V.32. *girdeth me with strength*] Psal.93.1.
and maketh my way perfect] Takes away all letts, and gives me victory in my wars.
V.33. *like hindes feet*] He made me speedily to take the forts of the enemies, Deut.32.13. and 33.29.
V.34. *He teacheth my hands to war*] Psal.144.1.
so that a bowe of steel is broken by mine arms] Which is stronger then iron, Job 20.24.
V. 35. *Thou hast also given me the shield of thy salvation*] To defend me from dangers.
thy gentlenesse hath made me great] Or, *with thy meeknesse thou hast multiplied me*. He attributeth the beginning, continuance, and encrease of his good successe,to Gods favour.
V.36. *Thou hast enlarged my steps*] God gives me free room to walk, by removing my enemies, so that I need not tremble so make my feet slide under.
my feet] Heb. *mine ancles*.
V.39. *subdued*] Heb. *caused to bow*.
V.43. *thou hast made me the head of the heathen*] Which dwell round about me.
a people whom I have not known shall serve me] The Kingdom of Christ is in Davids kingdom prefigured, who by the preaching of the word, bringeth all to his subjection.
V.44. *Assoon as they hear of me*] Heb. *at the hearing of the ear*.
the strangers shall submit themselves unto] Or, *lye*. Signifying subjection constrained, and not voluntary, Deut.33.29. Psal. 66.3.
the strangers] Heb. *the sons of the stranger*.
submit themselves] Or, *yeeld feigned obedience*. Heb. *lye*.
V.45. *The strangers shall fade away*] Fear shall cause them to come forth of their secret holes, to seek favour of me the conquerour.
V.47. *avengeth me*] Heb. *giveth avengements for me*.
subdueth] Or, *destroyeth*.
V.48. *above*] Or, *from*, psal.69.1.
from the violent man] That is, Saul, who of malice persecuted him.
violent man] Heb. *man of violence*.
V.49. *Therefore will I give thanks unto thee*] This prophecie appertaineth to the Kingdom of Christ, and vocation of the Gentiles, as Rom.15.9.
give thanks] Or, *confesse*.
V. 50. *and to his seed for evermore*] This did not properly appertain to Solomon, but to Jesus Christ.

PSAL. XIX.

Vers.1. *The heavens declare the glory of God*] Gen. 1.6. Rom.1.20. They shew to man, as in a table, Gods greatnesse, and goodnesse; that he may praise God.
V.2. *Day unto day uttereth speech*] The continuall succeeding of day, and night; doth declare Gods power and providence.
V. 3. *There is no speech nor language*] The heavens are a schoolmaster to all nations, be they never so barbarous: or, though they have no power to speak; yet by them is Gods might and glory proclaimed to any ordinary understanding, Rom.1.20,21.
where their voice is not heard] Or, *without* these *their voice is heard*. Heb. *without their voice heard*.
V.4. *Their line*] Or, *their rule*, or *direction*.
Their line is gone out thorow all the earth] Rom. 10.18. The heavens are as a line of great capitall letters, to shew unto us Gods glory, Isai.28.10.
a tabernacle for the sun] A place from whence the sun rises, as it were out of a bed-chamber, v.5.
V.5. *Which is as a bridegroom coming out of his chamber*] Very beautifully arayed, as with nuptiall garments.
V.6. *and his circuit unto the ends of it*] He goes daily from one end of heaven to the other, in a circular course, Eccles. 1.5.
from the heat thereof] No plant rooted so deep in the earth out of sight, but it is cherished by the heat of the sun.
V.7. *The law of the Lord*] That is, the word of God; for some effects following belong to Gods promises.
law] Or, *doctrine*.
is perfect] Though the creatures cannot serve to lead us to God; yet his word can, psal.29.9. and 119.96. *2 Tim. 3.16.17.*
converting] Or, *restoring*. *Rom. 15.4.*
V.8. *pure*] Psal.12.6.
V.9. *the judgements of the Lord are true*] Psal.111.7.
true] Heb. *truth*. So that all mans inventions and intentions are lyes.
righteous altogether] Every one, without exception, and in things, psal.119.128.
V.10. *More to be desired are they then gold*] Except Gods word be esteemed above all worldly things, it is contemned.
yea, then much fine gold] Psal.119.72,127. Prov.8.19.
sweeter also then honey] Psal.119.103.
and the honey-comb] Heb. *the dropping of the honey-combs*; That which cometh forth without pressing, and is counted the sweetest and purest honey.
V. 11. *great reward*] For God accepteth our endeavour, though it be far unperfect.
reward] Matth.5.12. Gen.15.1. Heb.10.35.
V.12. *Who can understand his errours?*] Then there is no reward of duty, but of grace, Rom.4.4. for where sin is, there death is the reward, Rom.6.23.
V.13. *Keep back thy servant*] Heb. *Draw*. For we are naturally prone to great sins.
from presumptuous sin] Which are done purposely, without fear of punishment. ith an high hand, Num.15.30.
let them not] Or, *at they may not*.
dominion over me] Psal.119.133. Rom.6.12,14.
the great] Or, *much*.
V.14. *and the meditation of my heart*] That I may obey thee in thought, word and deed.
my strength] Heb. *my rock*.

PSAL.

In Natali Domini, Hymnus 4.

Alvus tumescit virginis,
Claustra pudoris permanent:
Vexilla virtutum micant,
Versatur in templo Deus.

Procedens e thalamo suo,
Pudoris aula regia,
Geminae gigas substantiae,
Alacris ut currat viam.

Egressus ejus a patre,
Regressus ejus ad patrem:

Ambros. tom. 5. col. 350.

19. 5. Bridegroom, Chamber, Race —

Deus ei tanquam sponso thalamum in Coelo collocavit, hemisphærium inferius tabernaculum ejus vocans, unde Sol mane egreditur tanquam sponsus de thalamo suo, omnibus creaturis lætantibus ad aspectum aurei illius orbis: et Sol quasi ipse quasi exultans gigas strenue exequitur injunctum officium, currens viam suam, Zodiacum in anni spatio circuiens, quo omnibus mortalibus calorem suum subministret; et nihilominus per singulos dies — diem sua præsentia, et noctem absentia constituens. Munster.

The Ecliptick is the Sun's Way: God injoins his daily Journeys; and all the World are Spectators and witnesses, yt he cheerfully, exactly, and timously, performs them. Augt. 9. 1709. Scr.

The Sun goes never out of his way; never slackens his pace! never grows faint or weary. O Noble Servant & Messenger. O infinitely wise, powerfull, Bountifull Master!

Psal. 22. Habemus tam apertam passionem ejus, tanquam ex Evangelio recitatur. Aug. col. 315.

Psal. 22. Title Hind of the morning. Signifying that Jesus Christ who is so much spoke of in that Psalm, was a Hind, not only sorely & fiercely, but early hunted by wicked men to death.

Caryl, Job, 39. 2. p. 313.

p. 312. 22 Psalm, which is throughout a Prophesie of Christ. Caryl.

PSAL. XX.

Verse 1. *The Lord*] Hereby kings are also admonished to call upon God in their affairs.

hear thee] The people pray thus for David their king, and he records their piety in a Psalm.

the name of the God of Jacob] The power of God: or, God himself, who is called the God of Jacob, Heb. 11. 16.

defend thee] Heb. *set thee on an high place.* Set thee in an high place, safe from thine adversaries. *1 Kings 8. 55. 66.*

V. 2. *thee help*] Heb. *thy help.* *Rush. 2. 4.*

strengthen thee] Heb. *support thee.*

but strengthen thee out of Zion] For the battell, that thou mayest overcome thy foes.

V. 3. *Remember*] Part of the meat-offering was to be burnt on the altar for a memoriall, Levit. 2. 2. that God might remember to do good to the offerer.

all thy offerings] David before he went to war, offered sacrifices.

accept Heb. *turn to ashes:* or, *make fat.*

accept thy burnt-sacrifice] Burn to ashes by fire from heaven, as an extraordinary token of acceptation, Levit. 9. 24. Judg. 6. 21. 1 King. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.

V. 4. *fulfill all thy counsell*] Counsell is empty: performance makes it full.

V. 5. *We will rejoyce in thy salvation*] Satietie and deliverance granted to the king, in whose weal our felicity standeth.

we will set up our banners] In token of victory.

V. 6. *Now know I, that the Lord saveth his anointed*] So speaketh the priest that offered the sacrifice in the name of the people. It may be God had shewed some such sign as is mentioned, verse 3.

from his holy heaven] Heb. *from the heaven of his holinesse.*

with the saving strength of his right hand] Heb. *by the strength of the salvation of his right hand.*

V. 8. *They are brought down*] The worldlings that put not their onely trust in God.

V. 9. *Save Lord, let the king hear us*] Or, *Lord save the king and hear.* Let the king be able to deliver us by thy strength, when we seek unto him for succour.

PSAL. XXI.

Verse 1. *The king shall joy in thy strength, O Lord*] This Psalm is the peoples thanksgiving for confidence of victory to be given to the king. See notes on Psal. 20. 3, 6. So David records both their prayers, and praises for him.

how greatly shall he rejoyce!] When he shall overcome his enemies, which we doubt not of.

V. 2. *Thou hast given him his hearts desire*] As we prayed for him, Psal. 20. 4.

V. 3. *thou preventest him with the blessings of goodnesse*] Thou gavest him more then he asked, yea, a kingdom he dreamed not of, 1 Sam. 16. 11, 13.

V. 4. *He asked life of thee*] He desired that Saul might not take his life away, and thou givest him eternall life to boot.

V. 6. *thou hast made him most blessed for ever*] Heb. *blessings.* That is, most blessed in himself, and an instrument of blessing others, Gen. 12. 2. Ezek. 34. 26. Psal. 72. 17.

made him most blessed] Heb. *set him* to be *blessings.*

made him exceeding glad] Heb. *gladed him with joy.*

V. 8. *Thine hand shall finde out all thine enemies*] Thine hand, O king: for they had named him, verse 7. and his enemies they mention, verse 11. and Gods assisting him to destroy them, verse 9.

V. 9. *them*] Or, for *them.*

the Lord shall swallow them up in his wrath] This teacheth us patiently to endure the crosse, till God destroy the adversaries: whom he consumeth as fuell in an oven, Mal. 4. 1. Isai. 26. 11.

V. 11. *For they intended evil against thee*] Thy adversaries intended to destroy thee, O king. See notes on verse 8.

which they are not able to perform] Heb. *He is not.* That is, their leader, who brought them to destroy David.

V. 12. *shalt thou make them turn their back*] Or, *thou shalt set them as a butt.*

back] Heb. *shoulder.*

make ready thine arrows upon thy strings] Psal. 7. 12, 13.

V. 13. *in thine own strength*] Shew thy power in upholding king and state, that we may praise thee.

PSAL. XXII.

Title.

Aijeleth Shahar] Or, *the hinde of the morning.* A Psalm appointed, in likelihood, to be sung early in the morning; where in the beginning appeareth that great conflict, sustained between faith and sense.

Verse 1. *My God, my God, why hast thou forsaken me?*] Matth. 27. 46. Mark 15. 34. *Isam. 28. 6. 15.*

from helping me] Heb. *from my salvation.*

from the words of my roaring?] Being tormented with extreme anguish, Psal. 32. 3.

V. 2. *am not silent*] Heb. there is *no silence to me.* *Lam. 3. 49.*

V. 3. *O thou that inhabitest the praises of Israel*] Thou wast wont to answer thy people out of the tabernacle, that they might praise thee: but now thou answerest not me.

V. 4. *Our fathers trusted in thee*] Why deliverest not thou me, who trust in thee, as thou didst our fathers?

V. 5. *and were not confounded*] Heb. *ashamed:* to wit, as men frustrated of their hope, Rom. 5. 5. and 9. 33. but triumphed over all calamities.

V. 6. *But I am a worm*] A despicable creature trampled under foot, Job 25. 6. Isai. 41. 14. Thus Christ also was abased for us, which shews Gods infinite love to us.

V. 7. *All they that see me, laugh me to scorn*] Matth. 27. 39.

shoot] Heb. *open.*

they shake the head] In sign of scorn, Job 16. 4. 2 King. 19. 21.

V. 8. *He trusted on the Lord, &c.*] Matth. 27. 43.

He trusted on the Lord] Heb. *He rolled* himself *on the Lord.*

seeing he delighted in him] Or, *if he delight in him.*

V. 9. *that took me out of the womb*] Even from my birth thou hast given me cause to trust in thee

didst make me hope] Or, *kept me in safety.*

V. 11. *Be not far from me*] I am undone, if thou who art my help shouldst be far from me, when trouble is so nigh me.

for there is none to help] Unlesse thou help me.

none to help] Heb. *not a helper.*

V. 12. *strong buls of Bashan*] He meaneth that his enemies were so fat, proud, and cruell, that they were rather beasts then men, Psal. 17. 10.

V. 13. *They gaped upon me with their mouths*] Not in scorn, as else where, but to devour me.

gaped upon me with their mouths] Heb. *opened their mouths against me.*

V. 14. *I am poured out like water*] All my bodily strength is gone.

out of joynt] Or, *sundred.*

my heart is like wax] My heart is faint, Job 23. 16.

V. 15. *my tongue cleaveth to my jaws*] For thirst, Lam. 4. 4. Joh. 19. 28.

thou hast brought me into the dust of death] I am without all hope of life.

V. 16. *they pierced my hands and my feet*] Matth. 27. 35. Mark 15. 24. Luke 23. 33. John 19. 23, 37. Thus David complaineth, as though he were nailed by his enemies, both hands, and feet: but this was literally accomplished in Christ.

V. 17. *I may tell all my bones*] Because of leanneſse.

they look and stare upon me] They behold my pain with pleasure, Psal. 35. 21.

V. 18. *They part my garments*] Luke 23. 34. John 19. 24. In my sight, to anger me the more, vers. 17.

V. 20. *my darling*] Heb. *my onely one.* That is, dearest to me, for I have but one soul, Psal. 35. 17.

from the power] Heb. *from the hand,* Dan. 6. 27.

V. 21. *Save me from the lions mouth*] 2 Tim. 4. 17. Christ is delivered with a more mighty deliverance by overcoming death, then if he had not tasted death at all.

V. 22. *I will declare thy name unto my brethren*] Heb. 2. 12.

V. 23. *Ye that fear the Lord, praise him*] He exhorteth the church by his example to praise God.

V. 24. *nor abhorred the affliction of the afflicted*] The poor afflicted are comforted by the example of David, and Christ.

he cried unto him] Heb. 5. 7.

V. 25. *My praise shall be of thee in the great congregation*] Rather, *from thee:* Though now I be afflicted, yet thou wilt give me cause to praise thee openly by a famous deliverance.

of thee] Or, *from thee.*

the great congregation] Psal. 35. 18.

I will pay my vows before them that fear him] Psal. 116. 14, 18. Which were sacrifices of thanksgiving, which they offered by Gods commandment, when they were delivered out of any great danger, Psal. 66. 13, 14. and 116. 18. Isai 19. 21.

V. 27. *All the ends of the world shall remember and turn unto the Lord*] Psal. 2. 8. and 72. 11. and 86. 9.

V. 29. *All they that be fat upon earth, shall eat and worship*] That is, rich men, Deut. 31. 20.

all they that go down to the dust] That is, the poorer sort, Isai. 47. 1. and 29. 4.

bow before him] Phil. 2. 10.

and none can keep] Or, *and he that cannot keep:* or, *though he cannot keep.*

none can keep alive his own soul] None can save himself. Every one that will be saved by Christ: or, it may signifie the poorest sort. He that cannot keep himself alive, shall eat: or, it may be understood of Christ. Though he must needs die, yet all shall worship him. Compare this verse, and the next, with Isai. 53. 8.

V. 30. *A seed shall serve him*] Meaning, the posterity, which the LORD keepeth as a seed to the church, to continue his praise among men.

it shall be accounted to the Lord for a generation] Though Christ had no children, yet the faithfull shall be accounted his posterity, Heb. 2. 13. Isai. 53. 8.

V. 31. *They shall come*] Joyn themselves to the church.

that shall be born] Psal. 87. 5. In all ages there shall be some that shall teach the true religion.

that he hath done this] Hath setled Davids kingdom, and Christs, after all their sorrows.

PSAL. XXIII.

Vers. 1. *My shepherd*] Isai. 40. 11. Jere. 23. 4. Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25.

I shall not want] He hath care over me, and ministreth unto me all necessary things, Phil. 4. 19.

V. 2. *He maketh me to lie down in green pastures*] Like a good shepherd he gives me rest, food, guidance, and drink.

green pastures] Heb. *pastures of tender grasse.*

still waters] Heb. *waters of quietnesse.*

V. 3. *He restoreth my soul*] He heals me, as a shepherd doth the sick sheep, that else would die.

he leadeth me in the paths of righteousnesse for his names sake] Psal. 5. 8. Prov. 8. 20.

in the paths of righteousnesse] In straight wayes.

V. 4. *thorow the valley of the shadow of death*] Though he were in danger of death, as the sheep that wandreth in the dark valley without his shepherd.

I will fear no evil] Psal. 3. 6. and 118. 6.

thy rod and thy staff they comfort me] God protects me, and seeks me, and brings me safe home, like a good shepherd.

V. 5. *Thou preparest a table before me*] Albeit his enemies sought to destroy him, yet God dealeth most liberally with him, in sight, and spight of his enemies; to his joy, and their grief, Psal. 112. 10.

thou anointest my head with oyl] It was the manner at great feasts to anoint the guests with oyl, Amos 6. 6. Luke 7. 46.

anointest] Heb. *makest fat.*

V. 6. *I will dwell in the house of the Lord for ever*] He setteth not his felicitie in the pleasures of this world, but in the fear, and service of God.

for ever] Heb. *to length of dayes.*

PSAL. XXIIII.

Vers. 1. *Earth is the Lords*] Deut. 10. 14. Job 41. 11. Psal. 50. 12. 1 Cor. 10. 26, 28.

V. 2. *For he hath founded it upon the seas*] Job 38. 6. Psal. 104. 5. and 136. 6.

upon] Or, *besides*, Psal. 1. 3. Isai. 32. 20.

upon the seas] He sheweth Gods great power, who maketh the earth to lie upon liquid waters, as a foundation, for he included them in the earth, Exod. 20. 4. Gen. 1. 9. and 7. 11. and 49. 25. Or, besides the seas, yet so as it is not overflown them, Job 24. 10. 2 Pet. 3. 5.

upon] Or, *besides.*

V. 3. *Who shall ascend into the hill of the Lord*] Psal. 15. 1.

V. 4. *He that hath clean hands, and a pure heart*] Isa. 33. 15, 16.

He that hath clean hands] Heb. *the clean of hands.* Exod. 23. 7.

who hath not lift up his soul unto vanitie] That hath not his affections set upon wealth, honour, pleasures, Jere. 22. 27. Jam. 4. 8.

V. 6. *This is the generation of them that seek him*] Though circumcision separate the carnall seed of Jacob from the Gentiles; yet they that seek God in sincerity, are the true generation of Jacob, Rom. 9. 8. Joh. 1. 47. Gal. 6. 16.

O Jacob] Or, O God of *Jacob*: or, of *Jacob*: or, as *Jacob*, Psal. 11. 1.

V. 7. *Lift up your heads*] Psal. 118. 19.

ye everlasting doors] Ye gates of Jerusalem, or of the temple, iwhere the ark the sign of Gods presence must abide a long time, 1 King. 9. 3. Psal. 132. 13, 14. which before was removed from place to place. It may prefigure Christs glorious ascension also. *so also o Soules*

the King of glorie shall come in] It may be understood of bringing the ark into the citie of David, 2 Sam. 6. 12. or, into the temple which he meant to build for it.

V. 9. *Lift up your heads*] Let triumphant arches be built upon the gates to entertain this great conquerour.

PSAL. XXV.

Vers. 1. *Unto thee, O Lord*] This Psalm and some others, as 34. 37. 111. 112. 119. 145. are distinguished in several sentences, according to the Heb. *Alphabet*: and this Psalmist sheweth in the beginning, that he doth not put his trust in any worldly thing, but seek to God alone for deliverance.

I lift up my soul] Deut. 24. 15. Psal. 86. 4.

V. 2. *I trust in thee*] Psal. 22. 5. and 31. 1. and 34. 8. Isai. 28. 16. Rom. 10. 11. For deliverance from mine enemies.

let me not be ashamed] By missing that I hope for. It may be to desire guidance, as deliverance.

let not mine enemies triumph over me] When they have overcome me, 2 Chron. 20. 27.

V. 3. *which transgresse without cause*] Who deal ill with me of malice, not any way provoked by me.

V. 4. *Shew me thy wayes*] Psal. 27. 11. and 86. 11. and 119. Of holinesse, which lead to heaven, as a way leads to the journeyes end.

V. 5. *Lead me*] Heb. *Make me to walk*, Prov. 4. 11.

all the day] Constantly against all temptations.

V. 6. *thy tender mercies*] Psa. 103. 17. and 106. 1. and 107. 1. Jere. 33. 11. Heb. *thy bowels.*

for they have been ever of old] Thou hast helpt thine from the beginning of the world, therefore forsake not me.

V. 7. *Remember not the sins of my youth*] He confesseth that God raised him up enemies in his age for the sins of his youth, Job 13. 26. and 20. 11. Jere. 3. 25. David prayes God to take away those sins, that his foes may not hurt him.

transgressions] Or, *defections.*

V. 8. *therefore will he teach sinners in the way*] Those that erre, he shews them how to return into the way by repentance.

V. 9. *guide*] Heb. *make to walk.*

in judgement] In the right way they ought to walk in: as follows in this verse, and vers. 12. Psal. 5. 8.

V. 10. *mercy and truth*] All good we have, comes from Gods mercy, and constancy in keeping his word, Psal. 40. 11. and 100. 5. Gen. 24. 27.

V. 11. *For thy names sake*] That thy name may be praised.

for it is great] And therefore needs much mercy for forgivenesse, Psal. 51. 1, 2.

V. 12. *What man is he that feareth the Lord?*] If there be any such man, God will guide him.

V. 13. *His soul shall dwell at ease*] He shall prosper.

shall dwell at ease] Heb. *shall lodge in goodnesse.*

V. 14. *The secret of the Lord is with them that fear him*] His counsell contained in his word: or, his secret good-will. See notes on Prov. 3. 32.

and he will shew them his covenant] Or, *and his covenant to make them know it.*

V. 15. *Mine eyes are ever towards the Lord*] Psal. 123. 1.

pluck] Heb. *bring forth.*

V. 17. *The troubles of my heart are enlarged*] My grief is encreased, because of mine enemies cruelty.

V. 19. *for they are many*] The greater and more cruell his foes were, the more he needed Gods help.

cruel hatred] Heb. *hatred of violence.*

V. 21. *Let integritie and uprightnesse preserve me*] Forasmuch as I have behaved my self uprightly toward mine enemies, let them know that thou art the defender of my just cause.

PSAL. XXVI.

Vers. 1. *Judge me*] Or, *Judge for me*, Deut. 32. 36.

O Lord] He fleeth to God to be judge of his just cause, seeing there is no equity among men.

therefore] Or, *that.*

V. 2. *Examine me*] Psal. 7. 9.

try my reins and my heart] See notes on Psal. 7. 9.

V. 3. *For thy loving kindnesse is before mine eies*] He sheweth what staid him, that he did not recompense evill for evill.

V. 4. *I have not sat with vain persons*] Psal. 1. 1. He declareth that they cannot walk in simplicity before God, that delight in the company of the ungodly.

dissemblers] Heb. *close*: or, *deceitfull.*

V. 5. *sit with the wicked.* Jere. 15. 17.

V. 6. *I will wash mine hands in innocency*] Psal. 73. 13. They did use to wash their hands in token of innocency, Deut. 21. 6, 7. Matth. 27. 24. He may withall seem to allude to the priests washing before they went to the altar, 2 Chr. 4. 6. Exo. 30. 18, 19.

V. 8. *where thine honour dwelleth*] Heb. *of the tabernacle of thy honour.*

V. 9. *Gather not*] Or, *Take not away.*

Gather not my soul with sinners] Destroy me not in the overthrow of the wicked, Isai. 57. 1. 1 Sam. 15. 6. Gen. 18. 23.

bloody men] Heb. *men of blood.*

V. 10. *In whose hands is mischief*] Whose cruell hands do execute the malicious devices of their hearts.

full of bribes] Heb. *filled with.* And by consequence, of injustice, Deut. 16. 19. Isai. 33. 15.

V. 12. *My foot*] Or, when *my foot.*

in an even place] When God shall set me free from slippery places in safety, I will praise him openly: that is, when I am set free from enemies, and setled in peace, Psal. 119. 8.

PSAL. XXVII.

Vers. 1. *The Lord is my light*] Mic. 7. 8. Who delivers me from darknesse of afflictions, Psal. 18. 28.

my salvation] Because he was assured of good successe in all his dangers, and that his salvation was laid up in God, he feared not the tyranny of his enemies.

26.5. I have hated the Congrega-
tion of evil doers: ——
Odio habui congregationem ma-
lignorum. Augustin.
Ecclesiam malignantium Vulg.
Concionem malignantium. ——
~~Munster. 1546. Basilie.~~ Monta-
nus in his interlin.
Coetum malignantium. Munster,
1546. Basiliæ.
Congregationem maleficorum
Tremel. — Malitiosorum Piscator.
Church of malignant-men
Ainsworth. Mede.

23.5.
my table Spread dost thou appoint
in presence of my foes:
my head with Oile thou dost anoint,
my chalice overflows.
R. B. 1638.

Psal. 26.8. Unde colligimus quam
pravum sit eorum fastidium, qui tan-
quam supervacua contemnunt pietatis
exercitia, quibus ne ipse quidem David
carere potuit. —— Admi-
culis opus habet fidei nostræ infirmi-
tas. Quum verò in hunc usum destina-
verit nobis Deus tam Sacramenta,
quam totum Ecclesiæ Ordinem; Væ eo-
rum superbiæ, qui secure transvolant
quæ videmus Sanctis Dei servis tanto in
pretio fuisse. Calvin.
Febr. 27. 1708/9 Scripsi.

Psal. 24. 6. Jacob] Quærentium
faciem Dei, qui posterius nato Pri-
matum dedit. Austin. col. 117. D.

Ps. 24. 9. Lift up] Exclamat Verum
Prophetica Tuba. Austin. col. 118.

the Lord is the strength of my life] Psal. 118. 6.

strength of my life] He that keeps me alive in despight of all my enemies.

V. 2. *and my foes*] Heb. *my foes to me.* To shew, that they did malice him in particular.

came upon me.] Heb. *approached against me.*

to eat up my flesh] As a lion that comes to devour a sheep, Psal. 7. 2. and 14. 4.

V. 3. *Though an host should encamp against me*] Psal. 3. 6.

in this will I be confident] That God will free me, and destroy my enemies, verse 1, 2.

V. 4. *that I may dwell in the house of the Lord*] He desires more to enjoy Gods ordinances, then wife, children, or goods, Psal. 23. 6. and 84. 10.

behold the beauty of the Lord] Psal. 63. 2. God is beautifull, and pleasant to his saints in his temple, Psal. 68. 24, 25. and 96. 9. and 110. 3.

the beauty] Or, *the delight.*

to enquire in his temple] The servants of God seek to know Gods will in Gods house.

V. 5. *For in the time of trouble he shall hide me in his pavilion*] If I might live in Gods church, he would defend me, and I should praise him.

shall] Or, *would.*

hide me in his pavilion] Psal. 31. 20. and 91. 3, 4.

shall] Or, *would.*

shall] Or, *would.*

V. 6. *now shall*] Or, *then should.*

therefore will] Or, *then would.*

sacrifices of joy] Heb. *of shouting*, Numb. 10. 10.

will sing] Or, *would sing*, yea, *I would.*

V. 8. *When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek*] Or, *My heart said unto thee, Let my face seek thy face*, &c. Or, *My heart said to thee*, saying, *Seek ye my face; Thy face*, &c. As Psal. 105. 15.

When thou saidst, Seek ye my face] In seeking for help from God, he groundeth himself on Gods command.

V. 9. *put not thy servant away in anger*] As angry masters use to do, for every slight offence.

V. 10. *When my father and my mother forsake me*] He magnifieth Gods love towards his, which far passeth the most tender love of parents towards their children, Isai. 49. 15.

will take me] Heb. *will gather me.* As Isai. 40. 11.

V. 11. *Teach me thy way*] Psal. 25. 4. and 86. 11. and 119. Such a course of life, as may please thee, Psal. 25. 9.

and lead me in a plain path] That I may not stumble, or do any thing that my watchfull foes may lay hold on, to hurt me, Psal. 26. 12. Isai. 63. 13.

a plain path] Heb. *a way of plainnesse.*

mine enemies] Heb. *those which observe me.*

V. 13. *the goodnesse of the Lord*] To enjoy the good things God hath promised me, before I die, Isai. 38. 11. Psal. 116. 9.

V. 14. *Wait on the Lord*] Psal. 31. 24. Isai. 25. 9. Hab. 2. 3. He exhorteth himself to depend on the LORD, seeing he never faileth to help his, according to his promise, Psal. 62. 1, 5.

PSAL. XXVIII.

Verse 1. *To me*] Heb. *from me.*

lest if thou be silent to me] Psal. 143. 7.

I become like them that go down into the pit] He counteth himself as a dead man, till God shew his favour toward him, and grant him his petition.

V. 2. *toward thy holy oracle*] Or, *towards the oracle of thy sanctuary.* He used this outward means to help the weakness of his faith: for in that place was the ark, and there God promised to shew the tokens of his favour, and thence he gave answers to his people, Num. 7. 89. and 27. 21. 1 King. 6. 5. and 8. 38.

V. 3. *Draw me not away with the wicked*] Psal. 26. 9. Draw me not away by a violent death, from worldly comforts, as wicked men die; but give me a quiet and willing death, as thou usest to do to good men, 1 Sam. 25. 29. Psa. 52. 5. and 125. 5.

which speak peace to their neighbours] Psal. 12. 2. Jere. 9. 8.

V. 4. *Give them according to their deeds*] 2 Tim. 4. 14. Revel. 18. 6. He thus prayeth in respect of Gods glory, and not for his own cause, being assured that God would punish the persecutours of his church.

V. 5. *they regard not the works of the Lord*] Isai. 5. 12.

he shall destroy them] They shall be utterly destroyed, Mal. 1. 4. A metaphor from a house ruined for ever.

V. 6. *Blessed be the Lord*] Because he felt the assurance of Gods help in his heart, his mouth was opened to sing his praises, Psal. 13. 6.

V. 8. *their strength*] Or, *his strength.* The strength of his people, verse 9.

saving strength of his anointed] Heb. *strength of salvations.*

V. 9. *blesse thine inheritance*] Gods people are as dear to him, as our inheritance is to us.

feed] Or, *rule.*

PSAL. XXIX.

Verse 1. *Give unto the Lord*] Psal. 96. 7, 8.

O ye mighties] Heb. *ye sons of the mighties.* He exhorteth the proud tyrants to humble themselves under Gods hand, and not to be insetiour to brute beasts; and dumb creatures.

V. 2. *Give unto the Lord the glory due unto his name*] 1 Chro. 16. 29.

the glory due unto his name] Heb. *the honour of his name.*

in the beautie of holinesse] Or, *in his glorious sanctuarie*, Psal. 96. 9.

V. 3. *The voice of the Lord*] The thunder-claps that are heard out of the clouds, ought to make the wicked tremble for fear of Gods anger.

many waters] Or, *great waters.*

V. 4. *powerfull*] Heb. *in power.*

full of majestie] Heb. *in majestie.*

V. 5. *The voice of the Lord*] The thunder-bolt breaketh the most tall and strong trees; and shall men think their power to be able to resist God?

V. 6. *Sirion like a young unicorn*] Deut. 3. 9. Called also *Hermon.* He means, the trees that grew on those hills, for thunder moves not hills, but an earth-quake. So verse 8, 9. the wilderness, for, the beasts there.

V. 7. *divideth*] Heb. *cutteth out.*

divideth the flames of fire] It causeth the lightnings to shoot and glide.

V. 8. *of Kadesh*] In places most desolate, where God seeme not to be present, such as Kadesh was, Num. 13. 26.

V. 9. *maketh the hindes to calve*] The thunder makes the hindes to calve suddenly for fear, though at other times they do it with difficultie. See notes on Job 39. 1.

to calve] Or, *to be in pain.*

discovereth the forests] Maketh the trees bare of leaves; or pierceth the most secret places, or makes the beasts flee into their dens, and so the wood is bare of them, or, without them.

in his temple doth every one speak of his glory] Though the wicked are nothing moved with these sights; yet the faithfull praise God: or, in these things Gods glory appears, but most of all in his temple, Psal. 19. 7.

doth every one speak] Or, *every whit of it uttereth*, &c.

V. 10. *The Lord sitteth upon the flood*] To moderate the rage of the tempests and waters, that they destroy not all. Others think that he alludes to the flood in Noahs time.

the Lord sitteth King for ever] Psal. 136. 10.

PSAL. XXX.

Title. *A Psalm and song*] Where the musicall instruments went before the voice.

at the dedication of the house of David] Either when he first dwelt in it, Deut. 20. 5. or, after Absolom had polluted it. 1 Chro. 16. 43.

Verse 1. *Thou hast lifted me up*] Drawn me out of afflictions, as out of a pit. His thankfulnesse condemns the unthankfulnesse of others, who praise not God for his benefits. 2 Cro. 17. 6. rom. 2. 4

hast not made my foes to rejoyce over me] Thou hast not given me, goods, into their hands, for then they would have triumphed over me.

V. 3. *from the grave*] Meaning, that he escaped death most narrowly.

V. 4. *O ye saints of his*] The word signifieth them that shew mercy liberally unto others.

at the remembrance] Or, *to the memorial.*

at the remembrance of his holinesse] Before his tabernacle.

V. 5. *For his anger endureth but a moment*] Heb. there is but *a moment in his anger.* His corrections last but a while, but his favour lasts all our life long, Isai. 54. 7, 8.

for a night] Heb. *in the evening.*

joy] Heb. *singing.*

V. 6. *And in my prosperitie, I said*] I put too much confidence in my quiet estate.

V. 7. *thou hast made my mountain to stand strong*] I thought thou hadst established me in Zion most surely.

made my mountain to stand strong] Heb. *settled strength for my mountain.*

hide thy face] Psal. 104. 29.

and I was troubled] After that thou hadst withdrawn thy help, I felt misery.

V. 9. *What profit is there in my blood*] What honour will come to thee, O God, if I die a violent death?

shall the dust praise thee] Psal. 6. 5. and 88. 11. and 115. 17. Isai. 38. 18, 19.

shall it declare thy truth] The truth of thy promises, if they fail me.

V. 12. *my glory*] That is, my *tongue*; or, my *soul.* See notes on Psal. 16. 9.

PSAL. XXXI.

Vers. 1. *IN thee, O Lord, do I put my trust*] Psal. 22. 5. and 71. 1. Isai. 49. 23. *deliver me in thy righteousnesse*] For then God declareth himself just, when he preserveth his, according as he hath promised.

V. 2. *be thou my strong rock*] Though David made use of rocks in distresse, yet he trusted not in them, but in God, Psal. 18. 2, 31.

my strong rock] Heb. *to me for a rock of strength.*

defence] Heb. *defences.*

V. 4. *that they have laid privily for me*] Preserve me from the crafty counsells, and subtill practices of mine enemies.

V. 5. *Into thine hand I commit my spirit*] Luke 23. 46. Seeing his soul was Gods by redemption, he committeth it to him to take care of it, 1 Pet. 4. 19.

V. 6. *but I trust in the Lord*] Not in lying vanities, that is, idols, Jon. 2. 8.

V. 7. *thou hast known my soul in adversities*] Taken notice of it, and care for it, Psal. 1. 6. as a true friend.

V. 8. *thou hast set my feet in a large room*] Largeneſſe signifieth comfort, and freedom from difficulties; as straitneſſe doth sorrow and trouble, Psal. 4. 1. and 18. 19. and 119. 33.

V. 9. *mine eye is consumed with grief*] Psal 6. 7. Meaning, that his sorrow and torment had continued a great while.

V. 10. *my bones are consumed*] Psal. 32. 3. and 102. 3.

V. 11. *I was a reproach among all mine enemies*] As if I had been smitten of God with some great judgement, Isai. 53. 4. 1 Cor. 4. 9, 13. Psal. 41. 8.

especially among my] Heb. *most of all to my.*

especially among my neighbours] John 19. 13. Psal. 38. 11. and 88. 8, 18. Mine enemies had drawn all men to their parts against me, even my chief friends.

a fear to mine acquaintance] They were afraid to shew me any token of friendship.

fled from me] Psal. 38. 11. Matth. 26. 56.

V. 12. *as a dead man out of minde*] Psal. 88. 4, 5. Heb. *out of meditation of heart*: For things we love not, are quickly forgotten.

like a broken vessell] Like an earthen vessell broken, that cannot be mended, and is not regarded.

a broken vessel] Heb. *a vessel that perisheth.*

V. 13. *fear was on every side*] Jere. 6. 25. and 20. 4.

V. 14. *But I trusted in thee*] Job 13. 15, 16.

Thou art my God] I had this testimony of conscience, that thou wouldst defend mine innocency.

V. 15. *My times are in thy hand*] Whatsoever changes come, thou governest them by thy providence: and no trouble can befall me before thy appointed time, John 7. 30.

V. 16. *Make thy face to shine upon thy servant*] Psal. 4. 6. Numb. 6. 25.

V. 17. *Let me not be ashamed*] Psal. 25. 3.

let them be silent in the grave] O, *let them be cut off for the grave.* Let death destroy them, that they may hurt no more.

V. 18. *grievous things*] Heb. *a hard thing.*

V. 19. *O how great is thy goodnesse*] Isai. 64. 4. 1 Cor. 2. 9.

which thou hast laid up for them that fear thee] As men lay up treasures safe, so doth God lay up good things for his children, though they do not always enjoy them here, 2 Tim. 4. 8.

before the sons of men] That their innocency may appear by thy miraculous deliverance of them.

V. 20. *shalt hide them*] Psal. 27. 5.

in the secret of thy presence] A place where they shall have as safe as hath thy comfort, and be safe from their foes. An allusion to kings closets, which are sacred and inviolable in mens account, Psal. 91. 1. and 27. 5.

V. 21. *shewed me his marvellous kindnesse*] Psal. 17. 7.

in a strong citie] Meaning, there was no citie so strong to preserve him, as the defence of Gods favour.

strong citie] Or, *fenced citie.*

V. 22. *I said in my haste*] And so by my rashnesse and infidelity, deserved to have been forsaken, Psal. 116. 12. Jere. 16.

I am cut off from before thine eyes] Isai. 38. 11, 12. Lam. 3. 54.

V. 23. *love the Lord, all ye his saints*] Psal. 34. 9.

V. 24. *Be of good courage*] Psal. 27. 14. Be constant in your vocation, and God will confirm you with heavenly strength.

PSAL. XXXII.

Title.

A Psalm of David, Maschil] Or, a Psalm *of David giving instruction.*

Maschil] Heb. *instructer*, Vers. 8. To give instruction out of his own experience, concerning remission of sins, and a godly life, verse 1, 8, 9.

Vers. 1. *BLesſed is he whose transgression is forgiven*] To be justified by faith, is to be reputed just for Christs merits; and by consequence, to have our sins freely remitted to us.

transgression is forgiven] Rom. 4. 7. Psal. 85. 2.

V. 2. *in whose spirit there is no guile*] Who hath dealt sincerely with God in the confession of his sins, Prov. 28. 13.

no guile] John 1. 47.

V. 3. *When I kept silence, my bones waxed old*] While I hid my sin, I roared through pangs of conscience, verse 5. Psalm 22. 1.

V. 4. *drought*] Heb. *droughts.*

V. 5. *I acknowledged my sin unto thee*] He sheweth that as God in mercy forgives sins; so the means of obtaining remission, are repentance, and confession proceeding from faith.

I said, I will confesse my transgressions unto the Lord] Prov. 28. 13. Isai. 65. 24. 1 John 1. 9.

V. 6. *For this shall every one that is godly, pray unto thee*] Because thou hast pardoned my sins, upon my acknowledgement.

in a time when thou mayest be found] Heb. *in a time of finding.* When necessitie causeth him to seek to thee for help, Isai. 55. 6. then will God be found; for mans necessitie is Gods opportunity.

they shall not come nigh unto him] The waters of great dangers shall not hurt him, Isai. 43. 2.

V. 7. *Thou art my hiding-place*] Psal. 9. 9. and 119. 114.

V. 8. *I will instruct thee*] David promiseth to make others partakers of his knowledge, and that he will diligently look, and take care to direct them in the way of salvation. See v. 1. Psal. 51. 13.

I will guide thee with mine eye] Heb. *I will counsell* thee, *mine eye shall be upon thee.*

V. 9. *Be ye not as the horse*] Prov. 26. 3.

whose mouth must be held in with bit and bridle] Which will not serve thee, but hurt thee, if they be not kept in by force. He would have us to yeeld our selves to God willingly, so as may be for our own good.

V. 11. *Be glad in the Lord*] Psal. 64. 10. Because God doth compasse his with mercy, verse 10.

PSAL. XXXIII.

Vers. 1. *PRaise is comely*] The word noteth a fair and comely grace, for which a thing is to be liked and desired, Psal. 93. 5. and 147. 1. 2. *Sam.* 23. 2.

for the upright] Praise sounds not well in the mouth of an hypocrite, Psal. 50. 16.

V. 4. *the word of the Lord is right*] Psal. 19. 7, 8.

V. 5. *the earth is full of the goodnesse of the Lord*] Psal. 119. 64. He is bountifull to good men and bad, Matth. 5. 45. 1 Tim. 4. 10. yea, to the beasts, Psal. 36. 6.

goodnesse] Or, *mercy.*

V. 6. *By the word of the Lord were the heavens made*] Gen. 1. 6, 7.

V. 7. *He gathereth the waters of the sea together*] He layes up the waters in deep places, that they may not drown the earth, Gen. 1. 9. Job 26. 10. and 38. 8, 16. Prov. 8. 28, 29.

he layeth up the depth in store-houses] Or, *he layeth them up in the store-houses of the deeps.*

V. 8. *Let all the earth fear the Lord*] By the creation of the heavens, and beautifull ornament, with the gathering of the waters to one place; he setteth forth the power of God, that all creatures might fear him, Jere. 5. 22.

V. 9. *he spake, and it was done*] Psal. 148. 5, 6.

V. 10. *The Lord bringeth the counsell of the heathen to nought*] Isai. 19. 3. No counsell can prevail against God, but he defeateth it, and it shall have an evill successe.

bringeth, &c.] Heb. *maketh frustrate.*

V. 11. *The counsel of the Lord standeth for ever*] Prov. 19. 21. Isai. 46. 10. Shall take effect, whatsoever men plot to the contrary, Isai. 14. 24, 27.

to all generations] Heb. *to generation and generation.*

V. 12. *Blessed is the nation whose God is the Lord*] Psal 65. 4. and 144. 15. He sheweth that all our felicity standeth in this, That God is our God by covenant, Gen. 17. 5. Exod. 19. 5.

V. 13. *The Lord looketh from heaven*] He teacheth us, that all things are governed by Gods providence, and not by fortune, Psal. 14. 2. and 94. 7, 9.

V. 15. *He fashioneth their hearts alike*] He that made all their hearts, knows all their wicked enterprises, Psal. 94. 9.

V. 16. *There is no king saved by the multitude of an host*] If kings and the mighty of the world cannot be saved by worldly means, but onely by Gods providence; what have others to trust in, that have not like means? 2 Cro. 16. 9.

V. 17. *An horse is a vain thing for safety*] Prov. 21. 31.

V. 18. *the eye of the Lord is upon them that fear him*] Job

Psal 33. 5. full of ye Goodness —
Misericordia Domini plena est terra
Ubi jam non Evangelium prædicatur? Ubi Sermo Domini facet? Ubi
Salus cessat? Hæc ipsa plenitudo et
abundantia non te venientem expecta-
verunt: sed ad dormientem ipsa vene-
runt. Non dictum est surgant gen-
tes et eant ad unum locum [redacted]: sed
annunciata sunt, ita gentibus ubi erant
ut adimpleretur exinde prophetia dicens
Adorabit eum unusquisq; de loco suo.
Zeph. 2. 11. Aug. Ps. Col. 215.

34. 8. Taste] To wit in allowing of his Children so glorious an Attendance. V. Shute, Gen. 16. 7. p. 105.

36.7. Psal.34.15. 1 Pet.3.12. God sheweth that toward his of his mercy, which man by no means is able to compasse.

them that fear him] Psal 147.11.

V.19. *keep them alive in famine*] Job 5.20. psal.37.19.

V.20. *Our soul waiteth for the Lord*] Psal.62.1,5. and 130.6. Thus he speaks in the name of the whole Church, which depends onely upon Gods providence.

PSAL. XXXIIII.

Title.

Abimelech] Or, *Achish*, 1 Sam. 21.11. His name was Achish; but it seems Abimelech was a common name to those kings, as Pharaoh was to the kings of Egypt.

Vers. 1. *At all times*] He promiseth never to become unmindfull of Gods great benefits for his deliverance.

V. 2. *the humble shall hear thereof*] They that are beaten down with the experience of their own evils.

be glad] That God hath preserved me for the kingdom.

V.4. *and delivered me from all my fears*] Which I conceived, for the dangers wherein I was among the Philistines, Hebr. 7.

V.5. *They*] The humble, spoken of, v.2.

looked unto him] By faith, hope and prayer.

were lightened] Or, *they flowed* unto him. They were delivered and comforted.

V.6. *This poor man cried*] These are the words of the humble, raising up themselves up by the consideration of Gods favour shewed to David.

V.7. *The angel of the Lord encampeth round about them that fear him*] Though Gods power be sufficient to govern us, yet, for mans infirmity, he appointeth his angels to watch over us, as souldiers encamped about us, psal.91.11. Hebr.1.14.

V.8. *O taste*] Make triall of his bounty, by seeking to him for relief.

O taste and see that the Lord is good] 1 Pet.2.3.

blessed is the man that trusteth in him] Psal.2.12.

V.9. *O fear the Lord*] Worship him according to his will, with reverence and awfull dread, Heb.12.28.

O fear the Lord ye his saints] Psal.31.23.

there is no want to them that fear him] The godly that trust in God, scape better then great men that trust in their greatnesse, psal.84.11. verse 10.

V.11. *Come ye children*] Which acknowledge me for a spirituall father and teacher, Prov.1.8. and

I will teach you the fear of the Lord] Their whole duty to God, v.9. Eccles.12.13.

V.12. *What man is he that desireth life*] 1 Pet. 3.10. Seeing all men naturally desire life and felicity, he wondereth why men take courses that lead into misery.

see] Or, *enjoy*, Jer.17.8.

V.14. *Depart from evil*] Psal.37.27. Isai.1.16,17.

and pursue it] Take as much pains to do well, as hunters do to catch the prey, Heb.12.14.

V.15. *The eyes of the Lord are upon the righteous*] Job 36.7. Psal.33.18. 1 Pet.3.12.

V.16. *The face of the Lord is against them that do evil*] His open anger, Levit.17.10. Jer.44.11.

to cut off the remembrance of them from the earth] Gods anger not onely destroys the wicked, but also abolisheth their name for ever, psal.37.35,36. Prov.10.7.

V. 17. *The righteous crie, and the Lord heareth*] Spoken of, v.15. And if the sixteenth verse had a parenthesis about it, it might be read, *they crie*: or, *the broken-hearted crie*, v.18. for so the antecedent is taken out of the verse following, psal.87.1,2.

V.18. *unto them that are of a broken heart*] Psal.51.17. Isai. 57.15. Heb. *to the broken of heart.*

that are of a broken heart] When they seem to be swallowed up with afflictions, then God is at hand to deliver them.

such as be of a contrite spirit] Heb. *contrite of spirit.*

V.20. *He keepeth all his bones*] And, as Christ saith, all the hairs of his head, Luke 11.6,7.

bones] Joh.19.36.

V.21. *Evil shall slay the wicked*] Evil of punishment shall destroy wicked men, though not good men, v. 20. or, they shall perish for their sins, psal.94.23. and 145.20.

shall be desolate] Or, *shall be guiltie.*

V. 22. *The Lord redeemeth the soul of his servants*] When they seem to be overcome with great dangers, then God delivereth them.

PSAL. XXXV.

Vers. 1. *Plead my cause*] Psal.43.1. and 119.154. Lam.3. 58. He desireth God to undertake his cause, against them that did persecute him, and to plead it with the word, as 1 Sam 25.38,39. 29. gen. 12.3.

V.2. *Take hold of shield*] Albeit God can with his breath destroy all our enemies, yet the holy Ghost attributeth unto him these outward weapons, to assure us of his present power.

V.3. *say unto my soul*] Assure me that thou wilt deliver me out of these troubles.

V. 4. *Let them be confounded and put to shame that seek after my soul*] Psal.40.15. and 70.3.

that seek after my soul] Let them that seek my life misse their mark, and so be ashamed.

V. 5. *Let them be as chaff before the winde*] Job 21.18. Psal. 1.4. Isai.29.5. Hos.13.3. Smite them with the spirit of giddinesse, that their enterprises may be foolish, and they receive just reward.

V.6. *dark and slipperie*] Heb. *darkneese and slipperinesses*: that is, *very slipperie.*

V.7. *without cause*] Shewing, that we may not call God to be a revenger, but onely for his glory, and when our cause is just, psal.7.4. and 96.4.

their net] A metaphor from fowlers and hunters, who use nets and pits to get the prey, psal.9.15.

V.8. *at unawares*] Heb. which *he knoweth not of*] When he promiseth to himself peace, 1 Thess.5.3.

into that very destruction let him fall] Which he prepared against the children of God, and me in particular. It is likely this he was Saul.

V.10. *All my bones shall say*] He attributeth his deliverance onely to God, praising him therefore both in soul and body.

V.11. *False witnesses*] Heb. *witnesses of wrong.*

False witnesses did rise up] They did bear false witnesse against me, and sought to entrap me with questions, and that in things concerning my life, 1 King.21.13. Matth.26.59.

they laid to my charge] Heb. *they asked me.*

V.12. *spoiling*] Heb. *depriving.*

V.13. *humbled*] Or, *afflicted.*

my prayer returned in mine own bosome] I prayed heartily for them: and though they got no good by it, yet I did, Matth.10. 13. Luke 10.6. mat.5.44. luk.23.34. acts.7.60.

V.14. *behaved my self*] Heb. *walked.*

as though he had been my friend or brother] Heb. *as a friend, as a brother to me.*

V.15. *But in mine adversity they rejoyced*] When they saw me ready to slip, and as one that halted for infirmity, psal.38.16.

adversitie] Heb. *halting.*

they did tear me, and ceased not] With their railing words, psal.57.4. and 120.3,4.

V.16. *hypocritical*] Or, *profane.*

in feasts] The word signifieth, *a cake*; meaning, That the proud courtiers, at their dainty feasts, scoffed and railed at him, and conspired his death.

gnashed upon me with their teeth] Psal.37.12.

V.17. *how long wilt thou look on*] Hab.1.13.

my darling] Heb. *my onely one*, psal.22.20.

V. 18. *I will give thee thanks in the great congregation*] Psal. 40.9,10. and 111.1. and 22.25.

much] Heb. *strong.*

V.19. *wrongfully*] Heb. *falsly.*

neither let them wink with the eye] In token of contempt and mocking, Prov.6.13. and 10.10.

V.20. *deceitfull matters*] Heb. *words of deceits*: that is, *most deceitfull.*

V.21. *opened their mouth*] Job 16.10. Isai.57.4.

Aha, aha, &c.] Psal.40.15. and 70.3.

our eye hath seen it] They rejoyced as though they had their desire in Davids destruction, psal.54.7. and 59.10.

V.22. *keep not silence*] Sit not still, but prepare thy self to right me.

V.23. *awake to my judgement*] As if Gods connivence had given this liberty to his foes to wrong him.

V. 24. *according to thy righteousnesse*] It belongs to Gods justice to give to the oppressours affliction and torments, and to the oppressed, aid and relief, 2 Thess.1.6.

V.25. *Ah*] Heb. *Ah, ah, our soul.*

Ah, so we would have it] We have our desire, he is destroyed.

We have swallowed him up] As a wilde beast devours his prey: we have altogether swallowed him.

V.26. *Let them be ashamed and brought to confusion together*] Psal.40.15.

brought to confusion together] That is, at once, were they never so many or mighty.

let them be clothed with shame] Covered all over with it, so that nothing may appear at any time but their shame, psal.109. 29. and 132.18. Job 8.22.

V.27. *Let them shout for joy*] Give them cause to rejoyce for my deliverance.

my righteous cause] Heb. *my righteousnesse*] That at least favour my right, if they be not able to help me.

which hath pleasure in the prosperitie of his servant] Of me: and will delight in their prosperitie, if they serve him faithfully.

PSAL. XXXVI.

Title.

the servant of the Lord] In governing the kingdom under God, and according to his will, psal.18. *tit.*

Vers.1. *The transgression of the wicked saith*] Or, *transgression saith to the wicked.* When I see his wicked life, I cannot but think he is an atheist, psal.14.1. Tit.1.16.

The word, *saying*, intends certainty; for it is spoken oft of Gods oracles.

within my heart] Heb. *in the midst of my heart.* Meaning, that he certainly knew it, and was much affected with it.

no fear of God before his eyes] Rom.3.18.

V.2. *For he flattereth himself*] Or, *Yet he flattereth himself.* Or, *For it flattereth him in.*

he flattereth himself in his own eyes] But he himself knoweth that he doth but dissemble with God, as flatterers do with men, and soothes up himself therein, Heb.3.13.

untill his iniquitie be found to be hatefull] Heb. *to finde his iniquitie to hate.*

V.3. *he hath left off to be wise*] Ceasing from good, he thinks of nothing but doing evil.

to be wise, and to do good] Or, *to be wise to do good*, Jer.4.22.

V.4. *He deviseth mischief*] By describing at large the nature of wicked men, he admonisheth the godly to beware of those vices.

mischief] Or, *vanitie.*

upon his bed] He employs his time of rest and freedom from businesse, to devise wicked acts to execute next day.

bed] Mic.2.1,2.

he abhorreth not evil] Omits no evil, but embraceth all occasions of sinning.

not good] Or, *very evil*, 1 Sam.2.24. Prov.24.23.

V.5. *Thy mercie, O Lord, is in the heavens*] Psal.57.10. and 108.4. Though wickednesse seemeth to overflow all the world, yet by the depth of thy heavenly providence, thou governest all things mercifully and justly.

V. 6. *Thy righteousnesse is like the great mountains*] For eminency and stablenesse.

the great mountains] Heb. *the mountains of God*, Job 1.16.

thy judgements are a great deep] No man knows the reason of them, and the wicked sink irrecoverably in them, Rom.11.33.

thou preservest man and beast] Gen.8.1.

V.7. *excellent*] Heb. *precious.*

under the shadow of thy wings] Flee to thee for succour, as chickens under the hens wings in danger, psal.17.8.

V. 8. *They shall be abundantly satisfied with the fatnesse of thy house*] Onely Gods children have enough of all things, both concerning this life, and the life to come, psal.17.15. 1 Tim. 4.8. Phil.11,12,18.

abundantly satisfied] Heb. *watered.*

satisfied with the fatnesse of thy house] Psal.65.4.

of the river of thy pleasures] Prepared for thy family.

V.10. *continue*] Heb. *draw out at length.*

unto them that know thee] He sheweth who are Gods children; to wit, they that know him, and lead their lives uprightly.

V.11. *Let not the foot of pride come against me*] Let not the proud advance himself against me, neither the power of the wicked drive me away.

V.12. *There are the workers of iniquitie fallen*] Wicked men have fallen while they sought to destroy good men, and so, I hope, shall these.

There are the workers of iniquitie fallen: they are cast down, and shall not be able to rise] Or, *There have the workers of iniquitie fallen: they* have been *cast down, and have not been able to rise.*

PSAL. XXXVII.

Vers. 1. *Fret not thy self because of evil doers*] Prov.23.17. and 24.1,19. He admonisheth us, neither to vex our selves for the prosperous estate of the wicked, v.8. neither to desire to be like them, to make our state the better, nor to esteem our state worse then theirs. *Jon.4.9.*

V.2. *For they shall soon be cut down like the grasse*] For Gods judgement cutteth down their state in a moment.

cut down like the grasse] Psal.90.5,6. and 103.15,16.

V.3. *Trust in the Lord*] To trust in God, and do according to his will, are sure tokens that his providence will never fail us.

verily] Or, *in truth*, or *stablenesse.*

V.5. *Commit thy way unto the Lord*] Heb. *roll thy way upon the Lord.* Psal.55.22. Prov.16.3. Matth.6.25. 1 Pet.5.7. Be not led by thine own wisedom, but obey God, and he will finish his work in thee.

V.6. *as the light*] As the hope of the day-light causeth us not to be offended with the darknesse of the night: so ought we patiently to trust, that God will clear our cause, and restore us to our right.

the noon-day] Job 11.17.

V.7. *Rest in the Lord*] Heb. *Be silent to the Lord*, Exod.14. 13,14. 2 Chron.20.17.

who prospereth in his way] When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, Job 21.7, &c. Psal.50.21.

V.8. *fret not thy self in any wise to do evil*] Meaning, except he moderate his affections, he shall be led to do as they do.

V.9. *For evil doers shall be cut off*] Psal.55.23.

V.10. *For yet a little while and the wicked shall not be*] He correcteth the impatience of our nature, which cannot abide, till the fulnesse of Gods time come.

V.11. *But the meek shall inherite the earth*] Matth.5.5.

V.12. *The wicked plotteth against the just*] The godly are assured that the power and craft of the wicked shall not prevail against them, but fall on their own necks; and therefore ought patiently to abide Gods time, and in the mean while bewail their sins, and offer up their tears as a sacrifice of their obedience.

plotteth] Or, *practiseth.*

gnasheth upon him with his teeth] Psal.35.16.

V.13. *The Lord shall laugh at him*] Psal.2.4.

V.14. *such as be of upright conversation*] Heb. *the upright of way.*

V.15. *Their sword shall enter into their own heart*] Their plots shall hurt themselves, and not others, whom they sought to hurt.

V.16. *A little that a righteous man hath*] A good man hath more true comfort in a little, then a bad man in a great deal, because he hath Gods blessing with it, Prov.16.8,16.

V.17. *For the arms of the wicked shall be broken*] Psal.10.15. All their strength to do hurt withall, Ezek.30.24.

the Lord upholdeth the righteous] Though they be weak.

V.18. *The Lord knoweth the days of the upright*] God knoweth what dangers hang over his, and by what means to deliver them. See v.23, &c.

V.19. *they shall be satisfied*] For God will give them contented mindes, and that which shall be necessary, psal.36.8.

V.20. *as the fat of lambs*] They shall vanish away suddenly and eternally; for they are fed for the day of slaughter.

the fat of lambs] Heb. *the preciousnesse of lambs.*

V.21. *borroweth*] Deut.28.44.

but the righteous sheweth mercy] God so furnisheth him with his blessings, that he is able to help others, psal.112.5.

giveth] Psal.112.9.

V.22. *such as be blessed of him*] Of the LORD, v.20.

V. 23. *The steps of a good man are ordered by the Lord*] The steps of *such* a man: that is, of a man blessed of God, v. 22. God prospereth the faithfull, who walk in his way with an upright conscience, Jer 10.23.

ordered] Or, *established.*

V.24. *Though he fall, he shall not be utterly cast down*] Prov.24. 16. 2 Cor.4.9. When God doth exercise his faith with divers tentations, Prov.24.16.

upholdeth him with his hand] Or, *upholdeth his hand.*

V.26. *ever*] Heb. *all the day.*

his seed is blessed] Though the just man be liberall in his life, yet God blesseth his posterity, that they want not. This David speaks, of that which himself had observed.

V.27. *Depart from evil*] Psal.34.14.

V.29. *inherite the land*] Prov.2.21.

dwell therein for ever] He shall not be driven out of it till he die.

V. 30. *The mouth of the righteous speaketh wisedom*] Matth. 12.35.

V.31. *The law of his God is in his heart*] Psal.40.8.

steps] Or, *goings.*

V. 33. *condemn him*] Or, *suffer him to be condemned*, psal. 109.31.

V.34. *keep his way*] Psal.18.21.

see it] Psal.91.8.

V.35. *a green bay-tree*] Or, *a green tree that groweth in his own soil.*

V.36. *Yet he passed away*] So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

V.37. *Mark the perfect man*] He exhorteth the faithfull to mark diligently the examples of Gods mercies, and also of his judgements; and assures them they shall not lose their labour.

end] Or, *reward.*

V.38. *end of the wicked shall be cut off*] Or, *reward of the wicked is, to be cut off.*

V. 39. *But the salvation of the righteous is of the Lord*] He sheweth, that the patient hope of the godly is never in vain, but in the end hath good successe, though for a time God prove them with sundry tentations.

PSAL.

37. 25. — righteous forsaken, nor his seed Are at least twenty several senses of it, but that wch is most probable from the Context & scope of the Psalm is; i.e. A righteous man that doth not fret at the prosperity of wicked men. Not begging bread; i.e. in want. Let any man be of a liberal Spirit, willing to part with what G. gives him, when G. doth call; and that man never wants. Sydrach Simpson, treatise of Covetousness, p. 246.

Ps. 37. 11. Terra est illa de qua sæpe locuti sumus Hierusalem sancta, quæ liberabitur de peregrinatione ista, et in æternum vivet cum Deo, et de Deo. Austin. Ps. col. 282.
V. 22. Earth] terram Viventium. Ps. 142. 5. August. Psal. Col. 291. V. 29. Terra est quædam illa vivorum, regnum sanctorum. Col. 306.

37. V. 16. Better] Better in ye Acquisition, sweeter in the Fruition, & more comfortable in the Account. Flavel Divine Conduct. P. 92.

36. Quis est locus ejus? Quo nunc habet potestatem, habet divitias, habet quendam Ordinem suum in rebus humanis, ut multi ei obsequantur, ut jubeat & audiatur. Aug. Psal. col. 308.

37. 5. Roll thy way upon the Lord
Revela Domino viam tuam. Vetus.
This may be taken from the Septuagint Αποκάλυψον. They seem to have derived from the Radix גלל
Feb. 12. 1726/7 for.

Psal. 40. Volum of the book] Imperator militum suorum nomina recipit ut certus sit eorum numerus: ___ ita Deus filios suos in libro vitæ descriptos habet ___ Calvin, pag. 198.

Huic igitur tuo arcano decreto volens Obtempero. Mollerus, col. 330.

Me a cœlo in terras descensurum, & humanum genus miserrima servitute diaboli liberaturum, jampridem vaticinatus est Moses ___ Antonius Flaminius, fol. 92. a.

___ I was ready to obey thee, being assured that I was written in the book of thine elec for this end. Geneva Notes.

It had not been before that, written in th Scripture; it is then the records of Eternity, u are compared to a book, in which things are registred. Willard Cat. p. 279. Col. 1.

4.0.9. Preached] Evangelised. Isa, 40.9. the participle is twice thus translated. see the Septuagint, Dutch Annotations.

PSAL. XXXVIII.

Title.

to bring to remembrance] Psal.70.1. To put himself and others in minde of Gods chastisement on him for his sin, that the fruit of it might not be lost: or, to put God in minde of him, that he may help him, and deliver him, psal. 70. 1.

Vers. 1. *REbuke me not in the wrath*] Psal.6.1. He desireth not to be exempted from Gods rod; but that he would so moderate his hand, that he might be able to bear it, psal.6.1. Jer.10.24. *ach 14-22. Heb.12.10. 1 Thes.3.3.*

V.2. *thine arrows stick fast in me*] The diseases thou hast inflicted upon me, Job 6.4. *19.21.*

V.3. *rest*] Heb. *peace*, or *health*.

because of my sin] David acknowledgeth God to be just in punishing him, because his sins had deserved much more.

V. 4. *mine iniquities are gone over mine head*] They flow over my head like waters ready to drown me, psal.42.7.

V.5. *because of my foolishnesse*] That rather gave place to mine own lusts, then to the will of God.

V.6. *troubled*] Heb. *wryed*.

go mourning all the day long] Job 30. 28. Psal.35.14. and 42.9.

V.8. *I have roared by reason of the disquietnesse of my heart*] This example warneth us never to despair, be the torment never so great; but always to cry unto God with sure trust for deliverance, psal.32.3.

V.10. *My heart panteth*] Heb. *runneth about*, or, *is tossed to and fro*: meaning, that he was destitute of all help and counsell.

as for the light of mine eyes, it also is gone from me] Heb. *and the light of mine eyes, yea, they themselves are not with me.*

it also is gone from me] My sight faileth me for very sorrow.

is gone from me] Heb. *is not with me.*

V.11. *sore*] Heb. *stroke.*

my kinsmen] Or, *my neighbours.*

my kinsmen stand afar off] Partly for fear, and partly for pride, they denied all duty and friendship, psal 31.11.

V.12. *lay snares for me*] To trouble me further, who was sick already.

V.13. *But I, as a deaf man, heard not*] For I can have no audience before men; and therefore patiently wait for the help of God, psal.39.9. 2 Sam.16.9,10.

V.15. *For in thee, O Lord, do I hope*] He sheweth a reason of his silence, because he expected help from God.

in thee, O Lord, do I hope] Or, *thee do I wait for.*

hear] Or, *answer.*

V.16. *when my foot slippeth, they magnifie themselves against me*] That is, if they see that thou succour me not in time; they will mock and triumph, as though thou hadst forsaken me.

V.17. *For I am ready to halt*] I am without hope to recover my strength.

to halt] Heb. *for halting.*

V.19. *But mine enemies are lively*] In my greatest weakness they were strongest.

are lively] Heb. being *living, are strong.*

they that hate me wrongfully are multiplied] Psal.64.4.

V.20. *render evil for good*] Psal.35.12. and 109.5.

because I follow the thing that good is] 1 Joh.3.12. He had rather have the hatred of all the world for his piety, then fail in any part of his duty to God-ward.

V.22. *to help*] Heb. *for my help.*

O Lord my salvation] Which usest to deliver me, and I look to be delivered by thee now.

PSAL. XXXIX.

Title.

Jeduthun] 1 Chron. 25. 1.

Vers. 1. *I Said, I will take heed to my ways*] Albeit he had determined in himself patiently to have tarried Gods pleasure; yet the vehemency of his pain caused him to break his purpose. *mat.7.8.9.*

I will keep my mouth with a bridle] As a beast is muzzled. Corruption must be kept in by violence, Jam.1.26.

keep my mouth with a bridle] Heb. *keep the bridle to my mouth.*

my mouth with a bridle] Heb. *a bridle, or muzzle for my mouth.*

V.2. *I was dumb with silence*] Though he thought to have kept silence in the presence of the wicked, yet his sorrow caused him to change his minde.

stirred] Heb. *troubled.*

V.3. *then spake I with my tongue*] He confesseth that he grudged against God, considering the greatnesse of his sorrows, and the shortnesse of his life.

V.4. *how frail I am*] Or, *what time I have here.*

V.5. *thou hast made my days as an hand-breadth*] That is, even ry day as an hand-breadth.

an hand-breadth] Heb. *hand-breadths.*

mine age is nothing before thee] Psal.90.4.

every man at his best state is altogether vanity] Yet David offended in that he reasoned with God, as though that he were so severe toward his weak creature.

at his best state] Heb. *setled.*

vanitie] Psal.62. 9. and 144.4.

V.6. *a vain shew*] Heb. *an image.*

and knoweth not who shall gather them] Whether his children or strangers: and this troubles him, Eccles.2.18,19.

V.8. *make me not the reproach of the foolish*] Make me not a mocking-stock to the wicked man, psal.14.1,2.

V.9. *I was dumb*] That which I could not attain to by reason, while I looked at the second causes, v. 3. now I have obtained by grace, looking up to thee: I keep silence. See Levit. 10. 3.

was] Or, *am.*

opened] Or, *open.*

V.10. *blow*] Heb. *conflict.*

V.11. *thou makest*] Though thy open plagues light not upon him, yet thy secret curse continually fretteth them.

his beauty to consume away] Heb. *that which is to be desired in him to melt away.* The word signifieth, all that is desirable in him, as health, force, strength, beauty.

like a moth] Suddenly, as a moth is crushed, Job 4. 19. or, insensibly, as a moth devours a garment, Job 13.28. Hos. 5. 12.

surely every man is vanity] Though in a naturall course man discerns not himself to be vanity, yet when Gods anger lays hold on him, it appears what he is. He alludes to the names of Adam and Abel, as also Psal.144.4.

V. 12. *for I am a stranger*] Levit.25.23. 1 Chron.29.15. Psal.119.19. Heb.11.13. 1 Pet.2.11. I have but a while to stay, and flee to thy protection; therefore spare me, psal.102.23, 24. and 119.84.

as all my fathers were] Protect me, as thou hast done my fathers, being strangers as I am, Gen.47.9.

V.13. *before I go hence*] He shews that he should die quickly, unless God gave him ease.

and be no more] Here in this life. See Job 16.22.

PSAL. XL.

Vers. 1. *I Waited patiently*] Heb. *In waiting I waited.* Though God deferred his help, yet he patiently abode, till he was heard, psal.37.7.

V. 2. *out of an horrible pit*] He hath delivered me from most great dangers. The word signifies, a dungeon, which eccho's and resounds with dreadfull noises.

an horrible pit] Heb. *a pit of noise.*

miry clay] Psal.69.2. Jer.38.6. Zech.9.11.

V.3. *a new song*] That is, a speciall occasion to praise him: for Gods benefits are so many occasions for us to praise his Name.

V.4. *and respecteth not the proud*] To follow their example which he must needs do, that trusteth not onely in the LORD.

V.5. *O Lord my God*] David goeth from one kinde of Gods favour, to the contemplation of his providence over all, and confesseth, that his counsels toward us, are far above our capacities; we cannot so much as tell them in order.

they cannot be reckoned up in order unto thee] Or, *none can order them unto thee.*

V. 6. *Sacrifice and offering thou didst not desire*] Psal. 51. 16. Isai.1.11. and 66.3. Hos.6.6. Matth.12.7. Heb.10.5.

mine ears hast thou opened] Isai.50.5. Job 33.16. and 36.15. Thou hast opened mine ears to understand the spirituall meaning of the sacrifices: and here David esteemeth the ceremonies of the law nothing, in respect of the spirituall service. Or, *thou hast bored mine ear, to make me obedient and serviceable to thee.*

opened] Heb. *digged*, or *bored*, Exod. 21.6.

V.7. *Then said I*] When thou hadst opened mine ears and heart, I was ready to obey thee, as was foretold in Scripture.

V.8. *within my heart*] Heb. *in the midst of my bowels.*

my heart] Psal.37.31. Jer.31.33.

V.9. *in the great congregation*] In the Church assembled in the Sanctuary.

V.11. *loving kindnesse and thy truth continually preserve me*] Psal. 57.3. and 61.8.

V. 12. *mine iniquities have taken hold upon me*] That is, the punishment of mine iniquities, Gen.4.13. psal.31.10. sinne lays hold on us, when it brings us to punishment, Num.32.23. Job 8.4.

not able to look up] Psal.38.4.

my heart faileth me] As touching the judgement of the flesh, I was utterly destitute of all counsell; yet faith inwardly moved my heart to pray, psal.73.26.

faileth

faileth] Heb. *forsaketh.*

V.14. *Let them be ashamed*] He desireth that Gods mercy may contend for him against the rage of his enemies.

Let them be ashamed and confounded together, that seek after my soul] Psal.35.4,26. and 70.3,4.

V.15. *Let them be desolate*] Let the same shame and confusion light upon them, which they intended to have brought upon me.

that say unto me, Aha, aha] The wicked mock Gods children in their afflictions.

Aha, aha] Psal.35.21,25.

V.16. *The Lord be magnified*] The faithfull delight in praising God for his benefits.

PSAL. XLI.

Vers.1. THat *considereth the poor*] That judgeth wisely of the measure and cause of their affliction; and dealeth with them accordingly.

the poor] Or, *the weak*, or *sick.*

in time of trouble] Heb. *in the day of evil.*

V.2. *thou wilt not deliver*] Or, *do not thou deliver.*

V.3. *thou wilt make all his bed in his sickness*] Thou givest him ease, as they do to sick men, that make their beds.

make] Heb. *turn.*

V.4. *I have sinned against thee*] I do with grief acknowledge that I have offended thee.

V.5. *Mine enemies speak evil of me*] That is, curse me, and cannot have their cruell hate quenched, but with my shamefull death.

V.6. *And if he come to see me*] Any one of my enemies, or some principall one.

he speaketh vanity] For, pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

to it self] None need teach him to devise how to destroy me.

V.7. *my hurt*] Heb. *evil to me.*

V.8. *An evil disease*] Heb. *A thing of Belial.*

An evil disease, say they, cleaveth fast unto him] The enemies thought, by his sharp punishment, that God was become his mortall enemy, for some great sin committed, Act.28.4.

V.9. *Yea, mine own familiar friend*] Not mine enemies onely, but my neerest friend conspired against me.

mine own familiar friend] Heb. *the man of my peace.*

which did eat of my bread] He means some courtier, perhaps Ahithophel, psal.55.13. Christ applies it to Judas, Joh.13.18.

hath lift up his heel against me] Like a wilde horse, to kick at me, or trample me under foot.

lift up] Heb. *magnified.*

V.11. *By this I know that thou favourest me*] Psal.86.17.

V.12. *thou upholdest me in mine integrity*] Either in prosperity of life, or in the true fear of God, against all tentations.

and settest me before thy face for ever] Shewing me evident signes of thy fatherly providence.

V.13. *Amen, and amen*] By this repetition, he stirreth up the faithfull to praise God.

PSAL. XLII.

Maschil, for the sons of Korah] Or, a psalm *giving instruction*, &c. *of the sons*, &c. *numb.26.10.11.*

for the sons of Korah] To be sung by them in after-times.

Vers.1. AS *the hart panteth after the water-brooks*] By these similitudes of thirst and panting, he sheweth his fervent desire to serve God in his temple, psal.119.131.

panteth] Heb. *brayeth.*

V.2. *thirsteth for God*] Psal.63.1,2. and 84.2.

for the living God] Hereby he is distinguished from idols, psal.106.28. 1 Thess.1.9.

V.3. *My tears have been my meat*] I could not eat my meat for weeping, psal.102.9.

Where is thy God?] He hath quite forsaken thee.

V.4. *When I remember these things*] The contempt from mine enemies, and mine absence from Gods house.

I pour out my soul in me] My strength and comfort is melted away, Job 30.16. Psal.22.14.

I had gone with the multitude] Pressing to go in before others.

that kept holy-day] They kept feasts when they went to sacrifice, Exod.23.14. Deut.16.14,15. Isai.30.29.

V.5. *cast down*] Heb. *bowed down.*

hope thou in God] Though he sustained grievous assaults of the flesh, to cast him into despair; yet his faith, grounded on Gods accustomed mercies, getteth the victory.

I shall yet praise him] Though my state be low, yet God will give me cause to praise him, by raising me.

praise him] Or, *give thanks.*

for the help of his countenance] Or, *his presence is salvation.*

V.6. *therefore*] Because I finde no help in my self nor others.

from the land of Jordan] In the places of my banishment among the mountains.

the hill Mizar] Or, *the little hill.*

V.7. *Deep calleth unto deep*] Afflictions come so thick upon me, that I felt my self, as it were, over-whelmed, as with a storm at sea, psal.88.7.

V.8. *Yet the Lord will command his loving kindnesse in the day-time*] He assureth himself of Gods help in time to come.

command his loving kindnesse] Psal.44.4.

and in the night his song shall be with me] God will give me cause to praise him in the night, Job 35.10. Isai.30.29.

my prayer unto the God of my life] That saves my life miraculously.

V.10. *As with a sword in my bones*] That is, I am most grievously tormented.

with a sword in my bones, mine enemies reproach me] Psal.35.15.

sword] Or, *killing.*

V.11. *Why art thou cast down, O my soul*] This repetition doth declare, that David did not overcome at once; to teach us to be constant, forasmuch as God will certainly deliver his.

PSAL. XLIII.

Vers.1. JUdge *me*] Or, *Judge for me*, psal.28.1. or, *Deliver me*, 1 Sam.8.20. or, *Defend*, psal.82.3. 2 Esdr.2.9

Judge me, O God] He desireth God to undertake his cause against the enemies, but chiefly, that he would restore him to his tabernacle. *gen.18.25. Heb.12.23.*

against an ungodly nation] That is, the cruell company of mine enemies.

ungodly] Or, *unmercifull.*

from the deceitfull and unjust man] Heb. *from a man of deceit and iniquity.*

V.3. *O send out thy light*] To wit, thy favour, which appeareth by the performance of thy promises. *Isa.30.20.*

V.4. *Then will I go unto the altar of God*] Isai.38.22. He promiseth to offer a solemn sacrifice of thanksgiving, in token of his great deliverance.

my exceeding joy] Heb. *the gladnesse of my joy. ps.89.15. 144.15. the Creator swimmeth in the top of all comforts.*

V.5. *Why art thou cast down, O my soul*] Psal.42.5,11. See Notes on psal.42. v.11.

PSAL. XLIIII.

Vers.1. WE *have heard with our ears*] This psalm seemeth to have been made by some excellent prophet, for the use of the people, when the Church was in extreme misery, either at their return from Babylon, or under Antiochus, or in such like afflictions. *ps.78.1.108.*

V.2. *How thou didst drive out the heathen*] That is, the Canaanites.

plantedst them] Psal.80.8. To wit, our fathers.

how thou didst afflict the people] Of Canaan.

V.3. *For*] Or, *That*, or *How.*

got not the land in possession by their own sword] Deut.8.17.

by their own sword] They fought valiantly at Gods command, yet God did help miraculously, v.6.

light of thy countenance] Psal.4.6. and 89.15.

because thou hadst a favour unto them] Gods free mercy and love is the onely fountain of good to us, Deut.4.37.

V.4. *Thou art my King*] Because thou art our King, therefore deliver thy people from their misery.

command deliverances for Jacob] Deut.28.8. Psal.42.8.

V.5. *Through thee will we push down our enemies*] Pushing and treading under, signifie subduing, Deut.33.17. 1 King.22.11. Dan.8.4. 2 Chron.22.7.

V.6. *trust in thy bowne*] Psal.20.7.

V.8. *boast*] Or, *glory*, as psal.56.4.

V.11. *like sheep appointed for meat*] Heb. *as sheep of meat.*

V.12. *Thou sellest thy people for nought*] As slaves, which are sold for a lowe price; neither lookest thou for him that offereth most, but takest the first chapman.

for nought] Heb. *without riches.*

V.13. *Thou makest us a reproach to our neighbours*] Psal 79.4.

V.14. *Thou makest us a by-word among the heathen*] Jer.24.9. Deut.28.37.

V.15. *My confusion is continually before me*] I dare not lift up my head for shame.

V.16. *and avenger*] Meaning the proud and cruell tyrant, psal.8.2.

V.18. *steps*] Or, *goings.*

V.19. *in the place of dragons*] Into desolate places, Isai.34.13. and 35.7. Or, *of whales*, that is, as into the bottom of the sea, where we may be sunk or devoured, Jon.2.3. See the power of faith, which can be overcome by no perills.

dragons] Or, *whales*, as Gen.1.21. Psal.73.13.

V.20. *to a strange God*] They shew that they honoured God aright, because they trusted in him alone.

V.21. *Shall*

Psal. 41. 1. considereth the poor] Vide Augustinum in Psal. 103. col. 1197-1199 — 1202. passim

Psal. 42. 1. hart] Serpentes necat et post serpentium interemptionem major sitis inardescit. Augustin. col. 374. 375.

Ps. 44. 26. Propter Nomen tuum] Hoc est, gratis. Propter Nomen tuum, non propter meritum meum: quia tu dignatus es facere; non quia ego dignus fui cui facias. Nam et hoc ipsum, quod non fuimus obliti Te, &c. nisi Te adjuvante, unde possemus, nisi Te intus alloquente & exortante? &c. Augustin. col. 399.

45. 9. Filiæ Regum inter honorabiles tuas: astitit Conjux ad dextram tuam. Munsterus. Tramel. & Jun. French, (Moglie) Italian. (Briden) Danish.

Ps. 45. 9. Humility is a goodly piece of that golden vesture. Bayne Ephes. 4. 2. p. 441.

Psal. 45. 9. Kings daughters] Intellige etiam filias Regum, Civitates, quæ crediderunt in Christum, & a Regibus conditæ sunt. — Ecce Roma, ecce Carthago, ecce aliæ & aliæ Civitates, filiæ Regum sunt —— et ex omnibus fit Una quædam Regina ——

Quale Carmen Nuptiale? ——

V. 10. Audi Filia] Vox una paterna alloquitur unicam Filiam. ——
Augustin. col. 413, 414.

Alia lingua Africa, alia Syra, alia Græca, alia Hebræa, alia illa & illa. Faciunt istæ linguæ varietatem vestis Reginæ hujus. col. 415. In fimbriis autem aureis varietas Linguarum, doctrinæ decus. col. 416.

V. 16. Non ergo te putas desertam, quia non vides Petrum, quia non vides Paulum, &c. col. 417.

Super omnem terram] Templum suum Deus ubique collocavit: fundamenta Prophetarum et Apostolorum ubique firmavit. ibid.

Psal. 46. 4. River] See Psal. 65. 9.

Ps. 45. v. 11. Deus tuus] Hic proprium Dei nomen tribuit Regi Messiæ. Estque dulcis promissio. Ecclesia in hac vita deformatur ingressibus eorum, et adhuc est imbecillis, tamen Rex Messias eam amat, et formosam esse pronunciat. Hac promissione sive mentis luctantes cum imbecillitate sua, se sustentent.
Perlanth. de Ebio, p. 332.

Ps. 46. 8. Animadverte Orbem terrarum, Veni, & vide. Augustin. col. 424.

Ps. 48. 4-7. Applyed by Dr. Goodwin Colos. 1. 25, 26. p. 85. to England's Eighty-Eight.

This Psalm [48.th] relateth particularly to the ruine of the Turks, when they come to assault the Israelites at their return into their Country. Ezek. 38, & 39. Ezek. 14. Dr. Allix, Argument.

V. 21. *Shall not God search this out?*] They take God to witnesse, that they were upright to him-ward.

V. 22. *Yea, for thy sake are we killed all the day long*] Rom. 8. 36.

for thy sake are we killed] The faithfull make this their comfort, That the wicked punish them not for their sins, but for Gods cause, Matth. 5. 10. 1 Pet. 4. 14.

V. 23. *Awake, why sleepest thou, O Lord?*] Psal. 7. 6. and 35. 23. and 59. 4. and 78. 65. There is no hope of recovery, except thou put to thine hand, and raise us up.

V. 24. *Wherefore hidest thou thy face?*] Psal. 10. 1.

V. 25. *soul is bowed down to the dust*] Psal. 119. 25.

V. 26. *for our help*] Heb. *a help for us.*

for thy mercies sake] Which are the onely sufficient means to deliver soul and body from all kinde of slavery and misery.

PSAL. XLV.

Title.

Shoshannim] An instrument of six strings.

Maschil] Or, *of instruction.*

A song of loves] Of the love betwixt Solomon, and Pharaohs daughter, typifying the love of Christ and the church: or, of the beloved ones, kings daughters attending on the bride, verse 9.

Vers. 1. *Is enditing*] Heb. *boileth*, or *bubbleth up.*

V. 2. *Thou art fairer then the children of men*] Solomons beautie and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

grace is poured into thy lips] Power to speak learnedly, and elegantly, Isai 50. 4.

V. 4. *ride prosperously*] Heb. *prosper thou, ride thou.*

because of truth] He alludeth to them that ride in chariots, in their triumphs; shewing, that the quiet state of a kingdom, standeth in truth, meekenesse, and justice; not in worldly pomp, and vanitie.

V. 6. *Thy throne, O God, is for ever and ever*] Heb. 1. 8. Under this figure, of this kingdom of justice, is set forth, the everlasting kingdom of Christ.

V. 7. *thy God hath anointed thee*] Isai. 61. 1. Hath established thy kingdom, as the figure of Christs, wherein is peace and joy.

above thy fellows] John 3. 34.

V. 8. *ivorie palaces*] 1 King. 22. 39. Cant. 7. 4.

whereby they have made thee glad] Or, *more then theirs that made thee glad*: That is, thy fellows, verse 7. Or, *out of the places wherein they have.* Joyfull to see them give thanks, and rejoyce for thee.

V. 9. *upon thy right hand did stand the queen in gold of Ophir*] Though Solomon had many kings daughters among his wives, or attendants on his bride; yet Pharaohs daughter was accounted Queen.

V. 10. *forget also thine own people*] Under the figure of Pharaohs daughter, he sheweth, that the Church must cast off all carnall affection, to obey Christ her husband onely, Gen. 2. 24. Matth. 10. 37.

V. 12. *with a gift*] Psal. 72. 10. and 68. 29. and 76. 11.

thy favour] Heb. *thy face*, Psal. 27. 8.

V. 13. *The kings daughter is all glorious within*] Though she may wear gold without, yet she is more rich in graces within.

V. 15. *gladnesse*] Heb. *gladnesses.* That is, abundance of gladnesse.

V. 16. *In stead of thy fathers shall be thy children*] They shall have greater grace then their fathers.

whom thou mayest make princes in all the earth] He signifieth the great compasse of Christs kingdom, which shall be sufficient to enrich all his members.

PSAL. XLVI.

Title.

for] Or, *of.*

Alamoth] It may be a Psalm for the virgins to sing at Solomons wedding, See Psal. 45. 1. and verse 9. of this Psalm: or, on the virginals, instruments which virgins plaid on: or, to be sung to the treble tune, 1 Chron. 15. 20. which is shrill like a virgins voice.

Vers. 1. *A very present help in trouble*] Heb. *an help in troubles found much.*

in trouble] In all manner of troubles, God sheweth his speedy mercy and power in defending his.

V. 2. *Therefore will not we fear*] That is, we will not be overcome with fear.

the midst of the sea] Heb. *the heart of the seas.*

V. 3. *Though the waters thereof rore*] Matth. 7. 25. Psal. 93. 3, 4. Jere. 5. 22. Though afflictions be never so violent, yet Gods people look for help from God.

V. 4. *There is a river*] The rivers of Kidron, Shiloah, Gihon. He means, that when all the world was in a rage, yet the small power of Jerusalem through Gods blessing, was sufficient to defend it, Isai. 8. 6. or, the holy place defends the city, as a river.

V. 5. *and that right early*] Heb. *when the morning appeareth.* Speedily in time of trouble.

V. 6. *The heathen raged, the kingdoms were moved*] Psal. 2. 1.

he uttered his voice] God miraculously delivers his sometimes, 2 Sam. 22. 7.

V. 7. *The Lord of hosts is with us*] They are assured, that God can and will defend his church from all dangers and enemies.

our refuge] Heb. *an high place for us.*

V. 8. *Come, behold the works of the Lord*] Psal. 66. 5.

what desolations he hath made in the earth] To wit, how oft he hath destroyed his enemies, and delivered his people.

desolations] Or, *wonders.*

V. 9. *he breaketh the bow*] Psal. 76. 3.

V. 10. *Be still and know that I am God*] Psal. 4. 4. and 76. 8.

Be still] He warneth them, that persecute the church, to cease their crueltie: for they shall feel that God is too strong for them that fight against him.

PSAL. XLVII.

Title.

for] Or, *of.*

Verse 1. *O clap your hands*] In token of joy, Psal. 98. 8. Isai. 55. 12.

V. 2. *the Lord most high is terrible*] Here is figured Christ, unto whom all his should give willing obedience, and who would shew himself terrible to the wicked.

a great King over all the earth] Mal. 1. 14.

V. 3. *He shall subdue the people under us*] Christ shall bring all the enemies of the church into subjection to her, Revel. 3. 4.

V. 4. *He shall choose our inheritance for us*] He shall bring us to heaven where Jacob is.

V. 5. *gone up with a shout*] Psal. 68. 18. Eph. 4. 8.

the Lord with the sound of a trumpet] He doth allude unto the trumpets that were blown at solemn feasts: but he doth further signifie the triumph of Christ, and his glorious ascension into the heavens, Psal. 81. 3.

V. 7. *sing ye praises with understanding*] He requireth, that understanding be joyned with singing, least the name of God be prophaned with vain crying, 1 Cor. 14. 15.

with understanding] Or, every one *that hath understanding.*

V. 9. *The princes of the people are gathered together, even the people of the God of Abraham*] Or, *the voluntary of the people are gathered* unto *the people of the God of Abraham.*

even the people of the God of Abraham] All the spirituall seed of Abraham shall come to worship God, and seek protection from him.

the shields of the earth belong unto God] God alone is able to protect the world, Psal. 5. 12. and 18. 35.

PSAL. XLVIII.

Title.

A song, and Psalm] Where the voice went before the musicall instruments. See Psal. 30. *tit.*

for] Or, *of.*

Vers. 1. *In the city of our God*] Albeit, God shew his wonders through all the world, yet he will be chiefly praised in his church.

V. 2. *the joy of the whole earth is mount Zion*] Because the word of salvation came thence, to all them that should beleeve.

on the sides of the north] The temple was on the northern side of mount Sion.

the city of the great king] Matth. 5. 35. Psal. 46. 4.

V. 3. *for a refuge*] Except God were the defence thereof, neither situation nor munition could prevail.

V. 4. *the kings were assembled*] Psal. 46. 6. They conspired and went against Gods people, and were so terrified by God, that they hastily returned, verse 5, 6, 7.

they passed by together] Or, *and passed away presently.*

V. 5. *They saw it, and so they marvelled*] Or, *They saw the foundation, they marvelled.*

so they marvelled] At the beauty of it, verse 2. or saw it too strong for them to overcome, verse 12, 13.

they were troubled] Terrified by God, verse 6, 7. suddenly, and inevitably, as a womans travell, Isai. 13. 8.

V. 7. *Thou breakest the ships*] Thou hast violently destroyed, or driven away our foes, as ships at sea, with a tempest.

of Tarshish] That is, of Cilicia, or of the sea, called, Mediterraneum, or Mid-land sea.

V. 8. *As we have heard, so have we seen*] To wit, of our fathers Psal. 44. 1. so have we seen in this deliverance, that God will defend this city: or, as thou hast promised, so thou hast done.

V. 9. *We have thought of thy loving kindnesse*] To give the praise for this great deliverance.

V. 10. *According to thy name*] In all places where thy name shall be heard of, men shall praise thee, when they hear of thy marvellous works.

V. 11. *Let mount Zion rejoyce*] Let Jerusalem and the cities of Judah rejoyce for thy just judgement upon the enemies, verse 5, 6.

V. 12. *Walk about Zion*] View, if any one tower, or bulwark be hurt by the enemy; and praise God that none is damnified.

V. 13. *Mark ye well her bulwarks*] Heb. *set your heart to her bulwarks.*

consider] Or, *raise up.*

that ye may tell it to the generation following] How God hath kept them all untoucht of the enemy.

V. 14. *For this God is our God for ever and ever*] Who hath kept us and our towers, and driven away our enemies.

PSAL. XLIX.

Title.

for] Or, *of.*

Vers. 2. LOw and high, rich and poor together] Psal. 62. 9.

V. 4. *I will incline mine ear to a parable*] Psal. 78. 2. Matth. 13. 35. I will see the parable be right ere I utter it, as a musician tunes his harp by his ear, before he make musick to others: or, I will learn first, and teach after, Ezek. 3. 17. 2 Tim. 2. 2.

V. 5. *Wherefore should I fear in the dayes of evil*] Why should I be afraid of death, which is the last enemy to be subdued? He means, fear will free no man from death. Let all then prepare for it.

when the iniquitie of my heels shall compasse me about?] When my wicked enemies follow hard and close upon me.

V. 8. *the redemption of their soul is precious*] That is, of their life, Exod. 21. 30.

it ceaseth for ever] It is so great a price, that it can never be paid by any, Job 36. 18, 19. Deut. 23. 22. Zech. 11. 12.

V. 9. *not see corruption*] Psal. 89. 48.

V. 10. *wise men die*] Eccles. 2. 16. Death makes no difference between persons, it spares none.

leave their wealth to others] That is, not to their children but to strangers, verse 11. yet the wicked profit not by these examples.

V. 11. *Their*] Or, Yet *their.*

to all generations] Heb. *to generation and generation.*

V. 12. *man being in honour, abideth not*] Psal. 82. 7.

he is like the beasts that perish] They die as well as beasts, Eccles. 3. 19.

V. 13. *yet their posteritie approve their sayings*] They commend their fathers foolish courses, and continue in them, Rom. 1. 31. Psal. 10. 3.

approve their sayings] Heb. *delight in their mouth.*

V. 14. *Like sheep they are laid in the grave*] As sheep are gathered into the fold, so shall men be brought to the grave.

death shall feed on them] That is, consume their bodies, as we do meat.

in the morning] In the resurrection, when men come out of the bed of the grave.

beautie] Or, *strength.*

in the grave, from their dwelling: Or, *the grave* being *an habitation to every one of them.*

V. 15. *But God will redeem my soul*] Though all must die, yet good men shall be raised up again to glory.

from the power of the grave] Heb. *from the hand of the grave.*

grave] Or, *hell.*

V. 17. *For when he dieth, he shall carry nothing away*] Job 27. 19.

V. 18. *whiles he lived*] Heb. *in his life.*

and men will praise thee] Flatterers praise them that live in delights and pleasures.

V. 19. *He shall go*] Heb. The soul *shall go.*

He shall go to the generation of his fathers] And not passe the term appointed for life, Job 14. 5.

they shall never see light] Both they and their fathers shall go out of this world, and return no more into it, Psal. 56. 13. Job 33. 28, 30.

V. 20. *honour and understandeth not*] Job 4. 21. He condemneth mans ingratitude, who having received excellent gifts of God, abuseth them to his own hurt.

PSAL. L.

Title.

of Asaph] Or, *for Asaph.* Who was either the author, as being a prophet, 2 Chron. 29. 30. or a chief singer, to whom it was committed, 1 Chron. 16. 7.

Vers. 1. THe mighty God] Heb. *God of gods.* He that ruleth over angels and kings, and all that is called God.

called the earth from the rising of the sun] To plead against his dissembling people, before heaven and earth.

V. 2. *the perfection of beauty*] Because God had chosen it to have his Name there called upon, and also his image shined there in the doctrine of the law, Psal. 29. 2. and 110. 3, 4.

God hath shined] Shewed himself glorious like the shining sun.

V. 3. *a fire shall devour before him*] As when God gave his law in mount Sinai, he appeared terrible with thunder, and tempest: so will he appear terrible to take account for the violating thereof.

V. 4. *He shall call to the heavens from above*] As witnesses against the wicked of his people, Deut. 31. 28. and 32. 1. Isa. 1. 2.

V. 5. *Gather my saints together unto me*] God in respect of his elect calleth the whole body, holy, saints, and his people.

that have made a covenant with me by sacrifice] Sacrifices were seals of the covenant, between God and his people.

V. 6. *God is judge himself*] Psal. 75. 7.

V. 8. *I will not reprove thee for thy sacrifices*] Ye have wearied me with your sacrifices, Isai. 1. 11, 14. Mic. 6. 6, 7. Am. 4. 4, 5. so that I cannot blame you for want of outward ceremonies, but of morall service.

or thy burnt-offerings, to have been] Or, *for thy burnt-offerings have been.*

V. 10. *For every beast of the forest is mine*] If he did delight in sacrifices, yet had he no need of mans help thereunto.

upon a thousand hils] Heb. *upon the hills of a thousand* owners.

V. 11. *mine*] Heb. *with me.*

V. 12. *for the world is mine, and the fulnesse thereof*] Exod. 19. 5. Deut. 10. 14. Job 41. 11. Psal. 24. 1. 1 Cor. 10. 26, 28.

V. 13. *Will I eat the flesh of bulls*] Though mans life for the infirmitie thereof hath need of food, yet God, whose life quickneth all the world, hath no need of such means.

V. 14. *pay thy vows unto the most High*] Shew thy self mindfull of Gods benefits, by thanksgiving, and obedience promised in Sinai, Psal. 116. 13, 14.

V. 15. *call upon me in the day of trouble*] Job 22. 27.

V. 16. *What hast thou to do to declare my statutes*] Why dost thou feign to be of my people, and talkest of my covenant, seeing thou art but an hypocrite?

V. 17. *Seeing thou hatest instruction*] Rom. 2. 21, 22. How to live according to my word.

V. 18. *When*] Or, Seeing *when.*

then thou consentedst with him] He sheweth, what are the fruits of them that contemn Gods word.

hast been partaker with adulterers] Heb. *thy portion was with adulterers.*

V. 19. *Thou givest*] Heb. *Thou sendest*: or, *And givest.*

thy tongue frameth deceit] Psal. 10. 7. Job 27. 4.

V. 20. *Thou*] Or, *And.*

Thou sittest and speakest against thy brother] He noteth the cruell and slanderous disposition of hypocrites, which spare not, in their talk or judgement, their own mothers son.

thou] Or, *and.*

V. 21. *and set them in order before thine eyes*] I will write all thy wicked deeds in a roll, and make thee to read, and acknowledge them, whether thou wilt or no.

V. 23. *that ordereth his conversation aright*] Heb. *that disposeth his way.* As God hath appointed.

will I shew the salvation of God] Psal. 91. 16. That is, declare my self to be his Saviour.

PSAL. LI.

Title.

when Nathan the prophet came unto him] 2 Sam. 12. 1. and 11. 2. To reprove him, because he had committed so horrible sins, and lain in the same so long without repentance.

Vers. 1. ACcording to thy loving kindnesse] As his sins were manifold and great, so he desireth that God would give him the feeling of his excellent and abundant mercies.

V. 2. *Wash me thoroughly from mine iniquitie*] My sins stick so fast to me, that I have need of some singular kinde of washing. He alludes to the legall washings.

V. 3. *For I acknowledge my transgressions*] My conscience accuseth me so, that I can have no rest till I be reconciled.

V. 4. *Against thee*] Because, as sin, it was properly against God: as all inditements in criminall pleas are stiled, Against the king, his crown and dignity.

that thou mightest be justified] Rom. 3. 4.

when thou speakest] When thou givest sentence against sinners, they must needs confesse thee to be just, and themselves offenders.

Psal. 50. 1. called the Earth] Qui Terram vocavit, tantam vocavit, quantam fabricavit. Augustin. 465. Act. 2. 8. col. 466.

v. 3. very tempestuous] Certe valida erit Tempestas, nullum tamen granum tollet a paste tritici ad palcam: quia non quilibet rusticus cum tridente; sed Deus trinitas juder est. 472.

50. 5. Gather my Saints] Favourites. Compare Mat. 24. 31. Dutch Anot.

50. 15. —— and thou shalt glorifie me. God hath not only Promised to his people, that He will answer them when they call, but also that they shall glorifie Him when answered.
Willard catec. p. 890. col. 1.

Ps. 48. 13. Consider how many Defences God hath for Zion, how many wayes of Protection He hath for his People. Caryl. Cap. 18. p. 8.
48. 14. It is a Short Creed, but a very Excellent one. / Francis Cheynell March 25. 1646. p. 21. Sermon to ye Comons.

49. 5. —fear—] This whole Psalm sheweth, that the godly have cause to be of good chear & comfort in the midst, and against the power & insolence of all their wicked persecutors. Dutch Anot. Scripsi Octobr. 1. 1723.

Ps. 49. 14. Quomodo autem mors pastor est illis? Si vita Christus est; mors, diabolus. Augustin. col. 455.

Like Sheep] Not for the innocency of yr Lives; but for their impotency in death; — when once Death took y in hand — yy could make no more resistance, than a Sheep can against a Lion, or Wolfe. Caryl, Job, 24. 19. p. 622.
To dye like rotten Sheep is an English Proverb. See Dutch Annot.

Ps. 51. Ille ergo Psalmus, sicut cautos fecit eos qui non ceciderunt: sic desperatos esse non vult qui ceciderunt. Augustin. col. 485.

Psal. 51. 6. Mother] Deplorat enim non Matris peccatum, sed suum. Melanch. de peccato Orig. p. 377.

Desire of pardon of Sin is the fruit of pardon of Sin. David had been just now told, that his Sin was forgiven; and now he doth earnestly apply himself to begg the forgiveness of it.

Psal. 53. 4. Bread] Cætera quæ mandu-camus, possumus modo illa, modo illa. Non semper hoc olus, non semper hanc carnem, non semper hæc poma: Semper autem panem. Sine intermissione, sine cessatione devorant. Augustin. col. 513.

Ps. 52. 2. razor] Quid est factura illa novacula? Capillos rasura, cahum factura est. Capilli superfluia rerum temporalium significant. Augustin. col. 502.

V. 5. *I was shapen in iniquitie*] He here brings all his actuall transgressions to the fountain of them, originall corruption, Rom. 7. 8, &c. By this phrase, *in sin*, expressing that sins possessing the whole man, Joh. 9. 34. Acts 8. 23. Eph. 2. 1. are as waters wherein a man is over-whelmed.

conceive me] Heb. *warm me.*

V. 6. *thou desirest truth in the inward parts*] He confesseth that God, who loveth pureneſſe of heart, may justly destroy man, who is sinfull by nature, much more him, whom he had instructed in his heavenly wisdom.

V. 7. *Purge me with hyssope, and I shall be clean*] Vers. 2. Levit. 14. 6. Num. 19. 18.

and I shall be clean] Or, *that I may be clean*

and I shall be whiter] Or, *that I may be whiter.* As Mal. 1. 9.

V. 8. *Make me to hear joy and gladneſſe*] He meaneth Gods comfortable mercies towards repentant sinners.

the bones which thou hast broken] By the bones he understandeth all strength of soul and body, which by care and mourning is consumed.

V. 10. *Create in me a clean heart*] He confesseth that when Gods spirit is cold in us, to have it again revived, is as a new creation.

a right spirit] Or, *a constant spirit.*

V. 11. *Cast me not away from thy presence*] This was an effect of Gods utmost anger, Gen. 4. 16. 2 King. 24. 20. Jere. 7. 15. and 52. 3.

V. 12. *uphold me with thy free spirit*] Which may assure me, that I am drawn out of the slavery of sin, and assure me of freedom, 2 Cor. 3. 17.

V. 13. *thy wayes*] He promiseth to endeavour, that others by his example may turn to God.

V. 14. *Deliver me from blood-guiltineſſe*] From the murder of Uriah, and others, that were slain with him, 1 Sam. 11. 17.

blood] Heb. *bloods.*

V. 15. *open thou my lips*] By giving me occasion to praise thee, when thou shalt forgive my sins.

V. 16. *thou desirest not sacrifice*] Thou likest not of sacrifice, so well as of praise.

else would I give it] Or, *that I should give it.*

V. 17. *The sacrifices of God are a broken spirit*] Isai. 57. 15. and 66. 2. Psal. 34. 18. A heart wounded for sin, and seeking to God for mercy in faith.

V. 18. *Do good in thy good pleasure unto Zion*] He prayeth for the whole church, because through his sin it was in danger of Gods judgement.

in] Or, *for.*

V. 19. *with the sacrifices of righteouſneſſe*] That is, just, and lawfull, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

Title.

when Doeg the Edomite came and told Saul] 1 Sam. 22. 9.

Vers. 1. *O Mightie man?*] O Doeg, which hast credit with the tyrant Saul, and hast power to murder the saints of God.

V. 2. *Thy tongue deviseth mischiefs*] Psal. 50. 19. Thy malice moveth thee by craftie flatteries and lies, to accuse and destroy the innocents.

rasour] Psal. 57. 4. and 59. 7. and 64. 3.

working deceitfully] Heb. *O worker of deceit.*

V. 3. *Thou lovest evil more then good*] Or rather; *for he loved not good at all.* So after, lying, rather then to speak righteouſneſſe.

V. 4. *Thou lovest all devouring words*] Thou speakest as if thou wouldst devour: and his words did devour the priests, and their city, 1 Sam. 22. 18. *Jam. 3. 5. mat. 15. 18. 19.*

O thou deceitfull tongue] Or, and *the deceitfull tongue.*

V. 5. *God shall likewise destroy thee for ever*] Though God forbear for a time, yet at length he will recompense thy falsehood.

destroy thee] Heb. *beat thee down.*

and root thee out of the land of the living] Albeit thou seem to be never so sure setled.

V. 6. *The righteous also shall see*] For the eyes of the wicked are shut up at Gods judgements.

and fear] With joyfull reverence, seeing he taketh their part against the wicked, Psal. 58. 10.

V. 7. *Lo, this is the man*] See how miserable he is, that was so mighty.

trusted in the abundance of his riches] Psal. 49. 6.

wickedneſſe] Or, *substance.*

V. 8. *But I am like a green olive-tree*] I shall live prosperously among Gods servants, when he is destroyed.

I trust in the mercy of God for ever and ever] Psal. 5. 7.

V. 9. *I will wait on thy name*] Gods judgements on our wicked enemies should make us wait on him for good to us.

PSAL. LIII.

Title.

Mahalath] Psal. 88. *tit.* A winde instrument. See notes on Psal. 5. *tit.*

Vers. 1. *The fool hath said in his heart*] Psal. 10. 4. and 14. 1, &c.

There is no God] Whereas no regard is had of honesty, or dishonesty; of vertue, nor of vice, there the prophet pronounceth, that the people have no God.

there is none that doth good] Rom. 3. 10.

V. 2. *that did seek God*] Whereby he sheweth that all knowledge is unprofitable, that brings us not to seek God. *Pro 15. 3*

V. 4. *Have the workers of iniquitie no knowledge?*] David pronounceth Gods vengeance against cruell governours, who having charge to defend and preserve Gods people, do most cruelly devour them.

V. 5. *were they in great fear*] Heb. *they feared a fear.*

where no fear was] God put a spirit of fear in them, when no man sought to hurt them, Levit. 26. 17, 36. Deut. 28. 65. Job 15. 21. Prov. 28. 1. So Saul was afraid of David.

God hath scattered the bones] Be the enemies power never so great, nor the danger so fearfull, yet God delivereth his in due time.

against thee] Thee, O Israel, verse 6. So, His, Psal. 87. 1. hath relation to the LORD, verse 2.

V. 6. *O that the salvation*] Heb. *who will give salvations*, &c.

PSAL. LIIII.

Title.

Neginoth] See notes on Psal. 4. *tit.*

when the Ziphims came and said to Saul, Doth himself with us? 1 Sam. 23. 19. and 26. 1

Vers. 1. *By thy name*] He declareth that w
do fail, God will deliver his, eve
miracle. *Psal. 9. 10.*

V. 3. *strangers are risen up against me*] To wit
whom he had no acquaintance with, nor ever hu

oppressours seek after my soul] Saul and his arm
cruell beasts could not be satisfied but by his dea

they have not set God before them] Psal. 10. 4.

V. 4. *the Lord is with them that uphold my soul*
of them that defend me, Psal. 118. 7.

with] Heb. *among.*

V. 5. *He shall reward evil unto mine enemies*
turn the evil upon mine enemy. To wit, which he
me.

mine enemies] Heb. *those that observe me.* As
59. 1.

cut them off in thy truth] According to thy fa

V. 6. *I will freely sacrifice unto thee*] Or, *I*
a free-will offering unto thee, Levit. 7. 16. Psal.

freely sacrifice] Or, *with a free-will offering.*

V. 7. *mine eye hath seen his desire upon mine ene*
lawfully rejoyce in Gods judgements on the
affections be pure.

PSAL. LV.

Title.

Neginoth] See notes on Psal. 4. *tit.*

Vers. 1. *Hide not thy self from my supplicati*
prayer requires justice, accordi
nall: The word *supplication* desires favour. So
justice in respect of his enemies, and mercy in

V. 2. *and make a noise*] The earnestneſſe
clareth the vehemency of his grief, in so mu
pelled to burst out into cryes.

V. 3. *Because of the voice of the enemy*] For the threatnings of my adversaries.

they cast iniquitie upon me] They have defamed me as a wicked person: or, they have imagined my destruction.

V. 4. *My heart is sore pained within me*] Like a woman in travail: for so the word signifies.

V. 5. *horrour hath overwhelmed me*] There was no part of him, that was not astonished with extream fear.

overwhelmed me] Heb. *covered me.* *Pro. 18. 14.*

V. 6. *then would I fly away*] Fear had driven him to so great distresse, that he wished to be hid in some wilderneſſe, and to be banished from that kingdom, which God had promised that he should enjoy.

V. 7. *wilderneſſe*] Revel. 12. 14.

V. 8. *from the windy storm*] From the fury and violence of my enemies.

V. 9. *Destroy, O Lord*] Heb. *Swallow.* He alludes to the destruction of Dathan and Abiram, Numb. 16. 30, 33. as appears, verse 15.

divide their tongues] As in the confusion of Babel, when the wicked rebelled against God.

V. 10. *mischief also and sorrow are in the midst of it*] All laws and good orders are broken, and onely vice and dissolution reigneth.

V. 11. *Wickednesse is in the midst thereof*] Heb. *Wickednesses:* that is, abundance of wickednesse.

V. 12. *it was not an enemy*] If mine open enemy had sought mine hurt, I could have born it more patiently, and have prevented it more easily, Psal. 41. 9.

V. 13 *a man, mine equall, my guide, and mine acquaintance*] Heb. *a man according to my rank.*

mine equall] One raised by me as high as my self well nigh, my counsellour, my friend, and companion in pietie.

V. 14. *We took sweet counsell*] Heb. *who sweetned counsell.*

V. 15. *Let death seize upon them*] Let it vex them as a cruell usurer doth his debtour for non-payment.

let them go down quick into hell] See notes on verse 9.

hell] Or, *the grave.*

V. 17. *Evening and morning, and at noon will I pray*] Dan. 6. 10.

and cry aloud] See notes on verse 2.

V. 18. *for there were many with me*] Or, *for with many they were* fighting *with me:* or, *against me,* Psal. 94. 16.

V. 19. *Because they have no changes, therefore they fear not God*] Or, *With whom also there be no changes, yet they fear not God.*

Because they have no changes] Jere. 48. 11. Zeph. 1. 12. But their prosperous estate still continueth.

V. 20. *He hath put forth his hands*] I did not provoke him, but was at peace with him, yet he made war against me.

he hath broken] Heb. *he hath prophaned.*

V. 22. *Cast thy burden upon the Lord*] Psal. 37. 5. Matth. 6. 25. Luke 12. 22. 1 Pet. 5. 7.

burden] Or, *gift.*

he shall never suffer the righteous to be moved] To come to a miserable condition, Psal. 15. 5.

V. 23. *bloody and deceitfull men*] Heb. *men of bloods and deceit.*

bloody and deceitfull men shall not live out half their dayes] They shall die in the flower of their age, who by the course of nature might live twice so long, Job 15. 33. Prov. 10. 27. Psal. 37. 38

shall not live out half their dayes] Heb. *shall not half their dayes.*

PSAL. LVI.

Title.

Jonath-elem-rechokim] The dumb dove in far countreys: That is, himself, who being chased by the fury of his enemies into a strange country, he was as a dumb dove: or, of the soul oppressed by a troup of forraigners.

Michtam of David] Or, *a golden* Psalm *of David.*

Philistines took him in Gath] 1 Sam. 21. 11.

Vers. 1. *Man would swallow me up*] He sheweth, that it is either now time, or never, that God help him.

V. 2. *Mine enemies*] Heb. *mine observers.*

V. 4. *In God I will praise his word*] He stayeth his conscience upon Gods promise, though he see not present help from man, nor nothing else in God to make him confident, 1 Sam. 30. 6.

praise his word] Or, *glory* because *of his word,* Romans 5. 2.

I will not fear what flesh can do unto me] Psal. 118. 6. Heb. 13. 6.

V. 6. *They gather themselves together*] Many lay plots how to bring me to the grave.

mark my steps when they wait for my soul] Job 13. 27.

V. 7. *Shall*] Or, *Ought.*

Shall they escape by iniquitie ?] It may be read thus. *It is in vain to spare them.* To wit, because they are past mending, Isai. 26. 10. Or thus, *Their safetie is in iniquitie:* That is, they trouble others that they may escape themselves from the punishment of their sins: or, it is not fit they should escape by their wicked courses, or, in them.

V. 8. *put thou my tears into thy bottle*] If God keep the tears of his saints in store, much more will he remember their blood to avenge it: and though tyrants burn the bones, yet can they not blot the tears, and blood, out of Gods register.

V. 10. *praise his word*] See verse 4.

V. 12. *Thy vows are upon me*] I shall be bound to pay my vows of thanksgiving, as I promised, when I shall receive what I prayed for, as the band lies heavy upon an honest debtour, till he have paid it.

V. 13. *wilt not thou deliver my feet from falling*] As thou hast delivered me before, so I doubt not but thou wilt now, 2 Cor. 1. 10.

that I may walk before God] As mindefull of his great mercies, and giving him thanks for the same.

in the light of the living ?] That is, in this life, and light of the sun, Job 33. 30.

PSAL. LVII.

Title.

Al-taschith] Or, *Destroy not.* It shews the subject of the Psalm, A deprecation of perdition.

when he fled from Saul in the cave] 1 Sam. 24. 1.

Vers. 1. *Until these calamities be overpast*] He compareth the afflictions which God layeth upon his children to a storm that cometh and goeth, Isai. 26. 20.

V. 2. *performeth all things for me*] Psal. 138. 8.

V. 3. *He shall send from heaven*] He would rather deliver me by miracle, then let me be overcome, Psal. 18. 16. Judg. 5. 20.

from the reproach of him that would swallow me up] Or, *he reproacheth him that would swallow me up.*

V. 4. *whose teeth are spears*] He meaneth their calumnies and false reports, whereby they went about to take away his life, Psal. 35 15. and 55. 21. and 59. 7.

V. 5. *Be thou exalted*] Deliver me, that it may be known how great thou art.

V. 6. *They have prepared a net for my steps*] Psal. 7. 16. and 9. 15.

my soul is bowed down] For very fear, seeing the great dangers on all sides.

V. 7. *My heart is fixed*] Psal. 108. 1, *&c.* That is, wholly bent to give thee praise for my deliverance.

fixed]. Or, *prepared.*

V. 8. *Awake up my glory*] That is, my tongue. See notes on Psal. 16. 9. He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will use other means to provoke himself to be forward in that work.

V. 10. *For thy mercy is great unto the heavens*] Psal. 36. 5. and 108. 4.

PSAL. LVIII.

Title.

Al-taschith] Or, *Destroy not, a golden* Psalm *of David*] See notes on Psal. 57. 1.

Vers. 1. *O Congregation ?*] O company of my enemies, that are in authority.

V. 2. *you weigh the violence of your hands in the earth*] Ye seem to proceed by law against men, weighing their deeds and rewards: but indeed ye weigh out wrong for right.

V. 3. *The wicked are estranged from the womb*] That is, enemies to the people of God even from their birth.

estranged] Eph. 4. 18.

from the womb] Isai. 48. 8.

assoon as they be born] Heb. *from the belly.*

V. 4. *like the poyson*] Heb. *according to the likenesse.*

they are like the deaf adder] They will hear nothing that may inform them in the right.

adder] Or, *asp.*

stoppeth her ear] Acts 7. 57.

V. 5. *charming never so wisely*] Or, be *the charmer never so cunning.*

V. 6. *Break their teeth*] Take away all occasions and means, whereby they hurt, Psal. 3. 7.

V. 7. *Let them melt away as waters*] Considering Gods divine power, he sheweth, That God in a moment can destroy their force, whereof they brag.

bendeth his bowe to shoot his arrows] Psal. 64. 3.

V. 8. *the untimely birth of a woman*] Eccles. 6. 3, 5. Job 3. 16.

V. 9. *Before your pots can feel the thorns*] They shall be destroyed suddenly, before a fire of thorns, which is the quickest, can warm meat, Eccles. 7. 6.

both living, and in his wrath] Heb. *as living as wrath.*

V. 10. *The righteous shall rejoyce*] With a pure affection.

in the blood of the wicked] Their punishment and slaughter shall be so great.

V. 11. *Verily there is a reward for the righteous*] Seeing such a difference put between the godly and ungodly, they shall acknowledge it to be Gods doing, and not mans.

a reward for the] Heb. *fruit of the, &c.*

in tyme of temptation if god Put a word into o^r mouthes to Prevent
o^r mischief of temptation y^t is matter of great Praise
In ale y^e meanes wee have in tymes of danger trust in none
but in God y^t Provideth y^m.
i from y^e in sufficiency of ale meanes
2 Per. to trust in y^e means is to make idols of y^m.
Such faith as trust in God for refuge is Expressed in fervent Prayr.
The sufficiency & sufficiency of God
It is the nature of faith to make Promises to himselfe from
the Attributes of God
The malice mischiefs Cruelty of Enimies Puts in to gods People
a weapon to destroy y^m, i. E gives y^m ground of Prayr against y^m
The deliverance of Gods People out of desperate Calamity doth
Exalt the Praise of God above heaven & Earth
The heart of a christian full of perplexity by reason of troubles
Sean groweth settled after a prayr of faith.
They y^t after troubles of heart find y^e hearts settled ought
Call y^e hearts to awake to y^e Prayse of god

Ps. 55. 23. Half y^r days] — Likewise Not one Half of those days and years, which he vainly promiseth to himself. W. Rogers Rich Fool, p. 237.

Ps. 57. v. 6. Omnis qui parat foveam fratri suo, necesse est ut ipse incidat in eam. Augustin. col. 562.

Teares of godly sorrow are as sweet water pretious liquor 8
Bottled up by y^e Lord.

Such as in tyme of danger vow to God their vowes as due
debts lye on y^m in tyme of deliverance 12
God will not be Put of with forgetfulness.

Such whose soul God hath delivered from death are to Pray &
hope he will keep y^e feet &c & Enable y^m to walk uprightly 13
Circumspectly &c

58. 7. waters] Non vos terreant fratres quidam fluvij qui ditumtur torrentes, hyemalibus aquis implentur, nolite timere, post paululum transit, decurrit aqua, ad tempus persteperit, mox cessabit. Psal. 110. 7. Augustin. col. 576.

v. 9.
Quare autem non dixit viventes: sed tanquam viventes: nisi quia fassa est haec vita impiorum? Neque enim vivunt, sed vivere sibi videntur. Et quare non in ira: sed tanquam in ira: nisi quia tranquillus hoc facit Deus? August. col. 580.

Psal. 59. 8. — shalt laugh at them —

Without doubt, Jonathan laughed heartily at his Sister's stratagem, in sending away her husband; and trusting her Father with no more than an Image.

Ps. 61.
The heart shut up with greife is to be opened with Prayer.
Experience of former mercies is a strong motive to Prevail with god for future favour.
the oftner you Come ye readyer is God to supply not so with man.
They yt have been cast out from Gods ordinances for ye unworthiness should resolve in Gods strength with full Purpose of ye heart to walke more worthy of ym forever if ye Lord will please to restore ym.
Experients of Gods hearing Prayer & granting us a portion with ym yt fear him is a good motive to Prevail with him againe to restore it ye word, ye ordinances, ye fellowship of Gods People is ye inheritance of true believers.
The best claime we can Put in for this inheritance is to look at it as given by god to Jesus Chr. in or behalfe.
In Chr. Jesus wee may looke for all blessings for this life & a better
mercy & truth in God is alwaies ready but we need to be Prepared to rec. it
The mercy & truth of God, working a fit of mercy & truth in kings, rulers &c will keep them in a Good, happy flourishing estate
God must both Prepare & Preserve, both for us
They who have formd these in any measure are to Pray God, ye yt to the may not turn away &c

The strongest christian hath a sinfull declining of his owne feablenes, & need to be wrought it by some motives.
They yt trust in god themselves are ready to Provoke all other christians to trust in god also
for yt is establishment. Isa. 26. 3. 12.
such as trust in god Powr out yr hearts unto god
they neglect no means.
Treacherous Confidence is built on gods word Ps. 119. 49
riches well gotten, nor ill gotten are not to be trusted in
Gods attributes not or imaginations are to be trusted in, wee need nor more for or Salvation Consolation, if god Speak to you he will Comfort it again & again.

PSAL. LIX.

Title.

Al-taschith, Michtam of David] *Destroy not, a golden* psalm *of David*, psal. 58. tit.

when Saul sent, and they watched the house to kill him] 1 Sam. 19. 11.

Vers. 1. *Deliver me from mine enemies*] Because his enemies were even at hand to destroy him, he prayeth God to deliver him.

enemies] See psal. 54. 51.

defend me from them that rise up against me] Heb. *set me on high.* That is, set me where my foes cannot reach me.

V. 3. *not for my transgression*] For I am innocent towards them, and have not offended them, psal. 7. 4. and 35. 7.

V. 4. *awake to help me*] God seems to sleep, when good men are oppressed, psal. 35. 23.

to help me] Heb. *to meet me.*

behold] Consider in what danger I am.

V. 5. *awake to visite all the heathen*] Saul and his watchmen, that carry themselves cruelly against me like heathen men: or, some heathen might be among them.

be not mercifull to any wicked transgressours] Seeing it appertaineth to God to punish the wicked, he desireth God to execute his vengeance on the malicious persecutours of his Church.

V. 6. *They return at the evening*] They go to hunt me out, like beagles.

they make a noise like a dog] Out of a desire to devour me.

and go round about the city] Watching me, that I may not escape.

V. 7. *they belch out with their mouth*] Speak often of murdering me.

words are in their lips] Psal. 57. 4.

who (say they) doth hear?] Psal. 10. 11. and 73. 11. and 94. 7.

Either to warn David, that he may escape: or, to punish us.

V. 8. *But thou, O Lord, shalt laugh at them*] Thou not onely seest, but wilt make their plots vain, that they may be derided.

laugh at them] Psal. 2. 4.

V. 9. *Because of his strength will I wait upon thee*] Because Sauls power is great, therefore I will trust in thee, that art stronger.

my defence] Heb. *my high place.*

V. 10. *The God of my mercy*] Or, *My mercifull God.*

The God of my mercy shall prevent me] God will deliver me before I pray to him, or, before I expect deliverance.

see my desire upon mine enemies] Psal. 54. 7.

mine enemies] Heb. *mine observers.*

V. 11. *Slay them not*] Altogether, but by little and little, that the people, seeing oftentimes their judgements, may be minded full of thee.

scatter them by thy power] Make them vagabonds and base people.

V. 12. *the sin of their mouth*] Prov. 12. 13.

let them be taken even in their pride] That in their misery and shame they may be as glasses and examples of Gods vengeance.

V. 13. *Consume them in wrath*] When the time shall come, and when they have sufficiently served for an example of thy vengeance unto others.

let them know that God ruleth in Jacob] Not they that are consumed, but others far remote.

them] Or, *men*, psal. 83. 18.

V. 14. *And at evening let them return*] He mocks them, and sets down their punishment in the words their sin was set out by, v. 6. Before, they did run about for malice, now let them do it for hunger.

V. 15. *for meat*] Heb. *to eat.*

and grudge if they be not satisfied] Or, *if they be not satisfied, then they will stay all night.*

V. 16. *in the morning*] In the time when they thought to have killed me, 1 Sam. 19. 11.

V. 17. *O my strength*] Confessing himself to be void of all strength, he attributeth the whole to God.

the God of my mercy] See v. 10.

PSAL. LX.

Title.

Shushan eduth] It seems to be some musicall instrument of six strings, psal. 45. title, made in honour of the place where the testimony was kept.

Michtam] Or, *a golden* psalm.

when he strove with Aram-naharaim, &c.] 2 Sam. 8. 3, 13. 1 Chron. 18. 3.

with Aram-zobah] Called also *Sophene*, which standeth by Euphrates.

Vers. 1. *Thou hast cast us off*] Psal. 44. 9.

thou hast scattered us] When they were not able to resist their enemies, the people fled hither and thither, for they could not be safe in their own houses.

scattered] Heb. *broken.*

V. 2. *earth*] Or, *land.*

thou hast broken it] As if it were cleft with an earth-quake.

V. 3. *hard things*] Thou hast heretofore handled thy people sharply, so that they have lost sense and judgement.

V. 4. *a banner to them that fear thee*] But in affording succour, and giving me victory over the enemies, thou hast now dealt favourably with us, psal. 20. 5. and 74. 4. Isai. 49. 22.

because of the truth] Not for our merits, but to shew the truth of thy promise.

V. 5. *That thy beloved may be delivered*] Psal. 108. 6, &c. From the remnant of their adversaries.

V. 6. *God hath spoken in his holinesse*] It is so certain, as if it were spoken by an oracle, that I shall enjoy these places.

V. 7. *Ephraim also is the strength of mine head*] For it was strong, and well peopled.

Judah is my law-giver] It shall be the ruling tribe, Genes. 49. 10.

V. 8. *Moab is my wash pot*] In most vile subjection, as men used to washing other mens feet, 1 Sam. 25. 41.

wash-pot] Or, *washing-pot*, or *pot to wash in.*

over] Or, *on*, or *at.*

over Edom will I cast out my shoe] In scorn and contempt of that proud nation, I will cast my shoe at him, or to him, to make clean.

triumph thou because of me] Or, *triumph thou over me* (by an ironie) Shout for joy that ye come under my goverment.

V. 9. *into the strong citie*] He was assured that God would give him the strong cities of his enemies, wherein they thought themselves sure.

strong city] Heb. *city of strength.*

V. 10. *hadst cast us off?*] Psal. 44. 9. and 108. 11.

V. 11. *vain is the help of man*] Psal. 118. 8, 9. and 146. 3.

help] Heb. *salvation.*

V. 12. *valiantly*] Num. 24. 18.

PSAL. LXI.

Title.

Neginah] See Notes on psal. 4. title.

Vers. 2. *From the end of the earth*] From the place of my banishment, being remote.

that is higher then I] Unto the which, without thy help, I cannot attain; and where I shall be safe.

V. 3. *For thou hast been a shelter for me*] He urgeth God with his former experience, and Gods constancy, 1 Sam. 17. 37.

V. 4. *trust*] Or, *make my refuge.*

V. 5. *For thou, O God, hast heard*] There is nothing that doth more strengthen our faith, then the remembrance of Gods succour in times past.

thy vows] Delivered me, that I might perform my vows, verse 8.

V. 6. *Thou wilt prolong the kings life*] Heb. *thou shalt adde days to the days of the king*] This chiefly is to be referred to Christ, who lives for ever, and is Davids Son.

as many generations] Heb. *as generation and generation.*

V. 7. *O prepare mercy*] For the stability of my kingdom standeth in thy mercy and truth, psal. 25. 10. and 85. 10. Proverbs 20. 28.

PSAL. LXII.

Vers. 1. *Truely*] Or, *Onely.* Though satan tempted him to murmure against God, yet he bridled his affections, and resting upon Gods promise, beareth his crosse patiently, psal. 73. 1.

waiteth] Heb. *is silent.*

V. 2. *He onely is my rock*] It appeareth by the oft repetition of this word, that the prophet abode manifold tentations; but by resting on God, and by patience, he overcame them all.

defence] Heb. *high place.*

V. 3. *against a man?*] He meaneth himself, being the man whom God had appointed to be king, psal. 4. 3.

a bowing wall shall ye be] Isai. 30. 13.

as a tottering fence] Though ye seem to be in honour, yet God will suddenly destroy you.

V. 4. *They onely consult to cast him down*] It is the scope of all their consultations.

they blesse with their mouth, but they curse inwardly] Psal. 28. 3. and 58. 21.

inwardly]

inwardly] Heb. *in their inward parts.*

V. 5. *wait thou onely upon God*] David was greatly moved with these troubles, therefore he stirreth up himself to trust in God.

V. 7. *and my glory*] These vehement and often repetitions were necessary, to strengthen his faith against the horrible assaults of satan.

V.8. *pour out your heart before him*] 1 Sam.1.15. Lam.2.19. He admonisheth us of our wicked nature, who rather hide our sorrows, and bite on the bridle, then utter our grief to God, to obtain remedy, 1 Sam.1.15.

V.9. *they are altogether lighter then vanity*] If all men were weighed together in one balance, they would be lighter then vanity, Isai.40.15,17.

altogether] Or, *alike.*

V.10. *become not vain in robberie*] Trust not in vain things.

set not your heart upon them] Psal.24.4. Jer.9.23. Ezek.28.5. By joying overmuch, or trusting in them.

V.11. *God hath spoken once*] He hath plainly born witnesse of his power, so that no man need doubt thereof; for he hath spoken it again and again.

power] Or, *strength.*

V. 12. *for thou rendrest to every man according to his work*] Job 34.11. Prov.24.12. Jer.32.19. Ezek.7.27. Matth.16.27. Rom.2.6. 2 Cor.5.10. Ephes.6.8. Colosse.3.25. 1 Pet.1.17. Revel.22.12. For the wicked feel thy power, and the godly, thy mercy.

PSAL. LXIII.

Title.

when he was in the wilderness of Judah] 1 Sam.22.5.

Vers. 1. MY *soul thirsteth for thee*] Psal.42.2.

my flesh longeth] Psal.84.2.

no man can long thirstie] Heb. *weary.*

a dry thirstie land] Though he was both hungry, and in great distresse, yet he made God his sufficiency, and above all meat and drink.

where no water is] Heb. *without water.*

V.2. *To see thy power*] In this misery I long more for the pleasures of the sanctuary, then for bodily relief.

see thy power and thy glory] Psal.27.4.

V.3. *thy loving kindnesse is better then life*] Psal.30.5.

V.4. *Thus will I blesse thee*] When I am restored to the Sanctuary, I will praise thee as long as I live.

V.5. *marrow*] Heb. *fatnesse.*

and fatnesse] The remembrance of thy favour is more sweet unto me then all the pleasures and dainties of the world, Psal.4.7.

V.6. *When*] Heb. *If*, Am.7.2.

V.8. *My soul followeth*] Heb. *cleaveth*; Sticks so close to thee in piety and confidence, that no trouble can remove me.

V.9. *shall go into the lower parts of the earth*] They shall be slain, and made fit for buriall, though they shall not have the honour to be buried, but be left on the earth for foxes to devour, v.10.

V.10. *They shall fall by the sword*] Heb. *they shall make him run out* like water *by the hands of the sword.*

V.11. *every one that sweareth by him*] That worshipeth God aright, Isai.65.16. Jer.4.1,2. Deut.6.12,13.

mouth of them that speak lyes, shall be stopped] Psal.107.42.

PSAL. LXIIII.

Vers.1. HEar *my voice*] In that he calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.

from fear of the enemy] That I may not fear the enemy.

V.2. *from the secret counsell*] That is, from their secret malice.

from the insurrection] To wit, their outward violence.

V.3. *Who whet their tongue*] Psal.11.2.

bend their bowes] Psal.58.7.

even bitter words] False reports and slanders.

V.4. *shoot in secret at the perfect*] Psal.11.2.

and fear not] Without any fear of God, or reverence of man.

V. 5. *They encourage themselves in an evil matter*] The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.

matter] Or, *speech.*

commune of laying snares privily] Prov.1.11.

laying snares] Heb. *to hide snares.*

V.6. *they accomplish a diligent search*] Or, *we are consumed by that which they have thorowly searched.*

a diligent search] Heb. *a search searched.*

both the inward thoughts of every one of them, and the heart is deep] The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.

V.7. *shall they be wounded*] Heb. *their wound shall be.*

V.8. *shall flee away*] There is no way so secret and subtill to do hurt, which they invented not for his destruction.

V. 10. *The righteous shall be glad in the Lord*] Psal. 32.11. To see Gods heavie judgements against them, and how he hath caught them in their own snares.

and shall trust in him] When they shall consider that he will be favourable to them, as he was to his servant David.

PSAL. LXV.

Title.

A psalm and song] See Notes on the title of psal.30.

Vers. 1. PRaise *waiteth for thee*] Thou giveſt daily new occasions to thy Church to praise thee.

waiteth] Heb. *is silent.*

V.2. *unto thee shall all flesh come*] Not onely the Jews, but also the Gentiles, in the Kingdom of Christ.

V.3. *Iniquities*] Heb. *words*, or *matters of iniquities.*

Iniquities prevail against me] He imputeth it to his sins, and to the sins of the people, that God, who was accustomed to assist them, withdraweth his succour from them. Or, wicked men prevail with evil counsels.

V.4. *thou chusest*] Psal.106.5.

satisfied with the goodnesse of thy house] Psal.36.8.

V.5. *wilt thou answer us*] Thou wilt declare thy self to be the preserver of the Church, in destroying thine enemies, as thou didst in the red-sea.

afar off upon the sea] As of all barbarous nations, and inhabitants of islands or sea-coasts.

V.6. *girded with power*] Psal.93.1.

V.7. *Which stillest the noise of the seas*] Matth.8.26. He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

the tumult of the people] Isai.17.12,13.

V.8. *thou makest the out-goings of the morning and evening to rejoyce*] God gives those that dwell in the east, and west, cause to fear and love him.

to rejoyce] Or, *to sing.*

V.9. *Thou visitest the earth*] To wit, with rain.

watereſt it] Or, *after thou hadst made it to desire* rain.

with the river of God] The rain that falls plentifully.

when thou hast so provided for it] Thou hast appointed the earth to bring forth food for mans use.

V.10. *Thou watereſt the ridges thereof abundantly*] By this description he sheweth, that all the order of nature is a testimony of Gods love toward us, who causeth all creatures to serve our necessity.

thou setlest the furrows thereof] Or, *thou causest* rain *to descend* into *the furrows thereof.*

thou makest it soft] Heb. *thou dissolvest it.*

V. 11. *the yeer with thy goodnesse*] Heb. *the yeer of thy goodnesse.*

thy paths drop fatnesse] The clouds, where thy chariots go.

V.12. *upon the pastures of the wilderness*] That there may be food for beasts.

the little hills rejoyce] Are filled with grasse, and have cause to rejoyce, if they could; and give cause to man to praise God with heart and tongue, psal.147.8.

rejoyce] Heb. *are girded with joy.*

PSAL. LXVI.

Title.

A song or psalm] See the Notes on the title of psal.48.

Vers. 1. ALl *ye lands*] Heb. *all the earth.* He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Judea.

V. 3. *submit*] Or, *yeeld feigned obedience*, psal.18.44. Heb. *lye.* As the faithfull shall obey God willingly, so the infidels for fear, shall dissemble themselves to be subject, because of Gods great works, psal.18.44.

V.5. *Come and see the works of God*] Psal.46.8. He toucheth the slothfull dulnesse of man, who is cold in the consideration of Gods works.

toward the children of men] His providence is wonderfull in maintaining their state, psal.111.2,3.

V. 6. *He turned the sea into drie land*] By giving a passage thorow the red-sea, he finished our deliverance out of Egypt; and by making a way thorow Jordan, he gave us an entrance into Canaan, Exod.14.21. Josh.3.14.

V.7. *his eyes behold the nations*] Psal.11.4. and 33.13.

V. 9. *Which holdeth our soul in life*] He signifieth a speciall benefit of God, in delivering them from dangers mentioned in the verses following.

holdeth] Heb. *putteth.*

V.10. *silver is tried*] Isai.48.10. Job 23.10.

V.11. *Thou*

Psal. 62. 10. Non videt cui te appendis; sed videt qui te, et ipsum appendit. Augustin. Col. 627.

11. Once] Apud se semel Deus locutus est, quia unum verbum genuit Deus. col. 628.

if rose be gotten above ordinances wee never had any true union with Ch.
They yt have seen this Power & glory of god in his Sanctuary
they desire to be restored to yt same yt they were wont to find, insatiably thirst, long, attend & labour this Power & great Pardoning Sin, subduing Corruption, quickning yt spirit with yt joy of gods spt, Communion with Saints
1 from yt Excellency of yt saving kindness of god above all other Righteousness, Honour &c
2 from yt great discovery yt god is wont to make in Publike ordinances of himselfe, his greatest above what he doth in Private duties. yt last you have in this makes you long for yn. they will Compensate all other wants the soule yt truly hungers & after god shall grow up in more full assurance of his favo to yn selves & ruine to yr enimies

ps. 65. 4. goodness — even of thy holy temple] Non dixit templum sanctum tuum mirabile in columnis, mirabile in marmoribus — sed mirabile in Justitia. Augustin. ps. 64. col. 663.

V. River of God] Quid est fluvius Dei? Populus Dei. Augustin. ps. 64. col. 666. Siquis sitit &c. Joan. 7. flumina aquae flumina, et unus fluvius: quia propter unitatem, multi Unum sunt., Multae Ecclesiae, et una Ecclesia: multi fideles et una Sponsa Christi — Crediderunt multi Israelitae, et impleti sunt Spiritu Sancto. Inde diffusi sunt per gentes, coeperunt praedicare veritatem, et de fluvio Dei qui impletus est aqua, irrigata est tota terra. ibid.

V. 10. Springing] — ex credentibus alii credunt, et ex illis alii credunt: et non sufficit uni homini ut factus ipse sit fidelis, si non et alium hic creatur. Sic multiplicatur et semen: pauca grana mittuntur, et segetes exurgunt. 667.

V. 12. pastures of ye Wilderness] Quare fines deserti? Deserti erant, nullus ad eos Propheta missus erat. Sic erant illi quomodo Eremus qua non transit homo. 668.

ps. 66. 1. Videte fratres, quemadmodum commendetur Universitas Ecclesiae toto orbe diffusae: — col. 669. Augustin.

ps. 66. 6. Omnes impii et Pagani qui crediderunt, mare erant: terra facti sunt, — ps. 64. col. 665.

An forte quantum pateat terra, quantum differendatur Coelum, et quot sint sidera, et quæ sint vices Solis & Lunæ? Ista creatura peragit ordinem suum: qui multum eum curiosè quæsierunt, ejus Creatorem ignoraverunt. 681.

ps. 66. 16. what God hath done &c.] Si vultis et vestra est. Augustin. col. 681.

v. 18. Redi ad te, intus esto tibi judex. Ecce in cubiculo tuo absconsito, in ipsa vena intima cordis tui, ubi tu solus es et ille, qui videt; illic tibi displiceat iniquitas, ut placeas Deo. 682.

68. 1. from his Face.] Facies quippe ejus apellata est præsentia ejus per Ecclesiam ejus. —— videbitis filium hominis venientem in nubibus, mat. 24. sicut venit in Ecclesia sua, diffundens eam toto orbe terrarum, in quo dispersi sunt inimici ejus. Augustin col. 694.

ps. 68. 13. Doves.] Nullam quippe aliam melius hic intelligi Columbam deargentatam, quam illam de qua dictum est, Una est Columba mea. cant. 6. Augustin. col. 702. inter cleros.

Psal. 68. 17. Ingentem itaque multitudinem Sanctorum atq; fidelium, qui portando Deum fiunt quodammodo Currus Dei, significavit hoc nomine. Hanc imanendo et regendo perducit in finem tanquam Currum suum, velut in locum aliquem destinatum. Augustin. col. 708.

v. 18. Ipsos itaque homines qui captivi tenebantur, apellavit captivitatem, sicut Militia cum dicitur, intelliguntur qui militant: eandem Captivitatem a Christo captivatam dicit. Cur enim non sit Captivitas felix, si et ad bonum homines possunt capi? unde et Petro dictum est, ex hoc jam homines eris capiens, Luc. 5. Captivati ergo quia capti, et capti quia subjugati, sublene illud jugum, liberati a peccato cujus servi erant. et Justitiæ servi facti, cujus liberi erant. —— —— non credentes.] Quid est hoc? de quibus hoc dicit? An illa captivitas antequam transiret in bonam captivitatem, unde fuerit mala captivitas ostenditur? —— col. 709.

27. Benjamin.] Quibus verbis Paulum significari nemo ambigit. 713.

V.11. *Thou broughtest us into the net*] Gods people may be brought into troubles, made subject unto tyrants, and enter into manifold dangers, as beasts are taken, loaden, rid on.

V.12. *wealthy*] Heb. *moist.*

V.13. *I will go into thy house*] Gods people are willing to render praise to God for his benefits.

V.14. *uttered*] Heb. *opened.*

V.15. *fatlings*] Heb. *marrow.*

V.16. *Come and hear, all ye that fear God*] It is not enough to have received Gods benefits, and to be mindfull thereof, but also we are bound to make others profit thereby, and praise God, psal.40. 9,10.

V.18. *If I regard iniquity in my heart*] If I delight in wickednesse, God will not hear me; but if I confesse it, he will receive me.

PSAL. LXVII.

Title.

Neginoth] See Notes on the title of psal. 4.

A psalm or song] See Notes on the title of psal. 30.

Vers. 1. *Cause his face to shine upon us*] Psal.4.6.

to shine upon us] That is, move our hearts with his holy Spirit, that we may feel his favour toward us, psal.4.6.

upon us] Heb. *with us.*

V.2. *That thy way may be known upon earth*] That the Gentiles may be converted unto God, Tit.2.11. Luk.2.32.

V. 4. *O let the nations be glad*] By these oft repetitions he sheweth, that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdom of Christ.

righteously] Psal.96.13.

and govern the nations upon earth] Heb. *lead gently*, as a sheepherd leads his sheep.

govern] Heb. *lead.*

V. 6. *Then shall the earth yeeld her encrease*] Psal. 85.12. He sheweth, that where God favoureth, there shall be abundance of all things.

V.7. *all the ends of the earth shall fear him*] When they feel his great benefits, both spirituall and corporall toward them, then they shall serve God aright.

PSAL. LXVIII.

Title.

A psalm or song] See Notes on the title of psal. 30.

Vers. 1. *Let God arise*] He prayeth unto God, that although he suffer wicked tyrants to oppresse his Church for a time, yet at length he would be revenged of them.

Let God arise, let his enemies be scattered: let them also, &c.] Num.10.35.

before him] Heb. *from his face.*

V.3. *But let the righteous be glad*] He sheweth, that when God declareth his power against the wicked, it is for the commodity and salvation of his Church, which praiseth him therefore.

let the righteous be glad] Psal.32.11.

be glad] Isai.65.14.

exceedingly rejoyce] Heb. *rejoyce with gladnesse.*

V.4. *by this name, Jah*] Jah and Jehovah are the Names of God, which do signifie his Essence, and Majestie incomprehensible: so that hereby is declared, That all idolls are but vanity, and that the God of Israel is the onely true God, and true of his Word, Exod.6.3.

V.5. *A father of the fatherlesse*] Psal.10.14,18.

V. 6. *God setteth the solitarie in families*] He giveth children to them that be childlesse, and encreaseth their families, 1 Sam. 22. 5.

in families] Heb. *in a house.*

in a drie land] Which is barren of Gods blessings, which before they had abused, psal.107.41.

V.7. *O God, when thou wentest forth before thy people*] He teacheth that Gods favour peculiarly belongeth to his Church, as appeareth by their wonderfull deliverance out of Egypt.

when thou wentest forth before thy people] Judg.5.4,5.

V.9. *send*] Heb. *shake out.*

confirm] Heb. *confirm it.*

inheritance] Deut.11.11,12.

V. 10. *of thy goodnesse*] God blessed the land of Canaan, because he had chosen that place for his Church: or, in reference to the foregoing passages, it may be understood of Gods goodnesse in providing for them, and refreshing them in the wildernesse.

V.11. *company*] Heb. *army.*

of those that published it] The fashion then was, that women sang songs after the victory, as Miriam, Deborah and others. In Hebrew it is, *of the she-publishers*, Exod.15. Judg.5. and 11. 34.

V.12. *did flee apace*] Heb. *did flee, did flee.*

she that tarried at home] The prey was so great, that not onely the souldiers, but women also had part thereof.

V.13. *among the pots*] Though God suffer his Church for a time to lie in darknesse, like a black scullion among the pots, yet he will restore it, and make it most shining and bright.

V.14. *in it, it*] Or, *for her, she was.*

in it] In the land of Canaan, where his Church was called his inheritance, v.9. or, in the wildernesse, Num.21. 24, 34. Psal.135.10,11.

V.15. *The hill of God*] Zion, the Church of God, doth excell all worldly things, not in pomp and outward shew, but by the inward grace of God which there remaineth, because of his dwelling there.

V. 16. *Why leap ye, ye high hills?*] Why boast you of your strength and beauty, against this mountain of God?

hill which God desireth to dwell in] Psal.87.1,2. and 132.13.

V.17. *twenty thousand*] Dan.7.10.

even thousands] Or, even *many thousands.*

V.18. *thou hast led captivitie captive*] As God overcame the enemies of his Church, took them prisoners, and made them tributaries; so Christ, which is God manifested in the flesh, subdued satan and sin under us, and gave unto his Church most liberall gifts of his Spirit, Eph.4.8.

hast received] Or, *having received*, gavest.

for men] Heb. *in the man*, or, *to men.*

V.20. *He that is our God, is the God of salvation*] Or, *God is to us a god of salvation.*

salvation] Heb. *salvations*: That is, all manner of salvations, or manifold deliverances.

unto God the Lord belong the issues from death] In most extreme dangers God hath infinite ways to deliver his.

V.22. *from Bashan*] As he delivered his Church once from Og of Bashan and other tyrants, and from the dangers of the red-sea; so will he still do, as often as necessity requireth.

V.23. *dipped*] Or, *red.*

in the same] That is, in the blood of a great slaughter, where dogs shall lap blood: not unlike that, psal.58.10.

V.24. *thy goings*] It is like he means, when David carried the ark into the Sanctuary: or, among his people, when he marched through the wildernesse before them, v.7.

in] Or, *into.*

V. 25. *The singers went before*] See v.11.

V.26. *from the fountain of Israel*] Or, ye that are *of the fountain of Israel.* Ye numerous issue coming from Jacob, as waters out of a fountain, Gen.35.11. Isai.48.1. Heb.11.12.

V.27. *little Benjamin*] Benjamin is called *little*, because he was the youngest son of Jacob, and his tribe was almost destroyed, Judg.20.

their ruler] Who was some chief ruler of the tribe.

and their counsell] Or, with *their company.*

V.28. *commanded thy strength*] Psal.44.4.

V.29. *Because of thy temple at Jerusalem*] When thy stately temple shall be built, kings, seeing the glory of it, shall bring thee presents, psal.45.12.

V. 30. *Rebuke the company of spear-men*] psal.76. 6. He requesteth God to destroy those mighty enemies of his Church, whom he compares to fat bulls, and beasts fed in rich pastures and meadows, psal.22.12.

the company of spear-men] Or, *the beast of the reeds.*

spear-men] Or, *archers.*

till every one submit himself] Come to do homage, and bring a present. See v.29.

scatter thou] Or, *he scattereth.*

V.31. *out of Egypt*] He prophesieth that the Gentiles shall come to the true knowledge and worship of God, Isai.19.21. Zeph.3.10.

V.33. *he doth send out his voice*] By his terrible thunders he will make himself known to be the God of all the world, psal.29.3, &c. Exod.20.18. Job 32.2, &c.

send] Heb. *give.*

V.34. *his excellencie is over Israel*] Gods glory is seen most in his Church and in heaven, psal.29.9.

clouds] Or, *heavens.*

V.35. *thou art terrible*] In shewing fearfull judgements upon thine enemies.

out of thy holy places] In the tabernacle and in heaven, both mentioned, v.34. Psal.14.7.

PSAL. LXIX.

Title.

Shoshannim] See Notes on the title of psal.45.

Vers. 1. *For the waters are come in unto my soul*] David signifieth by the waters coming in unto his soul, that he was in danger of death, as one ready to be drowned, psal. 42.7.

V.2. *deep mire*] Heb. *the mire of depth.*

where

where there is no ſtanding] No firmity or ſtableneſſe to ſettle my feet, pſal.40.2.

deep waters] Heb. *depth of waters.*

V. 3. *mine eyes fail*] Though his ſenſes failed him, yet his faith was conſtant, and encouraged him ſtill to pray, pſal.119. 82, 123.

V.4. *hate me without a cauſe*] Joh.15.25.

without a cauſe] Condemning me guiltleſſe, pſal.7.4. and 35.19.

which I took not away] They judged me (poor innocent) as a thief; and gave my goods to others, as though I had ſtollen them.

V.5. *my fooliſhneſſe*] Though I be guilty to thee-ward, yet am I innocent toward them; and it is for thy ſake, not for my faults, that they afflict me, v.7. *Tu Deus novisti me falsè gravari crimine stultitiæ & reatu sum.* Piscator Expos. Catech. 34. Dei

ſins] Heb. *guiltineſſe.*

V.6. *for my ſake*] Let not the enemies hard uſage of me, be an occaſion that the faithfull fall from thee, or faint, Eph. 3.13.

V.9. *the zeal of thine houſe hath eaten me up*] Joh.2.17. When I ſaw mine enemies pretend thy Name onely in mouth, and in their life deny the ſame; thine holy Spirit thruſt me forward to reprove them, and defend thy glory.

and the reproaches of them that reproached thee, are fallen upon me] Rom.15.3. Pſal.89.50.

V. 13. *When I wept*] When my zeal moved me to lament, and pray for their ſalvation, pſal.35.13.

that was to my reproach] Heb. *reproaches:* that is, to my greateſt reproach, as if I could not have done a worſe act.

V.11. *I became a proverb to them*] The more he ſought to win them to God, the more they were againſt him.

V.12. *They that ſit in the gate*] Men of authority condemned me, and vile perſons derided me, Job 30.9.

I was the ſong of the drunkards] Job 30.9. Heb. *ſongs*; that is, a continuall object of their ſongs, upon all occaſions of meeting.

drunkards] Heb. *drinkers of ſtrong drink.*

V. 13. *in an acceptable time*] He hoped that this was the time that God had appointed for his deliverance, 2 Cor. 6. 2. Pſal.32.6. Iſai.49.8. and 55.6.

V.14. *out of the deep waters*] He ſheweth a lively faith, in that he yet dependeth upon God for deliverance, although he were in exceeding great danger, and ſeemed paſt hope of recovery, verſ.2.

V.15. *let not the pit ſhut her mouth upon me*] So that I cannot get out.

V.17. *And hide not thy face from thy ſervant*] Pſal.27.9. Not that he feared that God would not hear him; but that care made him think that God deferred long.

hear me ſpeedily] Heb. *make haſte to hear me.*

V. 19. *mine adverſaries are all before thee*] Thou ſeeſt how I am beſet with mine adverſaries, pſal.3.1. and 118.11,12.

V.20. *I looked for ſome to take pity*] He ſheweth that it is in vain to put our truſt in men, in our great neceſſities; but that our comfort onely dependeth upon God; for man rather encreaſeth our ſorrows then diminiſheth them, Pſal.142.4. Job 16.2.

to take pity] Heb. *to lament* with me.

V.21. *and in my thirſt they gave me vineger to drink*] Matth.27. 48. Mark 15.23. John 19.29.

V.21. *Let their table become a ſnare before them*] Rom. 11. 9. He wiſheth his ungodly enemies diſcomfort, where they look for comfort; and their bleſſings to be a means of their ruine, Prov.1.32.

and that which ſhould have been for their welfare, let it become a trap] Or, *and for recompences and a trap.*

V.23. *Let their eyes be darkened*] Take both judgement and power from them.

V.25. *Let their habitation be deſolate*] Acts 1.20. Give them no poſterity; or, baniſh them out of their fathers houſes.

their habitation] Heb. *their palace.*

let none dwell] Heb. *let there not be a dweller.*

V. 26. *to*] Or, *of.*

thoſe whom thou haſt wounded] Heb. *thy wounded.*

V. 27. *Adde iniquitie to their iniquitie*] Give them over to a reprobate-ſenſe, as a puniſhment to their ſin, that ſo they may go on in evil till they periſh, Rom.1.24. 1 Theſſ. 2. 16. 2 Theſſ.2.11,12.

iniquitie] Or, *puniſhment of iniquitie.*

V.28. *out of the book of the living*] Make it appear that they are not written in the book of Life, though they ſeem by their profeſſion to be of that number. *Augustin. Col. 738.*

the book of the living] Phil.4.3. Rev.3.5.

written with the righteous] Luke 10.20. Heb.12.23.

V. 31. *better then an ox*] There is no ſacrifice which God more eſteemeth, then thankſgiving for his benefits, pſal.50.23.

V.32. *humble*] Or, *meek.*

V.33. *deſpiſeth not his priſoners*] His ſervants that ſuffer for his cauſe, Eph.3.1. or, all his that are afflicted: for affliction is Gods priſon, pſal.142.7.

V.34. *moveth*] Heb. *creepeth.*

V.36. *The ſeed alſo of his ſervants ſhall inherite it*] Under the temporall promiſes of the land of Canaan, he comprehendeth the promiſes of Life everlaſting to the faithfull and their poſterity, pſal.102.28.

PSAL. LXX.

Title.

to bring to remembrance] See Notes on the title of pſal.38.

Verſ.1. *Make haſte*] He teacheth us to be earneſt in prayer, though God ſeem to ſtay: for at his time he will hear us, pſal.40.1.

O God, to deliver me] Pſal.40.13, &c.

to help me] Heb. *to my help.*

V.2. *Let them be aſhamed*, &c.] Pſal.35.4. and 71.13. He wiſheth that his enemies, who laid plots to take away his life, might be diſappointed and ſhamed.

V.3. *for a reward of their ſhame*] Hereby we are taught not to mock at others in their miſery, leſt the ſame fall on our own necks, Prov.24.17,18.

V.4. *Let all thoſe that ſeek thee, rejoyce*] Let thoſe that worſhip thee aright, ſee my deliverance, and be glad of it, and praiſe thee for it.

V. 5. *my deliverer*] Becauſe he had felt Gods help before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour, 2 Cor.1.10.

PSAL. LXXI.

Verſ. 1. *In thee, O Lord, do I put my truſt*] Pſal. 31. 1. He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

V. 2. *Deliver me in thy righteouſneſſe*] By declaring thy ſelf true of thy promiſe.

V.3. *Be thou my ſtrong habitation*] Heb. *be thou to me for a rock of habitation.*

thou haſt given commandment] Or, *give commandment.*

thou haſt given commandment to ſave me] Pſal.69.28. Thou haſt infinite means, and all creatures are at thy commandment; therefore ſhew ſome ſigne that I ſhall be delivered.

V.4. *out of the hand of the wicked*] He meaneth ſome principall adverſary.

V.5. *thou art my truſt from my youth*] He ſtrengthneth his faith by the experience of Gods benefits, who did not onely preſerve him in his mothers belly; but took him thence, and ever ſince hath preſerved him.

V.6. *from the womb*] Pſal.22.9,10. Iſai.46.3.

V.7. *I am a wonder unto many*] All the world wondereth at me, becauſe of my miſeries; as well they in authority, as the common people: yet being aſſured of thy favour, I remain ſtedfaſt.

V.9. *in*] Or, *to.*

in the time of old age] Thou that didſt help me in my youth, when I was full of ſtrength, help me till I be old: or, now I am old and weak, help me ſo much the more.

V.10. *againſt*] Or, *of.*

lay wait for] Heb. *watch*, or *obſerve.*

V. 11. *God hath forſaken him*] Thus the wicked both blaſpheme God, and triumph againſt his ſaints; as though he had forſaken them; if he ſuffer them to fall into their hands.

V.12. *O my God*] In calling him his God, he putteth back the falſe reports of the adverſaries, that ſaid, God hath forſaken him, pſal.22.1.

make haſte for my help] Pſal.70.1.

V. 13. *confounded and conſumed that are adverſaries to my ſoul*] Pſal.35.4,26.

V.15. *for*] Or, *though*, as pſal.4.8.

for I know not the numbers thereof] Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them.

numbers thereof] Pſal.40.5.

V.16. *I will go in in the ſtrength of the Lord*] I will remain ſtedfaſt, being upholden by the power of God.

V.17. *thou haſt taught me from my youth*] By inſtruction and experience.

V.18. *Now alſo*] He deſireth, that as he hath begun, ſo he would continue his benefits, that his liberality may have perfect praiſe.

when I am old] Heb. *unto old age, and gray hairs.* And by conſequence, in more danger and need of help, v.9.

old] Verſ.9.

untill I have ſhewed thy ſtrength unto this generation] Deliver me now, that I may praiſe thee for this deliverance, both in word and writing.

thy ſtrength] Heb. *thine arm.*

V.19. *Thy righteouſneſſe alſo*] The juſt performance of thy promiſe, v.2.

O God]

psal. 69. 4. Ille veniens cum gratia, non exegit quod debebatur: solvit quod non debebat. Num enim Non-peccator debebat mortem? Aut vero tibi peccatori debebatur, nisi supplicium? Augustin. Psal. 34. col. 404.

v. 8. aliant.] Non scierunt unde sim, de quibus erat caro mea. 728. This also was the case of Christ Jn. 7. 5. Ainsworth.

69. 9. — Reproaches — His probris ideo imprimis afficior, quia ostendo me aegre ferre et improbare illas profanationes nominis tui. Est itaque mihi tecum causa communis. Mollerus.

v. 21. Snare.] Non Optantis, sed prophetantis: non ut fiat, sed quia fiat. Hoc saepe commendavimus, et meminisse debetis, ne quod praefaga mens in Spiritu Dei dicit, malevole imprecari videatur. 736.

Psal. 72. 8. Ends of ye Earth] A quolibet fine terræ, usqs ad quemlibet finem dominaturum dixit: cujus nomen et potestas toto orbe fuerat prædicata, multumqs valitura.

V. g. Et quoniam Scismata futura erant per diversa terrarum loca, quæ invidèrent Ecclesiæ Catholicæ toto terrarum Orbe diffusæ, —— Augustin. Col. 781, 782.

v. 10. Presents] Ista dona hominum mihi videntur significare, quos in societatem Ecclesiæ Christi, regum adducit auctoritas. ibid.

12. no helper] Humiliavit Calumniatorem, et intravit in domum fortis, ut eo alligato vasa ejus diriperet —— Non enim hoc efficere potuit vel cujusquam virtus, vel quisquam homo justus, vel aliquis angelus. Col. 783. Augustin.

18. Wondrous things] Impletur enim quod ad illam sterilem dictum est — Isa. 54. 1. Col. 786.

O God] His faith breaketh thorow all tentations, and by this exclamation, he praiseth the power of God.

O God, who is like unto thee?] Psal. 89. 6, 8.

V. 20. *shewed me*] Heb. *made us to see:* That is, to endure, as Psal. 34. 12. and 89. 49. and 27. 4.

and sore troubles] As he confesseth, that God is the onely author of his deliverance: so he acknowledgeth, that these evils were sent unto him by Gods providence.

V. 22. *with the psalterie*] Heb. *with the instrument of psalterie.*

even thy truth, O my God] He confesseth that his long tarriance would be well recompensed, when God should perform his promise.

V. 23. *my soul which thou hast redeemed*] For there is no true praising of God except it come from the heart.

V. 24. *My tongue also shall talk of thy righteousnesse*] He promiseth to delight in nothing, but wherin God may be glorified.

PSAL. LXXII.

Title.

for] Or, *of.*

for Solomon] Composed by David, as touching the reign of his son Solomon.

Vers. 1. *Give the king thy judgements*] Endue the king with the spirit of wisdom and justice, that he reign not, as do worldly tyrants.

unto the kings son] To wit, to his posterity.

V. 3. *The mountains shall bring peace to the people*] Even the places most barren shall be enriched with thy blessings, vers. 16. comprised under the name of peace: or, the mountains, that is, great men, as Zach. 4. 7. shall procure prosperity to the state by righteous judgement.

by righteousnesse] Or, *in a just and full measure.*

V. 4. *He shall judge the poor of the people*] He sheweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked.

the] Or, *for the*, Psal. 26. 1. and 82. 3.

V. 5. *They shall fear thee as long as the sun and moon endure*] The people shall embrace thy true religion, when thou givest a king that ruleth according to thy word.

V. 6. *He shall come down like rain upon the mowen grasse*] As this is true in all godly kings, so it is chiefly verified in Christ, who with his heavenly dew maketh his church ever to flourish.

like rain upon the mowen grasse] Deut. 32. 2.

V. 7. *so long as the moon endureth*] Heb. *till* there be *no moon.*

V. 8. *from sea to sea*] That is, from the red sea, to midland sea, and from Euphrates forward: meaning, that Christs kingdom should be large and universall.

V. 9. *his enemies shall lick the dust*] Bow to the ground in sign of reverence, Isai. 49. 23.

V. 10. *The kings of Tarshish*] Of Cilicia, and of all other countries beyond the sea, which he meaneth by the Iles.

shall bring presents] Psal. 68. 29, *&c.*

the kings of Sheba and Seba] That is, of Arabia, that rich countrey, whereof Sheba was a part, bordering upon Cush.

V. 12. *For he shall deliver the needy when he cryeth*] Job 29. 12.

V. 14. *precious shall their blood be in his sight*] Though tyrants passe not to shed blood, yet this godly king shall preserve his subjects from all kinde of wrong, secret and open: He shall not suffer men to kill them; or shall sharply revenge their death, 2 King. 1. 13. Psal. 116. 15. Acts 20. 24.

V. 15. *shall be given*] Heb. one *shall give.*

of the gold of Sheba] God will prosper his life, and also cause people to bring rich presents to him.

V. 16. *There shall be an handfull of corn*] If a little corn be sowen in the most barren places, it shall grow so plentifully, that it shall shake, as the trees of Lebanon do with the winde.

the fruit thereof shall shake like Lebanon] Under such a king shall be exceeding great plenty, both of fruit, and also of the increase of mankinde, Jere. 31. 27.

V. 17. *His name shall endure for ever*] By a continuall succession of children: for so the Hebrew word signifies.

shall endure] Heb. *shall be.*

his name shall be continued as long as the sun] Heb. *shall be as a son to continue his fathers name for ever.*

and men shall be blessed in him] They shall count themselves happy in such a king, and expect all comforts from him, Prov. 31. 23. fulfilled chiefly in Christ, Gen. 12. 3.

V. 18. *who onely doth wondrous things*] Psal. 136. 4. He confesseth, That except God miraculously preserve his people, neither the king, nor the kingdom can continue.

V. 20. *The prayers of David the son of Jesse are ended*] This was his last prayer that he made for Solomon, a little before his death: or, the last of those Psalms that David set in order, before his death, for the use of the church. The rest were gathered together by others, as some of Solomons Proverbs were, Prov. 25. 1.

PSAL. LXXIII.

Title.

A Psalm of Asaph] Or, *A Psalm for Asaph.*

of Asaph] See notes on Psal. 50. *tit.*

Vers. 1. *Truly*] Or, *yet.*

Truly God is good to Israel] Though God may seem to favour bad men, because they prosper; and to hate good men, because they are crossed; yet he assures himself, that God in the end would blesse the godly, and such as were not hypocrites.

of a clean heart] Heb. *clean of heart.*

V. 2. *my feet were almost gone*] By murmuring against God, or, doubting of his providence, and liking too well the state of the wicked, verse 13, *&c.*

V. 3. *For I was envious at the foolish, when I saw the prosperity of the wicked*] Job 21. 7. Psal. 37. 1. Jere. 12. 1.

V. 4. *there are no bands in their death*] The wicked in this life live in pleasure, and are not drawn to death like prisoners; but they die easie deaths.

in] Or, *to.*

firm] Heb. *fat.*

V. 5. *in trouble as other men*] Heb. *in the trouble of* other *men.*

like] Heb. *with.*

V. 6. *Therefore*] They glory in their pride, as some do in their chains: and in cruelty, as some do in rich apparell.

V. 7. *they have more then heart could wish*] Heb. *they passe the thoughts of the heart.*

V. 8. *they speak loftily*] Heb. *from on high.* As if they thought themselves above all other men, and above all law, and order, so that they might do what they list.

V. 9. *They set their mouth against the heavens*] They blaspheme God, not fearing his power; and rail upon men, as inferiours.

V. 10. *Therefore his people*] Not onely wicked men do evill, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked; and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly.

return hither] To say, as followeth, verse 11, *&c.*

waters of a full cup are wrung out to them] Or, *when waters of a full cup are wrung out to them:* That is, when they see wicked men prosper by oppressing others.

V. 11. *And they say*] Thus the flesh moveth even the godly to dispute with God touching their poor estate, and the prosperity of the wicked.

V. 13. *washed my hands in innocency*] Psal. 26. 6.

V. 14. *chastened*] Heb. *my chastisement* was.

V. 15. *If I say, I will speak thus*] If I give place to this wicked thought, I shall wrong godly men, and condemn them for hypocrites, because they are under afflictions.

V. 16. *it was too painfull for me*] Heb. *it* was *labour in mine eyes.*

V. 17. *Untill I went into the sanctuary of God*] Untill I entered into thy schoole, and learned by thy word and holy spirit, that thou ordereſt things wisely and justly, reserving judgement for them.

V. 18. *thou castedst them down into destruction*] Heb. *destructions:* That is, a very great destruction.

V. 19. *they are utterly consumed with terrours*] By thy fearfull judgement.

V. 20. *when thou awakest*] When thou shewest thy power, hidden for a time, as a man awaking doth, Psal. 78. 65.

their image] Their prosperity, which was but as a dream, Job 20. 8.

V. 22. *foolish was I, and ignorant*] Prov. 30. 2. Jere. 10. 14.

ignorant] Heb. *I knew not.*

before thee] Heb. *with thee.*

before] For the more that a man goeth about, by his own reason, to seek out Gods judgements; the more doth he declare himself a beast.

thee] In thy account, O God.

V. 23. *I am continually with thee*] By faith I was assured, that thy providence did watch alwayes over me, to preserve me, Psal. 63. 8.

V. 24. *guide me with thy counsel, and afterward receive me to glory*] Psal. 25. 9. and 32. 8.

V. 25. *Whom have I in heaven but thee?*] He sought neither help, nor comfort of any, save of God onely.

V. 26. *strength*] Heb. *rock.*

my portion for ever] He teacheth us to deny our selves, and to have God our whole sufficiencie, and onely contentment, Psal. 16. 5. and 119. 57.

V. 27. *that go a whoring from thee*] That is, forsake thee, as a disloyall wife doth her husband.

V. 28. *But it is good for me to draw neer to God*] Though all the world shrink from God, yet he promiseth to trust in him, and to magnifie his work, Josh. 24. 15.

PSAL. LXXIIII.

Title.

Maschil of Asaph] Or, A Psalm *for Asaph to give instruction*, Psal.32. *tit.*

of Asaph] Either it was a propheſie of Aſaph, or committed to his children, being compoſed in time of the Babilonian captivity.

Verſ. 1. *Why haſt thou caſt us off for ever?*] The church of God being oppreſſed, prayeth to God, by whoſe hand this yoke was laid upon them for their ſins in the Babilonian captivity, when the temple was burnt, verſe 7.

V. 2. *the rod of thine inheritance*] Which inheritance, thou haſt meaſured out for thy ſelf, as with a line or rod.

rod] Or, *tribe.*

V. 3. *Lift up thy feet*] Come quickly, to ſee what hurt they have done in thy temple.

the perpetuall deſolations] Which have laſted long, and will do for ever, unleſſe thou help.

V. 4. *Thine enemies rore in the midſt of thy congregations*] Crie out, as conquerours.

for ſignes] In ſigne of victory over us and our religion.

V. 5. *as he had lifted up axes*] He commendeth the temple for the coſtly matter, the excellent workmanſhip, and beautie thereof, which notwithſtanding the enemies did deſtroy.

V. 7. *They have caſt fire into thy ſanctuary*] Heb. *they have ſent thy ſanctuary into the fire.* 2 King.25.9.

V. 8. *They ſaid in their hearts*] They were ſo cruell, that they purpoſed to deſtroy Gods people, and to ſuppreſſe all religion.

deſtroy] Heb. *break.*

in the land] For there were ſynagogues in other places beſides Jeruſalem, to pray in, read the law, and inſtruct the people, Luke 4.15. and 7.5. Acts 15.21.

V. 9. *We ſee not our ſignes*] Miracles, as ſignes of deliverance.

there is no more any prophet] For Ezekiel propheſied but to the fourteenth yeer after the deſtruction of Jeruſalem, Ezek.40.1. and it is likely Jeremiah was dead before: or, it is ſpoken in the perſon of thoſe who knew not of any prophets then being, though there might be ſome, 1 Kings 19.10.

neither is there among us any that knoweth how long] They lament that they have no prophet among them, to ſhew them how long their miſeries ſhould endure, and when they might expect deliverance.

V. 12. *in the midſt of the earth*] Meaning, in the ſight of all the world.

V. 13. *Thou didſt divide the ſea*] Exod. 14.21.

divide] Heb. *break.*

of the dragons] The captains of Pharaohs army, Exod. 15.4.

dragons] Or, *whales*, as pſal.44.19.

V. 14. *the heads of the leviathan*] The great power of Pharaoh.

to the people inhabiting the wilderneſſe] To the wilde beaſts and fowls in the deſerts, who fed on their carcaſes, being caſt on ſhore, Ezek.38.20. Pſal.79.2. So ants and conies are called people, Prov.30.25,26.

V. 15. *Thou didſt cleave the fountain and the flood*] Exod. 17.5. Num.20.11.

thou drieſt up the mightie rivers] Joſh.3.13.

mightie rivers] Heb. *rivers of ſtrength.*

V. 16. *The day is thine*] Seeing that God, by his providence, governeth and diſpoſeth all things, he prayeth, that he would take ſpeciall care for his children.

thou haſt prepared the light and the ſun] Either he means the moon, or the light created before the ſun: or, the light which the ſun giveth.

and the ſun] Or, *that is, the ſun.*

V. 17. *Thou haſt ſet all the borders of the earth*] By dividing ſea and land. Acts 17.26.

thou haſt made ſummer and winter] Gen.8.22.

made] Heb. *made them.*

V. 19. *of thy turtle-dove*] He meaneth the Church of God, Cant.2.14. and 5.2. and 6.9. which is expoſed as a prey to the wicked.

V. 20. *for the dark places of the earth are full of the habitations of cruelty*] That is, all places where thy word ſhineth not, are full of tyrannie and ambition.

V. 21, *O let not the oppreſſed return aſhamed*] Deny not their ſuit, leſt they be aſhamed; but deliver them, that they may praiſe thee.

V. 22. *plead thine own cauſe*] He ſheweth that God cannot ſuffer his Church to be oppreſſed, except he loſe his own right.

increaſeth] Heb. *aſcendeth.*

PSAL. LXXV.

Title.

Altaſchith] Or, *Deſtroy not.* See notes on the title of pſal.57.

a pſalm or ſong] See notes on the title of pſal.30.

of Aſaph] Or, *for Aſaph*: for it ſeemeth that David made it. Verſe 3.

Verſ. 1. *Thy wondrous works declare*] Gods great works, for his, ſhews that he is neer to them.

V. 2. *When I ſhall receive*] Or, *when I ſhall take a ſet time.*

the congregation] The whole kingdom of Iſrael; for it ſeems then he had Judah onely ſubject unto him. Or, when I ſhall have conquered Jeruſalem, the place appointed for publike meetings.

I will judge uprightly] Heb. *uprighteſſes*: that is, moſt uprightly.

V. 3. *The earth and all the inhabitants thereof are diſſolved*] The land is divided into factions; but I will heal them by juſt government.

earth] Or, *land.*

V. 4. *Liſt not up the horn*] Zech.1.21. Againſt me, whom God hath appointed to rule over you.

V. 5. *ſpeak not with a ſtiff neck*] Submit your necks to the yoke of my government.

V. 6. *For promotion cometh neither from the eaſt*] For God hath ſet up me for king, and will deſtroy them that oppoſe my kingdom.

nor from the ſouth] Either the north parts were unknown then, or elſe it muſt be tranſlated, *from the wilderneſſe*, and ſo contain north and ſouth; for there was a wilderneſſe on both ſides of Canaan.

ſouth] Heb. *deſert.*

V. 7. *God is the Judge*] Pſal.50.6.

he putteth down one, and ſetteth up another] 1 Sam.2.7. Pſal. 113.7.

V. 8. *there is a cup*] God meaſures out afflictions for wicked, pſal.11.6.

mixture] Or, *liquor to drink.*

V. 10. *All the horns of the wicked alſo will I cut off*] I will in my reign pull down bad men, and ſet up good.

cut off] Jer.48.25.

PSAL. LXXVI.

Title.

Neginoth] See the notes on the title of pſal.4.

A pſalm or ſong] See the notes on the title of pſalm 30.

of Aſaph] Or, *for Aſaph.*

Verſ. 1. *In Judah is God known*] By his word, and by the deſtruction of their adverſaries.

V. 2. *In Salem alſo is his tabernacle*] Which afterward was called Jeruſalem.

V. 4. *then the mountains of prey*] Kingdoms full of extortion and rapine, compared to mountains full of ravening beaſts; or to mountains where robbers uſe to ſhelter themſelves, and lie in wait for prey, Amos 4.1.

V. 5. *have found their hands*] God hath taken their ſpirit and ſtrength from them, as though their hands were cut off.

V. 7. *who may ſtand in thy ſight*] God, with a look, is able to deſtroy all the power and activity of the enemies, were they never ſo many or mighty.

V. 8. *from heaven*] Thou haſt delivered us by thy power, manifeſted as from heaven, pſal.57.3.

V. 9. *to judgement*] To revenge the wrongs done to thy Church, and to deliver it.

V. 10. *Surely the wrath of man ſhall praiſe thee*] Give the occaſion to overcome them, that thy Church may praiſe thee.

the remainder of wrath ſhalt thou reſtrain] Thou wilt ſuffer them to do no more in their fury, then may turn to thy glory.

reſtrain] Heb. *gird*: That is, keep it within compaſſe, as with a girdle.

V. 11. *Vow, and pay unto the Lord your God*] Pſalm 56.6. Eccleſ.5.6,7.

let all that be round about him bring preſents] To wit, the Levites, that dwell about the tabernacle: or, the people among whom God doth dwell.

unto] Heb. *to fear.*

V. 12. *He ſhall cut off the ſpirit of princes*] As men gather grapes, ſo ſhall he eaſily and ſuddenly take away their lives, and diſappoint their enterpriſes. The metaphor ſheweth, That the deſtruction of the mightieſt, with God, is but as the nipping of a bunch of grapes with men.

Ps: 75. 8. - A cup — full of mixture. Rev. 14. 10.
Without mixture. i.e. Mixd of all sort of
Plagues; but without any drop of mercy,
pure wrath — . Bulkeley - Sop. Cov. p. 84.

Ps. 77.10. Here we find Gods Power under ye Metonymy of a right Hand, opposed to ye ~~weakness of his Creature~~ infirmity of his Servant. Reynolds Ps. 110. p. 22.

78.25. Angels food.] They were the Stewards of God to convay it to his people. Cowper Anat. Christ. p. 256.

PSAL. LXXVII.

Title.

to Jeduthun] Psal. 39. tit.

of Asaph] Or, *for Asaph.*

Vers. 1. *I Cried unto God with my voice*] The prophet teacheth us by his example to flee unto God for help in our necessities.

V. 2. *my sore*] Heb. *my hand.*

my sore ran in the night] My hand was stretched out in prayer; or, bedewed with my tears.

ran] Or, *was stretched out.*

refused to be comforted] Jere. 31. 15.

V. 3. *and was troubled*] Good men sometimes, after prayer, are troubled more then before; yet must they hold on praying.

V. 4. *Thou holdest mine eyes waking*] God laid so many sorrows on him, that he could not sleep.

I am so troubled that I cannot speak] As one that is astonied with some sore blow received.

V. 5. *I have considered the dayes of old*] Psal. 143. 5.

V. 6. *my song in the night*] Of thanksgiving, which I was accustomed to sing in my prosperity.

I commune with mine own heart] Psal. 4. 4.

my spirit made diligent search] For the causes of this great change, and the means to recover my former happy estate.

V. 7. *Will the Lord cast off for ever?*] Psal. 13. 1.

V. 8. *for evermore*] Heb. *to generation and generation.*

V. 10. *I said, This is my infirmitie*] Psal. 31. 22. and 116. 11.

V. 11. *I will remember thy wonders of old*] Psal. 44. 1.

V. 13. *Thy way, O God, is in the sanctuary*] Thy manner of proceeding is to be learned in thy word, which is taught in the sanctuary, Psal. 73. 17.

V. 14. *among the people*] From whom, through whom, and to whom thou didst bring thy people.

V. 15. *thine arm redeemed thy people*] Exod. 6. 6.

V. 16. *The waters saw thee, O God*] When God brought his people thorow the red sea, the waters fled away like a man frighted, Psal. 114. 3, 5.

V. 17. *The clouds poured out water*] Heb. *The clouds were poured forth with water.* It rained, thundred, and lightned, when God delivered his people, Exod. 14. 24. Psal. 68. 7, 8, 9. 1 Cor. 10. 1, 2.

thine arrows also went abroad] Psal. 68. 33.

V. 18. *The voice of thy thunder was in the heaven*] Psal. 18. 13, 14.

V. 19. *thy path in the great waters*] That is, in deep waters.

thy foot-steps are not known] For when thou hadst brought over thy people, the water returned to her course: and the enemies that thought to have followed them, could not passe thorow, Exod. 14. 28, 29. Hence it appears, that this parting of the sea, was not from any naturall cause, or accident; but wrought by God of purpose, that his people might passe thorow the sea.

V. 20. *Thou leddest thy people like a flock*] Exod. 14. 19. Psal. 78. 52.

PSAL. LXXVIII.

Title.

Maschil of Asaph] Or, A Psalm *for Asaph to give instruction.*

Vers. 1. *O My people*] The prophet, under the name of a teacher, calleth the people his, and the doctrine, his, as Paul calleth the Gospel his, whereof he was but the preacher, Rom. 2. 16. and 16. 25.

to my law] That is, my doctrine.

V. 2. *I will open my mouth in a parable*] Psal. 49. 4. Matth. 13. 35.

in a parable] A weighty sentence fit to teach men wisdom: which Christ frequently used.

I will utter] Plentifully, as a spring sends out water.

dark sayings] Sharp ones, that require wit to understand and expound them.

of old] Of things that have been done long since.

V. 3. *heard and known*] Psal. 44. 1.

V. 5. *a testimony in Jacob*] Psal. 147. 19, 20. By the testimony and law, he meaneth the law written, which they were commanded to teach their children.

our fathers have told us] Which were the people of God, Psal. 44. 1.

that they should make them known to their children] Deut. 4. 9. and 6. 7.

V. 6. *That the generation to come might know them*] He sheweth wherein the children should be like their fathers, that is, In maintaining Gods pure religion.

V. 7. *That they might set their hope in God*] He sheweth wherein the use of this doctrine standeth; in faith, meditation of Gods benefits, and obedience.

V. 8. *And might not be as their fathers*] Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, provocation, falshood, and hypocrisie, that the children ought not to follow their examples.

that set not their heart] Heb. that *prepared not their heart.*

their heart aright] Verse 37.

V. 9. *The children of Ephraim*] First, they fled before Jephtah, Judg. 12. 4, 6. Secondly, before the Philistines, 1 Sam. 4. 10. which seems the rather, because after mentioned in this Psalm, verse 57, 61, 67. or, before Ahijah, 2 Chronicles 13. 17.

carrying bowes] Heb. *throwing forth*: or, *shooting* with *bowes*, as Jere. 4. 29.

V. 12. *in the field of Zoan*] A place of note in Egypt, Isai. 19. 13. Ezek. 30. 14.

V. 13. *He divided the sea*] Exod. 14. 21.

V. 14. *In the day-time also he led them with a cloud, and all the night with a light of fire*] Exod. 13. 21. and 14. 24.

V. 15. *He clave the rocks in the wilderness, and gave them drink as out of the great depths*] Exod. 17. 6. Num. 20. 11. Psal. 105. 41. 1 Cor. 10. 4.

V. 16. *to run down like rivers*] So that they drank of the water all the while they were in the wilderness; for it followed them in the desert, Deuter. 9. 21. Psalm 105. 41. 1 Corinth. 10. 4.

V. 17. *And they sinned yet more against him*] Their wickedness could not be overcome by Gods benefits, which were great and many, Isai. 5. 4.

provoking the most High in the wilderness] Psal. 95. 8.

V. 18. *by asking meat for their lust*] To require more then is convenient, to satisfie wanton lust, and to doubt of Gods power, if we have it not, is to tempt God.

V. 19. *Yea, they spake against God*] Num. 11. 4.

Can God furnish a table in the wilderness?] Thus when we give place to sin, we are moved to doubt of Gods power, unless he will alwayes be ready to serve our lusts.

furnish] Heb. *order.*

V. 20. *Behold, he smote the rock, that the waters gushed out, and the streams overflowed*] Exod. 17. 6. Num. 20. 11.

V. 22. *and trusted not in his salvation*] That is, in his fatherly providence, whereby he careth for his, and provideth sufficiently for them.

V. 23. *Though he had commanded the clouds*] So that they had that which was convenient; but their lust made them to covet more.

V. 24. *And had rained down manna upon them to eat, and had given them of the corn of heaven*] Exod. 16. 14. John 6. 31.

V. 25. *Man did eat angels food*] Or, *every one did eat the bread of the mighty.* Such as angels might eat, if they used food. Excellent food. So the tongue of angels is put for an excellent tongue, 1 Cor. 13. 1.

V. 26. *He caused an east-winde to blow*] God used the windes to teach them, that all creatures were at his command, and that no distance of place could let his working.

to blow] Heb. *to go.*

V. 27. *feathered fowls*] Heb. *fowl of wing.*

V. 28. *in the midst*] Of the places where they used to encamp: or, in a place neer the camp: for it follows, *round about their habitations*; not in the midst of them.

of their camp] Heb. *his camp*: That is, the camp of Jacob, mentioned, verse 21.

V. 30. *from their lust*] From the meat they desired: or, from desiring more.

while their meat was yet in their mouths] Num. 11. 33.

V. 31. *slew the fattest of them*] Though others were not spared, yet chiefly they suffered, who were most puffed up, and were chiefest among them.

smote down] Heb. *made to bow.*

chosen men] Or, *young men.*

V. 32. *they sinned still*] This sin by continuance maketh men insensible; so that no plagues will mend them, 2 Chron. 28. 22.

V. 33. *in vanitie*] In fruitlesse journeys in the wilderness, so that they could not come to Canaan, Num. 14. 29.

V. 34. *When he slew them*] Such was their hypocrisie, that they sought unto God for fear of punishment, though in their heart they loved him not, Hos. 5. 15.

V. 37. *For their heart was not right with him*] Whatsoever cometh not from the pure fountain of the heart, is hypocrisie.

V. 38. *forgave their iniquity*] Because he would ever have some remnant of a church to praise his name on earth, he suffered not their sins to overcome his mercy.

V. 40. *provoke him*] Or, *rebell against him.*

V. 41. *turned back and tempted God*] Or, *tempted God again,*

limited the holy One of Iſrael] By appointing what he ſhould do, or including his power within their capacity.

V. 42. *They remembred not his hand*] The forgetfulneſſe of Gods benefits, is the root of rebellion, and of all vice.

from the enemy] Or, *from affliction.*

V. 43. *wrought*] Heb. *ſet.*

V. 44. *And had turned their rivers into blood*] Exod. 7. 20.

V. 45. *He ſent divers ſorts of flies among them, which devoured them*] Exod. 8. 24.

He ſent divers ſorts of flies] This word ſignifieth, a confuſed mixture of flies, and venemous worms. Some take it for all ſorts of ſerpents: ſome, for all wilde beaſts.

frogs, which deſtroyed them] Exod. 8. 6.

V. 46. *He gave alſo their increaſe unto the caterpillar*] Exod. 10. 13. He repeateth not here all the miracles that God did in Egypt, but ſome which might be ſufficient to convince the people of ingratitude.

V. 47. *He deſtroyed their vines with hail, and their ſycomore-trees with froſt*] Exod. 9. 23.

deſtroyed] Heb. *killed.*

froſt] Or, *great hail-ſtones.*

V. 48. *He gave up*] Heb. *He ſhut up.*

hot thunder-bolts] Or, *lightnings.*

V. 49. *wrath and indignation and trouble*] Rom. 2. 8, 9.

Dutch. *evil angels*] Or, *meſſengers of evil. Some; Moſes & Aaron.*

V. 50. *He made a way*] Heb. *He weighed a path.*

their life over to the peſtilence] Or, *their beaſts to the murrain,* Exod. 9. 3.

V. 51. *And ſmote all the firſt-born in Egypt*] Exod. 12. 29.

the chief of their ſtrength] The firſt-born are ſo called, Gen. 49. 3.

of Ham] That is, Egypt: for it is called Mizraim, of Mizraim, that was the ſon of Ham.

like ſheep] Pſal. 77. 20.

V. 53. *ſo that they feared not*] They had no occaſion to fear; for God deſtroyed their enemies; yet they did fear ſometimes out of unbelief.

overwhelmed their enemies] Exod. 14. 27. and 15. 10.

overwhelmed] Heb. *covered.*

V. 55. *divided them an inheritance by line*] Joſh. 13. 7.

V. 57. *dealt unfaithfully*] Nothing more diſpleaſeth God in children, then when they continue in that wickedneſſe, which their fathers had begun.

deceitfull] Or, *ſlack,* or, *warping,* Jere. 48. 16.

V. 58. *For they provoked him to anger*] Deut. 32. 21. By ſerving God otherwiſe then he had appointed.

V. 60. *So that he forſook the tabernacle of Shiloh*] 1 Sam. 4. 11. For their ingratitude he ſuffered the Philiſtines to take the ark, which was the ſign of his preſence, from among them, and never brought it back to Shiloh again, Jerem. 7. 12, 14.

V. 61. *delivered his ſtrength*] The ark is called, *his ſtrength and beauty,* becauſe thereby he defended his people, and beautifully appeared unto them, 1 Sam. 4. 21. Pſal. 132. 8.

V. 62. *was wroth with his inheritance*] His people, that were as dear to him, as our inheritance is to us.

V. 63. *The fire conſumed their young men*] They were ſuddenly deſtroyed, 1 Sam. 4. 10.

their maidens were not given to marriage] They had no marriage-ſongs: that is, they were not married, Jere. 25. 10. Revel. 18. 23.

given] Heb. *praiſed.*

V. 64. *their widows made no lamentation*] They were ſo overwhelmed with grief, that they died themſelves, and could not lament for their husbands, 1 Sam. 4. 19, *&c.*

V. 65. *by reaſon of wine*] As one refreſhed with ſleep, and comforted with wine.

V. 66. *he ſmote his enemies*] With diſeaſes, 1 Sam. 5. 6. which was a reproach to them, 1 Sam. 6. 4.

V. 69. *he built his ſanctuary*] By building the temple, and eſtabliſhing the kingdom, he declared, that the ſigns of his favour were among them.

eſtabliſhed] Heb. *founded.*

V. 70. *He choſe David alſo his ſervant*] 1 Sam. 16. 11. 2 Sam. 7. 8.

V. 71. *From following*] Heb. *From after.*

to feed Jacob his people, and Iſrael his inheritance] 2 Sam. 5. 2. 1 Chron. 11. 2.

V. 72. *So he fed them according to the integrity of his heart*] He ſheweth wherein a kings charge ſtandeth, to wit, In providing faithfully for his people, In guiding them by counſell, and in defending them by power.

PSAL. LXXIX.

Title.

Of Aſaph] Or, *for Aſaph.*

Verſ. 1. THE *heathen are come into thine inheritance*] The people cry unto God againſt the barbarous tyranny of the Babylonians: who ſpoiled Gods inheritance, polluted his temple, deſtroyed his religion, and murdered his people.

thy holy temple have they defiled] Pſal. 74. 7.

V. 2. *The dead bodies of thy ſervants*] The prophet ſheweth, to what extremities God ſuffereth ſometime his church to fall, to exerciſe their faith, before he ſet to his hand to deliver them.

fowls of the heaven] Pſal. 74. 14.

V. 3. *there was none to bury them*] Their friends and kinsfolk durſt not bury them, for fear of the enemies: or, there were ſo many ſlain, that the living ſufficed not to bury the dead.

V. 4. *We are become a reproach to our neighbours*] Pſal. 44. 14.

a reproach to our neighbours] Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion; but they both laughed at our miſeries,

V. 5. *How long, Lord?*] Pſal. 89. 46.

ſhall thy jealouſie burn like fire?] Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

V. 6. *Pour out thy wrath upon the heathen that have not known thee*] Jere. 10. 25.

V. 7. *For they have devoured Jacob*] Heb. *He:* That is, every one of them: or, the devourer hath devoured.

V. 8. *O remember not againſt us former iniquities*] Iſai. 64. 9. Which we and our fathers have committed.

former iniquities] Or, *the iniquities of them that were before us.*

let thy tender mercies ſpeedily prevent us] And ſtay not till we be overwhelmed with our troubles.

V. 9. *O God of our ſalvation*] Seeing we have none other Saviour, neither can we help our ſelves, and alſo by our deliverance, thy name ſhall be praiſed, Therefore, O LORD, help us.

names ſake] Joſh. 7. 9.

V. 10. *Where is there God?*] Pſal. 42. 10. and 115. 2.

revenging] Heb. *vengeance.*

revenging of the blood of thy ſervants which is ſhed] Pſal. 58. 10.

V. 11. *Let the ſighing of the priſoner come before thee*] Who though in reſpect of God, they were juſtly puniſhed for their ſins; yet in conſideration of their cauſe, were unjuſtly vexed.

thy power] Heb. *thine arm.*

preſerve thou thoſe that are appointed to die] Heb. *reſerve the children of death.*

thoſe that are appointed to die] Which were captives among their enemies, and could look for nothing but death, Pſal. 44. 22.

V. 12. *into their boſome*] Iſai. 65. 6, 7.

V. 13. *ſheep of thy paſture*] Pſal. 95. 7. and 100. 3.

we will ſhew forth thy praiſe to all generations] Heb. *number.* That is, record the particular benefits, for which thou art to be praiſed. We ought to deſire no benefit of God, but on this condition, To praiſe his Name, Iſai 43. 21.

to all generations] Heb. *to generation and generation.*

PSAL. LXXX.

Title.

Shoſhannim] See notes on Pſal. 60. *tit.*

Eduth] A conteſtation: wherein the Pſalmiſt earneſtly intreateth God for freedom out of thoſe miſeries, which by his deſertion had befaln him.

of Aſaph] Or, *for Aſaph.*

Verſ. 1. LEADEſt *Joſeph like a flock*] Pſal. 77. 20. and 78. 52.

ſhine forth] Pſal. 50. 2. and 94. 1.

V. 2. *come and ſave us*] Heb. *come for ſalvation to us.*

V. 3. *Turn us*] Or, *Return us.* To wit, out of captivity.

V. 4. *how long wilt thou be angry againſt the prayer of thy people?*] The faithfull fear Gods anger, when they perceive that their prayers are not forthwith heard.

wilt thou be angry] Heb. *wilt thou ſmoke.*

V. 5. *Thou feedeſt them with the bread of tears*] 1 King. 22. 27. Pſal. 102. 9. Iſai. 30. 20.

V. 6. *Thou makeſt us a ſtrife unto our neighbours*] Our neighbours have continuall ſtrife, and war againſt us.

V. 7. *Turn us again*] See verſe 3.

V. 8. *Thou haſt brought a vine out of Egypt*] Seeing, that of thy mercy thou haſt made us a moſt dear poſſeſſion to thee; and we thorow our ſins are laid open for wilde beaſts to devour us; declare again thy love, and finiſh thy work that thou haſt begun, Pſal. 44. 2.

caſt out the heathen] Pſal. 44. 3.

V. 10. *the goodly cedars*] Heb. *the cedars of God.*

V. 11. *and her branches unto the river*] To wit, Euphrates, as Pſal. 72. 8.

V. 12. *broken down her hedges*] Pſal. 89. 40. Iſai. 5. 5.

V. 13. *The boar*] Or, That *the boar.*

The boar out of the wood doth waſte it] That is, as well they that hate our religion, as they that hate our perſons.

V. 14. *look*

79.7. Jacob quippe figuram gestat Ecclesiæ; sicut Esau, veteris Synagogæ Augustin. col. 882.

Ps. 78.49. Evil Angels] Some expound this particularly of Moses and Aaron. Caryl, Job, 19.12. p. 227.

79.63. in Seculum. Alij codices habent in æternum. Ex ambiguo Græco facta est illa diversitas. — Sed pro loco intelligendum quid melius interpretatum sit. Augustin. col. 886.

82.7. ——— et sicut quilibet, Principes, Cadetis. Posterior pars versus malè ab alijs vertitur, meo judicio. ——— Non dubito Principes obscuris et gregarijs hominibus conferri. Calvin. Queen's Bible; French Bible. Caryl, Job, 24-24. p. 666.

83. v. 2. Novissimos dies significare mihi videtur, quando hæc quæ nunc metu comprimuntur, in liberam vocem eruptura sunt. — Augustin. gro.

Ps. 81. 16. Cibavit eos ex adipe frumenti] Misceuit eos Sacramentis. / et de petra, melle ——— Mel Sapientia est, primatum dulcoris tenens in cibis cordis. De petra melle; de Sapientia Christi. non est hoc mel de quolibet homine, sed de petra. Petra autem erat Christus. 1 Cor. 10.4. Augustin.

May. 27. 1711. Scripsi.

Psalm, 82. (Caryl, Job, 29. 12. p. 516.

We read (Psal. 82. which is the Magistrat's Psalm) ——— Defend the poor ——— The magistrat is set up on purpose, both to protect them in their low condition; and to lift them up when they are laid lower by oppression.

83.13. Wheel] rotam, i.e. instabiles, & agitatos instar rotæ. Flaminius. Sept. 12. 1725. Scripsi.

V.14. *look down from heaven*] They gave not place to tentation, knowing, That albeit there were no hope on earth, yet God was able to succour them from heaven, Isai.63.15.

V.15. *that thou madest strong for thy self*] So that, without thy leave, no power can prevail against it; and which, as a young bud, thou raisest up again, as out of the burnt ashes.

V.16. *they perish at the rebuke of thy countenance*] When thou in thine anger delivereſt it over to the sword of the enemies, psal.39.11.

V.19. *Turn us again, O Lord God of hosts, cause thy face to shine upon us*, &c.] See v.3.

PSAL. LXXXI.

Title.

Gittith] See the Notes on the title of psal.8.

of Asaph] Or, *for Asaph*.

Vers. 1. *Sing aloud unto God*] It seemeth that this psalm was appointed for solemn feasts and assemblies of the people, to whom these ceremonies at such times were usuall.

V.3. *in the new-moon*] This they did also in other feasts, Num.10.10.

V.4. *For this was a statute for Israel*] Levit.23.24.

V.5. *This he ordained in Joseph for a testimony*] Joseph is put for all Israel, because he had the double portion, which was one part of the birth-right, 1 Chron.5.1,2. So is Judah sometimes, because he had the government, which was the other part, Gen.49.10.

when] Or, *because*.

when he went out thorow the land of Egypt] It was ordained afterwards, but that was the cause of it.

thorow] Or, *against*.

where I heard a language that I understood not] God bringeth in the people, as one man, acknowledging their own misery.

V.6. *shoulder from the burden*] Isai.9.4. and 10.27.

were delivered] Heb. *passed away*.

from the pots] If they were never able to give sufficient thanks to God for this deliverance from their corporall bondage, how much more are we indebted to him for our spirituall deliverance from the tyrannie of satan and sin!

V.7. *calledst in trouble, and I delivered thee*] Psal.50.15.

in the secret place of thunder] By a strange and wonderfull manner, out of the clouds, whence thunder came, Exod.14. 19,20. and 19.16.

proved thee at the waters of Meribah] Exod.17.6.

Meribah] Or, *strife*.

V.8. *Hear, O my people*] He condemneth all people that are not attentive to hear Gods voice, and to give obedience to the same.

V.9. *There shall no strange god*] Or, *Let no strange god*.

neither shalt thou worship] Or, *neither worship*.

V.10. *open thy mouth wide, and I will fill it*] God accuseth their incredulity, because they opened not their mouths to receive Gods benefits in such abundance as he poureth them out. Or, enlarge thy desire never so much, and it shall be satisfied, psal.37.4. Eph.3.20.

V.12. *So I gave them up to their own hearts lust*] Acts 14.16.

unto their own hearts lust] Or, *to the hardnesse of their hearts*, or, *imagination*.

V.13. *O that my people had hearkened unto me*] God sheweth, that the obedience of his people is as pleasing to him, as things wished for are to men, Deut.5.29. Isai.48.18.

V.14. *and turned my hand against their adversaries*] If they had obeyed me. v.12.

V.15 *haters of the Lord should have submitted themselves unto him*] Psal.37.20. Rom.1.30.

submitted themselves] Or, *yeelded feigned obedience*, psal.18.44. Heb. *lyed*.

but their time should have endured for ever] If the Israelites had not broken covenant with God, he would have given them perpetuall felicity.

V.16. *with the finest of the wheat*] Heb. *with the fat of wheat*: That is, with most fine wheat, and abundance of honey.

PSAL. LXXXII.

Title.

of Asaph] Or, *for Asaph*.

Vers.1. *God standeth in the congregation of the mighty*] The prophet sheweth, that God, who is present among judges, observeth whether they do their duty or no, that he may reward or punish them.

mightie] Or, *God*: that is, his own.

he judgeth] Or, *he should judge*.

he judgeth among the gods] They ought to judge according to his law, that the sentence might be God's, and not theirs: but they did not so, v.2, &c. 2 Chron.19.6.

gods] Exod.22.9.

V.2. *How long will ye judge unjustly*] For theeves and murtherers finde favour in judgement, when the cause of the poor godly cannot be heard.

accept the persons of the wicked] Deut.1.17.

V.3. *Defend*] Heb. *Judge*, psal.43.1.

do justice to the] Heb. *justifie the*.

and needie] Not onely when he crieth for help, but whensoever ye know that his cause requireth aid and support.

V.4. *Deliver the poor and needie*] Prov.24.11.

V.5. *all the foundations of the earth are out of course*] Psal. 11.3. The wilfull ignorance of judges puts all things out of order.

earth] Or, *land*.

out of course] Heb. *moved*.

V.6. *I have said, Ye are gods*] John 10.34.

V.7. *But ye shall die like men*] No title of honour shall excuse you, but ye shall be subject to Gods judgement, and die, and render account, as well as other men. Adam.

fall like one of the princes] Heb. *the princes shall fall as one*: that is, as any one, or, together. Caryl, Job.24.24. p. 666. Calvin. 2u. Bible.

V.8. *for thou shalt inherite all nations*] All the earth is thine, by as true a right as inheritance, therefore let not evil judges oppresse thy people.

shalt] Or, *doest*.

PSAL. LXXXIII.

Title.

A song or psalm] Psal.48. tit. This psalm seemeth to be composed as a form of prayer, when the Church was in great danger by reason of her enemies: perhaps in Jehoshaphats time, 2 Chron.20.1.

of Asaph] Or, *for Asaph*.

Vers. 1. *Keep not thou silence, O God*] Psal. 28.1. and 35.22.

V.2. *thine enemies make a tumult*] He calleth them Gods enemies, which are enemies to his Church.

hate thee] Psal.81.15.

V.3. *against thy hidden ones*] Gods saints are his secret ones; for he hideth them in the secret of his tabernacle, and preserveth them from all dangers, psal.31.20.

V.4. *let us cut them off from being a nation*] They were not content to take the Church as prisoner, but sought utterly to destroy it, Jer.11.19.

V.5. *consent*] Heb. *heart*.

against thee] Acts 9.4. They thought to have subverted thy counsell, wherein the perpetuity of the Church was established, psal.2.1.

V.6. *The tabernacles of Edom*] Alluding to the manner of them that dwelt in tents, 2 Sam.20.1.

V.8. *they have holpen the children of Lot*] Heb. *they have been an arm to the children of Lot*. The Ammonites and Moabites were the plotters of this war against Gods people; but they were too weak, and call in the Assyrians to help, 2 Chron. 20.1.

V.9. *as unto the Midianites*] By these examples they were confirmed that God would not suffer his people to be utterly destroyed.

Midianites] Judg.7.22.

Sisera] Judg.4.15,24.

V.10. *as dung for the earth*] Trodden under feet as mire; 2 King.9.37. Zeph.1.17.

V.11. *their nobles*] Or, *them*, and or even *their nobles*.

Oreb] Judg.7.25.

Zebah] Judg.8.21.

V.12. *Let us take to our selves the houses of God in possession*] It appears their spleen was against God; they aim at his houses, both his synagogues, and the houses of his people among whom he dwelt.

V.13. *wheel*] Or, *rolling thing*, or, *thistle-down*, Isai.17.13.

as the stubble before the winde] Utterly disperse them, as chaff is blown away with the winde.

V.14. *as the flame setteth the mountains on fire*] Perhaps he means the trees on the mountains, which sometimes are fired with lightning. See Notes on psal.29.6.

V.16. *that they may*] Or, *that men may*, as v.18.

that they may seek thy Name] That others, seeing thy judgements on them, may be converted: for he wisheth the destruction of these enemies, v.10,17.

LXXXIIII.

Title.

Gittith] See the title of psal. 8.

A psalm for the sons of Korah] See the title of Psal.48.

for] Or, *of*.

Vers. 1. How

Vers. 1. *How amiable are thy tabernacles*] The psalmist complaineth, that he cannot have accesse to the Church of God, to make profession of his faith, and to profit in religion.

V. 2. *longeth*] Psal. 42. 1, 2.

for the courts of the Lord] Wherein the tabernacle was placed.

V. 3. *thine altars*] So that the poor birds have more liberty then I; for they may build nigh thine altars. Others read it, I long for *thine altars*.

V. 5. *whose strength is in thee*] Who trusteth not at all in himself, but in thee onely.

in whose heart are the ways of them] The ways that lead to thy tabernacles: that is, They that heartily desire to come to thy house to worship thee at the set time, though they dwell far off.

V. 6. *of Baca*] That is, of mulberry-trees, which was a dry place, so that they which passed thorow must dig pits for water: signifying, That no letts can hinder them that are fully bent to come to Gods house; neither doth God use to fail them. It may be the place mentioned, 2 Sam. 5. 24.

of Baca, make it a well] Or, *of mulberry-trees, make him a well*, &c.

filleth] Heb. *covereth*.

V. 7. *from strength to strength*] Or, *from company to company*. They are never weary, but encrease in strength and courage, till they come to Gods house.

in Zion] It seems this psalm was made when David fled from Absalom; for in Sauls time the ark was not in Zion.

V. 9. *of thine anointed*] Of me, whom thou hast anointed to be king. It seems to be Davids psalm.

V. 10. *better then a thousand*] He wisheth to be but one day in Gods Church, rather then a thousand among worldlings; and to be a perpetuall servant in Gods house, as Exod. 21. 6. though in the meanest place, then to dwell at liberty among the wicked.

thousand] Or, *thousand elsewhere*.

I had rather be a door-keeper] Heb. *I would choose rather to sit at the threshold*.

V. 11. *a sun and shield*] The giver of all good to his, and protectour of them against all evil.

shield] Gen. 15. 1. Psal. 119. 114.

the Lord will give grace and glory] Favour with him, and honour before others.

no good thing will he withhold] But will from time to time encrease his blessings toward his more and more.

no good thing will he withhold from them that walk uprightly] Psal. 34. 9, 10.

V. 12. *blessed is the man that trusteth in thee*] Psal. 2, 12.

PSAL. LXXXV.

Title.

for] Or, *of*.

Vers. 1. *Thou hast been favourable unto thy land*] They confesse, that Gods free mercy was the cause of their deliverance, because he loved the land which he had loved.

favourable] Heb. *well pleased*.

V. 2. *Thou hast forgiven the iniquity of thy people*] Psal. 32 1.

thou hast covered all their sin] Thou hast buried them, that they may not come into judgement.

V. 3. *thou hast turned thy self from the fierceneesse of thine anger*] Or, *thou hast turned thine anger from waxing hot*.

from the fierceneesse of thine anger] Not onely in withdrawing thy rod, but also in forgiving our sins.

V. 5. *Wilt thou be angrie with us for ever?*] As in times past they had felt Gods mercy in their deliverance, so now, being oppressed with the long continuance of evils, they pray unto God, That, according to his nature, he would be mercifull unto them.

V. 7. *grant us thy salvation*] He confesseth that our deliverance cometh onely from Gods mercy, psal. 6. 4.

V. 8. *he will speak peace unto his people*] He will send all prosperity to his Church, when he hath sufficiently corrected them: also by his punishments the faithfull shall learn to beware that they return not to like offences.

but let them not] Or, *that they may not*.

V. 10. *Mercie and truth are met together*] Though for a time God thus exerciseth them with his rods, yet under the Kingdom of Christ they shall have peace and joy.

V. 12. *land shall yeeld her encrease*] Psal. 67. 7.

V. 13. *Righteousnesse shall go before him*] Justice shall then flourish, and have free course and passage in every place.

PSAL. LXXXVI.

Title.

A prayer of David] Or, *a prayer*, being a psalm *of David*.

Vers. 1. *Bow down thine ear*] David in persecution thus prayed, leaving the same to the Church, as a monument, how to seek redresse against their miseries.

V. 2. *for I am holy*] And therefore I have done them no harm, but am persecuted for my piety.

holy] Or, *one whom thou favourest*: or, *bountifull*.

V. 3. *for I crie unto thee daily*] Which shews how earnestly he longed for deliverance.

daily] Heb. *all the day*.

V. 4. *unto thee, O Lord, do I lift up my soul*] Psal. 25. 1.

V. 6. *For thou, Lord, art good, and readie to forgive*] Joel 2. 13.

V. 6. *attend to the voice of my supplications*] By crying and calling continually, he sheweth that we ought not to be weary, though God grant not forthwith our request, but that we must earnestly and often call upon him, v. 7.

V. 8. *neither are there any works like unto thy works*] Deut. 3. 24.

like unto thy works] He condemneth all idolls, forasmuch as they can do no great works to declare that they are gods, Isai. 41. 23.

V. 10. *thou art God alone*] Deut. 6. 4. and 32. 39. Isai. 37. 16. and 44. 6. Mark 12. 29. 1 Cor. 8. 4. Ephes. 4. 6.

V. 11. *Teach me thy way*] He confesseth himself ignorant, till God hath taught him; and his heart variable and separated from God, till God joyn it to him, and confirm it in his obedience.

Teach me thy way, O Lord, I will walk in thy truth] Psal. 25. 3. and 119. 33.

V. 13. *from the lowest hell*] That is, from most great danger of death, out of which none but onely the mighty hand of God could deliver him.

hell] Or, *grave*.

V. 14. *violent*] Heb. *terrible*.

have sought after my soul] He sheweth, that there can be no moderation nor equity where proud tyrants reign; and that the lack of Gods fear is a priviledge to all vice and cruelty.

have not set thee before them] Psal. 54. 3.

V. 15. *But thou, O Lord, art a God full of compassion*] Deut. 34. 6. Num. 14. 18. Psal. 103. 8. and 139. 4. and 145. 8.

V. 16. *servant, and save the son of thine hand-maid*] Psal. 116. 16.

save the son of thine hand-maid] He boasteth not of his own vertues, but confesseth that God of his free goodnesse hath ever been mercifull unto him, and given him power against his enemies, as to one of his own household.

V. 17. *Shew me a token*] Deliver me in that manner, that it may evidently appear that I am singularly beloved of thee.

for good] That my enemies may not dare to meddle with me any more, but I may be safe ever after, psal. 41. 10, 11.

PSAL. LXXXVII.

Title.

A psalm or song] See Notes on the title of psal. 30.

for] Or, *of*.

Vers. 1. *His foundation*] God's, v. 2. who did choose the mountains there to build his temple on.

V. 3. *Glorious things are spoken of thee*] Though thy glorious estate do not yet appear, yet thou shalt be famous in after-times.

V. 4. *Ethiopia*] Heb. *Cush*.

this man was born there] Each of these countreys have bred some famous man or other, but Zion shall bring forth a multitude of men far more excellent.

V. 6. *that this man was born there*] The most excellent man of all. Perhaps he means Christ, who was to be born among the Jews.

V. 7. *all my springs are in thee*] The prophet sets his whole affections and comfort in the Church.

PSAL. LXXXVIII.

Title.

A song or psalm] See Notes on the title of psal. 48.

for] Or, *of*.

Mahalath Leannath] On a winde-instrument, to sing by courses, as Exod. 15. 21. Ezra 3. 11. See Notes on the title of psal. 5. Or, of the disease afflicting.

Maschil of Heman the Ezrahite] Or, a psalm *of Heman the Ezrahite, giving instruction*.

Heman the Ezrahite] See 1 King. 4. 31.

84. 3. yᵉ Sparrow finds a room
to rest,
from reach of comon wrong;
The Swallow builds a curious nest,
where she may couch her yong.
R. B. 1638.

Sparrows there their young ones rear
And the Summer Harbinger
By the Altar builds her nest
Wherein they take their chief rest.
Sir George Sandys, 1638.

Ps. 84. 6. In 1 Chron. 20. 26. Mention is made of the Valley of Berachah.

Psal. 86. 9. All Nations whom Thou hast made] Si est gens quam non fecit Deus, non adorabit eum. Nulla est autem gens quam non fecit Deus, quia fontem omnium gentium, Adam et Evam, fecit Deus. Omnes ergo gentes fecit Deus. Omnes ergo gentes — venient, & adorabunt —
Augustin. col. 945.

V. 10. great, alone] Una gens — distenditur per quatuor partes totius orbis. Hoc prædixit hoc implevit qui solus est Magnus. Desinat ergo hoc dicere contra solum Magnum, qui noluit esse parvus: quia non possunt esse duo Magni, Deus et Donatus. Augustin. col. 946.

86. 17 — make a Token by me for good. Dutch Anot.

Ibi omnes gentes, quarum quædam nominatæ sunt. 959.

87. Sed delabitur de Babylone in Jerusalem — cavet enim Babylone et incipit esse Hierusalem. Dividitur filia adversus matrem suam.

85. 11. Veritas de terra] Christus de fœmina natus est, Filius Dei de carne processit. Augustin. col. 934.

89.2 - Built up - As former mercies are fundamental to Caterones. Mr Howe.

89.37 — Witness — As long as the Sun & moon endure, they shall be witnesses to me of this Promise. Geneva.

Vers. 1. I *Have cried day and night*] Though many crie in their sorrows, yet they crie not earnestly to God for remedy, as he did, who confesseth God to be the author of his salvation.

V. 2. *Let my prayer come before thee*] The word, *prayer*, signifieth the matter, that he had just occasion to complain to God of his enemies hard usage of him: and the word, *crie*, signifieth the manner, that is, the earnestnesse of his prayer.

V. 3. *full of troubles*] Psal. 123. 3.

V. 5. *Free among the dead*] No more regarded, then a man dead and buried, psal. 31. 12.

from thy hand] Rather, *by thy hand*, becaus he speaks of men slain.

V. 7. *with all thy waves*] The storms of thy wrath have overwhelmed me, psal. 42. 7.

waves] Psal. 42. 7.

V. 8. *mine acquaintance*] He attributeth the losse and displeasure of his friends, to Gods providence, whereby he partly punisheth, and partly trieth.

far from me] Job 19. 13. [illegible] 31. 11. and 142. 4.

an abomination unto them] Heb. *abominations:* that is, most abominable.

I am shut up] I see none end of my sorrows.

V. 9. *Mine eye mourneth*] Mine eyes and face declare my sorrows.

V. 10. *Wilt thou shew wonders to the dead?*] He sheweth, that the time is more convenient for God to help, when men call unto him in their dangers; then to tarry till they be dead, and then raise them up again, psal. 6. 5.

V. 12. *in the land of forgetfulnesse?*] In the grave, where men forget all that was done here, Job 14. 21. and they that are alive forget them that are dead, Job 24. 20.

V. 13. *in the morning shall my prayer prevent thee*] Psal. 5. 3.

V. 15. *from my youth up*] I am ever in great dangers and sorrows, as though my life should be cut off every moment.

V. 17. *daily*] Or, *all the day.*

V. 18. *Lover and friend hast thou put far from me*] Psal. 38. 11.

PSAL. LXXXIX.

Title.

Maschil of Ethan the Ezrahite] Or, a psalm *for Ethan the Ezrahite, to give instruction.*

Ethan] It seems to be that Ethan mentioned, 1 King. 4. 31. who living to see the kingdom divided in Rehoboams time, composed this psalm. Others think it was one of that name that lived in the captivity of Babylon.

the Ezrahite] Of Zara, 1 Chron. 2. 6.

Vers. 1. I *Will sing of the mercies of the Lord*] Though the horrible confusion of things might cause them to despair of Gods favour; yet the manifold examples of his mercies, cause them to trust in God, though, to mans judgement, they saw none occasion.

to all generations] Heb. *to generation and generation.*

V. 2. *For I have said*] As he that surely believed it in heart.

Mercy shall be built up for ever] Abide firm, like a strong building; not be moveable, like tents.

thy faithfulnesse shalt thou establish in the very heavens] Thy promise will be performed, as sure as the heavens abide: or, thou hast shewed the unchangeablenesse of thy truth, in setling the heavens.

heavens] Psal. 119. 89.

V. 3. *I have made a covenant with my chosen*] The prophet sheweth what was the promise of God, whereon he grounded his faith.

Sworn unto David my servant] 2 Sam. 7. 11, &c.

V. 4. *Thy seed will I establish for ever*] Vers. 29, 36. This is performed in Christ the Son of David.

to all generations] Heb. *to generation and generation.*

V. 5. *the heavens shall praise thy wonders*] The angels praise thy power and truth; and therefore it is the more to be marvelled at, that Davids kingdom flourisheth not, v. 38. to whom thou hast made such faithfull promises.

in the congregation of the saints] In heaven; or, among the saints on earth.

V. 6. *who, [illegible] the sons of the mighty, can be likened unto the Lord?*] That is, the angels: or, the great princes of the world, psal. 29. 1.

V. 7. *in the assembly of the saints*] If the angels tremble before Gods Majestie and infinite Justice; what earthly creature, by oppressing the Church, dare set himself against God?

V. 8. *who is a strong Lord like unto thee? or to thy faithfulnesse round*] Or, *who is like unto thee? a strong God, and thy faithfulnesse is round.*

like unto thee?] Psal. 35. 10.

V. 9. *Thou rulest the raging of the sea*] We doubt not of thy power, for thou hast shewed it in ruling the sea in the greatest tempest, and pulling down the proud enemies of the Church, psal. 93. 3, 4.

raging of the sea] Psal. 65. 7.

V. 10. *Rahab*] Or, *Egypt.*

with thy strong arm] Heb. *with the arm of thy strength.*

V. 11. *The heavens are thine, the earth also is thine*] Gen. 1. 1. Psal. 24. 1. and 50. 12.

V. 12. *Tabor and Hermon shall rejoyce in thy Name*] Tabor stands westward from Jerusalem, and Hermon eastward: so that all places, east, west, north and south, have cause to rejoyce in Gods power, which makes them fruitfull.

V. 13. *a mightie arm*] Heb. *an arm with might.*

V. 14. *Justice and judgement are the habitation of thy throne*] Psal. 97. 2. For hereby he judgeth the world, and sheweth himself a mercifull father, and faithfull protectour unto his.

habitation] Or, *establishment.*

V. 15. *the joyfull sound*] Of the trumpet, calling them to the solemn assemblies, Num. 10. 6.

in the light of thy countenance] The tokens of thy favour seen in the Sanctuary.

V. 16. *In thy Name shall they rejoyce*] As thou art made known to them in thy publike ordinances.

V. 17. *of their strength*] They have all their strength from thee.

our horn shall be exalted] Psal. 75. 10.

V. 18. *For the Lord is our defence: and the holy one of Israel is our King*] Or, *For our strength was of the Lord, and our king of the holy one of Israel.* That is, thou gavest us David a strong king in those days, v. 19, &c.

V. 19. *to the holy one*] To thy holy one; that is, to Samuel.

that is mightie] Whom, as I have chosen, so have I given him strength to execute his office, psal. 4. 3.

out of the people] One of mean parentage: or, the choisest man, for parts, among all the people, 1 Sam. 10. 24.

V. 20. *I have found David my servant*] 1 Sam. 16. 12.

V. 23. *I will beat down his foes before his face*] Though there shall be evermore enemies against Gods Kingdom, yet he promiseth to overcome them.

V. 24. *my mercie shall be with him*] I will mercifully perform my promises to him, notwithstanding his defects and defaults.

in my Name shall his horn be exalted] His power, glory and estate.

horn be exalted] Verse 17.

V. 25. *I will set his hand also in the sea*] He shall enjoy the lands round about him by conquest.

V. 26. *Thou art my Father*] His excellent dignity shall appear herein, That he shall be named the son of God, and the first-born, wherein he is a figure of Christ.

V. 29. *His seed also will I make to endure for ever*] Vers. 4, 36. Though for the sins of the people the whole state of this kingdom decayed, yet God reserved still a root, till he had accomplished this promise in Christ.

V. 30. *and walk not in my judgements*] Gods law is divided into judgements, statutes and commandments: that is, judiciall, ceromoniall and morall laws, Mal. 4. 4.

V. 31. *break my statutes*] Heb. *profane my statutes.*

V. 32. *visit their transgression with the rod*] 2 Sam. 7. 14.

V. 33. *Nevertheless, my loving kindnesse will I not utterly take from him*] Though the faithfull answer not in all points, to their profession; yet God will not break his covenant with them.

will I not utterly take from him] Heb. *I will not make void from him.*

to fail] Heb. *to lye.*

V. 34. *My covenant will I not break*] If they profane my statutes, v. 31. yet I will not profane my covenant.

nor alter the thing that is gone out of my lips] For God in promising, hath respect to his mercy, and not to mans power in performing, Mal. 3. 6. Jam. 1. 17.

V. 35. *that I will not lye*] Heb. *If I lye.*

V. 36. *His seed shall endure for ever, and his throne as the sun before me*] Vers. 4. 29. 2 Sam. 7. 16. Luke 1. 33. John 12. 34.

as the sun before me] Perpetuall and glorious.

V. 37. *as a faithfull witnesse in heaven*] That is, as the moon, which, though it be sometimes in the wane, and in the eclipse, yet remains a true witnesse of Gods covenant, Jer. 33. 20.

V. 39. *Thou hast made void the covenant of thy servant*] Because of the horrible confusion of things, the prophet complaineth to God, as though he saw not the performance of his promise.

thou hast profaned his crown] By this, he meaneth the horrible dissipation and renting of the kingdom by Jeroboam: unlesse it were another Ethan. See Notes on the title.

V. 40. *Thou hast broken down all his hedges*] Psal. 80. 12. Isai. 5. 5. Thou hast made his kingdom like a field without hedges, exposed to spoil.

V. 41. *thou*

V.42. *thou hast made all his enemies to rejoyce*] By giving them victory over him.

V.44. *glory*] Heb. *brightnesse*.

V.45. *The days of his youth hast thou shortened*] He sheweth, that the kingdom fell before it came to perfection.

V.46. *How long, Lord*] How long, LORD, wilt thou hide thy self? for ever?

How long, Lord, wilt thou hide thy self for ever? shall thy wrath burn like fire?] Psal.79.5.

V.47. *Remember how short my time is*] Remember how short my life is, and to what vanity thou hast created men: that is, to mortality, v.48. and therefore give us some comfort before we die, psal.39.13.

wherefore hast thou made all men vain?] Or, *to what vanity thou hast made all men.*

V.48. *see death*] Heb.11.5. Or, *suffer death. Die.*

V.49. *sware st unto David in thy truth?*] 2 Sam.7.15.

V.50. *how I do bear in my bosome the reproach of all the mighty people*] Which I take exceedingly to heart, psal.69.9.

V.51. *Wherewith thine enemies have reproached*] So he calleth them that persecute the Church.

the footsteps of thine anointed] They not onely ruine his kingdom, but also revile his actions.

V. 52. *Blessed be the Lord for evermore*] The voice of faith and joy, in expectation of deliverance.

PSAL. XC.

Title.

A prayer of Moses] Or, *a prayer*, being a psalm *of Moses.*

the man of God] Deut.33.1. Thus the Scripture useth to call the prophets.

Vers. 1. THou hast been our dwelling-place] Thou hast been as an house and defence unto us in all our troubles and travells now these four hundred yeer.

in all generations] Heb. *in generation and generation.*

V. 2. *from everlasting to everlasting*] Or, *from eternity to eternity.*

V.3. *Thou turnest man to destruction*] Moses, by lamenting the frailty and shortnesse of mans life, moveth God to pitie.

Return, ye children of men] To your originall, Gen. 3.19. Eccles.12.7. or, by way of ironie, *Live again if you can.*

V.4. *For a thousand yeers in thy sight are but as yesterday*] 2 Pet. 3.8. Though man think his life long, which is indeed most short, yet, though it were a thousand yeers, yet in Gods sight it is as nothing, psal. 39.5. and as the watch, that lasteth but three hours, Mark 13.35.

when it is past] Or, *when he hath passed* them. He addeth this, because men think of the shortnesse of their time when it is past, rather then when it is passing.

V.5. *as with a flood*] Besides the generall necessity of dying, thou sendest floods of particular judgements that suddenly take men away. So it was with the Israelites in the wildernesse, v.7, &c. Isai.8.7,8. Or, *as a flood that goes swiftly away, and returns not again.*

grasse which groweth up] Psal.103.15. Isai.40.6.

groweth up] Or, *is changed.*

V.7. *For we are consumed by thine anger*] Thou callest us by thy rods to consider the shortnesse of our lives, and for our sins thou abridgest our days.

V.8. *Thou hast set our iniquities before thee*] As a judge that goes according to evidence, psal.50.21.

our secret sins in the light of thy countenance] Not known to our selves: or, sins of our youth.

V.9. *passed away*] Heb. *turned away.*

we spend our yeers as a tale that is told] Our days are not onely miserable, but also short; for our sins provoke thee to cut us off.

as a tale that is told] Or, *as a meditation.*

V.10. *The days of our yeers are threescore yeers and ten*] Heb. As for *the days of our yeers, in them* are *seventy yeers.* Meaning, according to the common state of life.

and if by reason of strength they be fourscore yeers, yet is their strength labour] Or, *or by reason of strength fourscore; but the pride (or the prime) of them is but labour.*

if by reason of strength they be fourscore yeers] Heb *strengths*: that is, extraordinary strength.

yet is their strength labour and sorrow] Heb. *pride*: that is, their strength, pleasure, beauty, or whatsoever men are proud of in the best of their days. Or, *the prime of their days.*

we flee away] Flee away speedily, like a bird.

V.11. *Who knoweth the power of thine anger?*] If a mans life, for brevity, be miserable; much more if thy wrath lie upon it, as they which fear thee onely know: others consider it not.

even according to thy fear, so is thy wrath] Or, *of thy wrath, so as to fear thee?*

V.12. *number our days*] Psal.39.4.

that we may apply our hearts unto wisedom] Which is, by considering the shortnesse of our life, and by meditating of the joys of heaven.

apply our hearts] Heb. *cause to come.*

V.13. *Return, O Lord, how long?*] How long wilt thou be angry with thy people?

let it repent thee concerning thy servants] Cease to afflict us, as a man repenting alters his course, Deut.32.36.

V.15. *wherein thou hast afflicted us*] In Egypt, and in the wildernesse.

seen] Or, *felt*, psal.89.48.

V.16. *Let thy work appear unto thy servants*] Thy mercy, which is thy chiefest work.

and thy glory unto their children] Seeing Gods promises appertained as well to their posterity, as to them; Moses prayeth for their children.

V. 17. *let the beauty of the Lord our God be upon us*] Meaning, that it was obscured, when he ceased to do good to his Church.

PSAL. XCI.

Vers. 1. IN *the secret place of the most High*] He that maketh God his defence and trust, shall perceive his protection to be a most sure safeguard, psal.5.12.

secret place] Psal.32.7.

abide] Heb. *lodge.*

V.2. *I will say of the Lord*] He prayeth to the LORD, out of confidence of the aforesaid protection.

V.3. *Surely he shall deliver thee*] Or, *For he will deliver thee.*

he shall deliver thee] Having practised in the second verse what he taught in the first; now he teacheth others to do the like, psal.32.8. and 34.11.

from the snare of the fowler] Psal.124.7. God will deliver thee from secret and open dangers. Gins of the Devil, Dutch.

V. 4. *with his feathers*] As fowls hover over their young with their wings, Deut.32.11. and 17.8.

his truth shall be thy shield and buckler] That is, his faithfull keeping of his promise to help thee in thy necessity.

V.8. *Onely with thine eyes shalt thou behold*] Thou shalt be but a looker on, not a feeler of these miseries.

V. 11. *he shall give his angels charge over thee*] Matth. 4.6. Luke 4.10. God hath appointed his angels to defend his servants in their vocation, psal.34.7.

V. 13. *adder*] Or, *asp.*

the young lion and the dragon shalt thou trample under feet] Thou shalt not onely be preserved from all evil, but also overcome it and triumph over it, Rom.16.20.

V. 14. *Because he hath set his love upon me*] To assure the faithfull of Gods protection, he bringeth in God to confirm the same.

I will set him on high] Above all dangers, or fear of them, psal.61.2.

V.15. *call upon me*] Psal.50.15.

V.16. *With long life will I satisfie him*] And not cut him off among others, v.7. But all this must be understood conditionally, If God see it fitting: for a good man may die by plague or war, 2 Chron.35.23.

long life] Heb. *length of days.*

PSAL. XCII.

Title.

A psalm or song] See Notes on the title of psal.30.

for the sabbath-day] To be sung on the sabbath: and it teacheth us, That the right use of the sabbath standeth in praising God, and meditation on his works; and not in ceasing from work onely, v.4.

Vers.1. GOod thing to give thanks unto the Lord, and to sing praises] Psal.147.1.

V. 2. *in the morning*] For Gods mercy, and fidelity in his promises, toward his, binde them to praise him continually both day and night, psal.55.17. and 119.62,164.

every night] Heb. *in the nights.*

V.3. *upon the harp with a solemn sound*] Or, *upon the solemn sound with the harp.*

a solemn sound] Heb. *Higgaion.*

V. 4. *hast made me glad through thy work*] He sheweth, that [illegible] sabbath we should meditate on Gods works.

[illegible].5. *thoughts are very deep*] Psal.40.5. [illegible]11.33.

V.6. *A brutish man knoweth not*] Psal.73. [illegible] Isai.1.3. The wicked consider not Gods works, nor his judgements against them, and therefore most justly perish. Next verse shews what they consider not, to wit, Gods destroying other wicked men for a warning to them, psal.28.5. Isai.5.12.

V.7. *When the wicked spring as the grasse*] Psal.37.2.

V.10. *But my horn shalt thou exalt*] Thou wilt strengthen me with all power, and blesse me with all felicity.

horn shalt thou exalt] Psal.75.10.

V.11. *Mine*

Ps. 89. 51. Footsteps] The term is repeated Ps. 89. 51. sweetly looking back to Gen. 3. & forward unto Mal. 27. that we should not look, as Papists do, for alteration after the first passage hence.

Broughton of ye Defect, p. 736.

90. 3. By death man is converted into his own principles. Caryl, Job, 30. 23. p. 211. Si alij locus interpretantur, quod Deus deducat homines usque ad interitum, deinde in resurrectione instauret. Sed argutia hæc procul quæsita est, nec quadrat contextui. Calvin.

Ps. 92. Hence Psal. 92. whose title is, a Psal. a Song for ye Sabbath day, wch some of ye Jews ascribe unto Adam, as it principally consists in contemplations of ye works of God, wth holy admirations of his greatness & power manifested in yt, wth praises unto him on yr Account; so it expresseth ye destruction of ungodly Sinners, & ye salvation of ye Righteous, wherein in yt dayes Rest they had a pledge. Dr. Owen, on ye Sab. p. 131-41.

v. 6. Sabbath-breakers are here especially set out & notified as most brutish and foolish Creatures: for this Psalm must be interpreted as it concerns the Sabbath, in every member of it. George Hughes On ye Sabbath & 92. Ps. p. 186, 208.

Ps. 92. 14. Ordinarily, and where its genuine worke & Tendency is not interrupted by Cursed Negligence, or Love of ye world, Holiness thrives, & grows continually unto ye End. Hence Some are not onely fruitfull, but Fat & flourishing in ye Old age, and as ye Outward Man decayeth, so in them the Inward Man is daily renewed in Strength & Power. Owen H.S. P. 427.

93. 5. Holiness becomes thy House]
Domum tuam, totam domum tuam. Non hic, aut hic, aut ibi; sed domum tuam totam, per totum orbem terrarum. Augustin. col. 1036.

Psal. 95. 4.
fines terræ [perveſtigationes]
Agnovimus Lapidem angularem:
Lapis angularis, Christus. Non potest esse angulus, nisi duos in se copulaverit parietes: Ad angulum de diverso veniunt, sed in angulo sibi non adversantur. —— Si ergo Christus in caput anguli, non attendamus diversitatem de longè venientium: sed propinquitatem in Christo cohærentium. Augustin. col. 1066, 1067.
Jer. 16. 19. col. 1069.
Ima vestigia terræ
Penetralia terræ. Munster.
Corners of the Earth Tindal
Omnes fines terræ
—— quod hominibus intimæ. sensu perscrutabiles, Deo autem in propatulo. Buxtorf.

V. 11. *Mine eye alſo ſhall ſee my deſire on mine enemies*] Pſal. 54. 7. and 112. 8.

V. 12. *The righteous ſhall flouriſh like the palm-tree*] Hoſ. 14. 5. Though the faithfull ſeem to wither, and be cut down by the wicked: yet they ſhall grow again and flouriſh in the church of God, as the cedars do in mount Lebanon.

V. 14. *They ſhall ſtill bring forth fruit in old age*] The children of God ſhall have a power above nature, and their age ſhall bring forth moſt freſh fruits.

flouriſhing] Heb. *green.*

V. 15. *unrighteouſneſſe in him*] Rom 9. 14.

PSAL. XCIII.

Verſ. 1. *THe Lord reigneth*] Pſal. 96. 10. and 97. 1. and 99. 1. As God by his power and wiſdom hath made, and governeth the world: ſo muſt they be our defence againſt all enemies and dangers.

clothed with majeſty] Pſal. 104. 1.

wherewith he hath girded h[illegible]] Ready with his almighty power to do his work, Iſa. [illegible]. 9. Luke 12. 35. That is, to defend his church.

V. 2. *Thy throne is eſtabliſhed*] Whereon thou ſitteſt, and governeſt the world.

of old] Heb. *from then*, Iſai. 48. 5. That is, from the tim[illegible] that the world was founded.

V. 3. *The floods have lifted up, O Lord*] Pſal. 65. 7.

V. 4. *The Lord on high is mighier then the noiſe of many waters*] He meaneth, that Gods power appeareth in ruling the furious waters: or, that Gods power is greater then the power of the ſea.

V. 5. *Thy teſtimonies are very ſure*] Beſides Gods power and wiſdom, in creating, and governing, his great mercy alſo appeareth, in that he hath given his people his word and covenant.

for ever] Heb. *to length of dayes.*

PSAL. XCIIII.

Verſ. 1. *GOd to whom vengeance*] Heb. *God of revenges.*

to whom vengeance belongeth] Deuter. 32. 35. Nah. 1. 2. Whoſe office it is to take vengeance on the wicked.

ſhew thy] Heb. *ſhine forth*, Pſal. 50. 2. and 80. 1.

ſhew thy ſelf] Shew by effect, that thou art Judge of the world, to puniſh the wicked.

V. 2. *Lift up thy ſelf, thou judge of the earth*] Pſal. 7. 6.

V. 3. *how long ſhall the wicked triumph?*] That is, brag of their cruelty and oppreſſion: or, eſteem themſelves above others.

V. 4. *ſpeak hard things*] Pſal. 31. 18.

V. 5. *They break in pieces thy people*] Seeing the church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to us, if we ſee it ſo now; and therefore we muſt call to God, to take our cauſe in hand.

V. 7. *Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard it.*] Pſal. 10. 11, 13.

Yet they ſay] He ſheweth, that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to do wickedly.

V. 8. *ye brutiſh among the people*] That is, moſt brutiſh of all the people, Pſal. 92. 6.

V. 9. *He that planted the ear, ſhall he not hear?*] Exod. 4. 11. Prov. 20. 12. He ſheweth, that it is impoſſible but God ſhould hear, ſee, and underſtand their wickedneſſe.

V. 10. *He that chaſtiſeth the heathen, ſhall not he correct?*] If God puniſh the very heathen for their ſins, it is meer folly for any of Gods people, to think that God will ſpare them.

V. 11. *The Lord knoweth the thoughts of man*] 1 Cor. 3. 20. An anſwer to the queſtion in the former verſe; yea, the LORD knoweth mens vain thoughts.

V. 12. *whom thou chaſteneſt*] God hath care over his, and chaſtiſeth them for their welfare, that they ſhould not periſh for ever with the wicked, 1 Cor. 11. 32. Heb. 12. 5, 10.

V. 15. *But judgement ſhall return unto righteouſneſſe*] God will reſtore a right government, that the good may be rewarded, and bad men puniſhed, and then the godly ſhall follow him cheerfully.

ſhall follow it] Heb. ſhall be *after it.*

V. 16. *Who will riſe up for me againſt the evil doers?*] No[illegible] will.

V. 17. *Unleſſe the Lord had been my help*] He complaineth of them which would not help him to reſiſt the enemies: yet was aſſured, that Gods help would not fail.

almoſt] Or, *quickly.*

V. 18. *My foot ſlippeth*] Pſal. 38. 16. When I thought there was no way but death.

V. 19. *In the multitude of my thoughts*] In my trouble and diſtreſſe, I ever found preſent comfort and help from thee.

V. 20. *Shall the throne of iniquitie have fellowſhip with thee*] Wilt thou favour, and bear out theſe tyrants that abuſe their power to open oppreſſion?

by a law] Pſal. 58. 2. Iſai. 10. 1.

V. 21. *gather themſelves together againſt the ſoul of the righteous*] Pſal. 2. 1.

V. 23. *and ſhall cut them off in their own wickedneſſe*] Pſal. 55. 23. It is a great token of Gods judgement, when the purpoſe of the wicked is broken; but a greater, when they periſh by their own malicious plots.

PSAL. XCV.

Verſ. 1. *O Come, let us ſing unto the Lord*] It appears to be Davids Pſalm, Heb. 4. 7.

V. 2. *come before his preſence*] Heb. *prevent his face.*

with thanksgiving] He ſheweth that Gods ſervice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankſgiving, 34. 12.

V. 3. *above all gods*] Pſal. 86. 8. and 96. 4. Even the angels (who in reſpect of men, are thought as gods, Pſal. 8. 5.) are nothing in his ſight: much leſſe the idols, which mans brain inventeth, Pſal. 96. 5.

V. 4. *In his*] Heb. *In whoſe.*

the ſtrength of the hils is his alſo] Or, *the heights of the hils are his.* All things, even the moſt ſecret, and powerfull, are governed by his providence.

V. 5. *The ſea is his*] Heb. *whoſe the ſea* is.

and] Or, *for.*

V. 6. *let us worſhip and bow down*] By theſe three words he ſignifieth one thing: meaning, that they muſt wholly give themſelves to ſerve God.

V. 7. *the people of his paſture*] Pſal 100. 3.

and the ſheep of his hand] That is, the flock whom he governeth with his own hand, Pſal. 77. 20. and 100. 3. and therefore ought to hearken to his voice.

to day if ye will hear his voice] Heb. 3. 7. and 4. 7.

V. 8. *Harden not your heart*] By the contemning of Gods word.

as in the provocation, and as in the day of temptation in the wilderneſſe] Exod. 17. 2, 7. Num. 14. 22, &c.

provocation] Heb. *contention.*

V. 9. *tempted me, proved me, and ſaw my work*] 1 Cor. 10. 9. Pſal. 78. 40.

V. 10. *It is a people that do erre*, &c.] Num. 14. 23.

that do erre in their heart] They were without judgement and reaſon.

V. 11. *that they ſhould not enter into my reſt*] Heb. *if they enter into my reſt.* That is, into the land of Canaan, where he promiſed they ſhould finde reſt, which the apoſtle ſhews to be a type of our eternall reſt to come, Heb. 4. 8, 9.

PSAL. XCVI.

Verſ. 1. *O Sing unto the Lord a new ſong*] 1 Chron. 16. 23. Pſal. 33. 3. The prophet ſheweth, that the time ſhall come, that all nations ſhall have occaſion to praiſe the LORD for the revealing of his Goſpel.

V. 4. *For the Lord is great*] Seeing he will reveal his greatneſſe to all nations, contrary to their own expectation, they ought all to worſhip him, contrary to their own imaginations, and onely as he hath appointed.

to be praiſed] Pſal. 18. 3.

above all gods] Pſal. 95. 3.

V. 5. *For all the gods of the nations are idols*] Jeremy 10. 11.

but the Lord made the heavens] Then the idols, or whatſoever made not the heavens, are not God.

V. 6. *Honour and majeſtie are before him*] God cannot be known but by the tokens of his honour and majeſty, which are ſeen principally in his ſanctuary.

V. 7. *Give unto the Lord, O ye kinreds of the people, give unto the Lord glory and ſtrength.*] Pſal. 29. 1, 2.

give unto the Lord glory and ſtrength] As by experience ye ſee that it is onely due to him.

V. 8. *due unto his name*] Heb. *of his name.*

bring an offering] By preſenting your ſelves before God, declare, that ye worſhip him onely, Pſal. 68. 29. Iſai. 16. 1.

V. 9. *in the beauty of holineſſe*] Or, *in the glorious ſanctuary.*

V. 10. *Say among the heathen*] He propheſieth, that the Gentiles ſhall be partakers, with the Jews, of Gods promiſe, Rom. 15. 9, &c.

the Lord reigneth] Pſal. 93. 1. and 97. 1.

righteouſly] Heb. *in righteouſneſſes*: That is, moſt righteouſly.

V. 11. *Let the heavens rejoyce, and let the earth be glad*] Pſal. 98. 7.

V. 12. *then ſhall all the trees of the wood rejoyce*] If the inſenſible creatures ſhall have cauſe to rejoyce, when God appeareth; then much more we.

PSAL. XCVII.

Verſ. 1. *THe Lord reigneth*] He ſheweth, that where God reigneth, there is all felicitie, and ſpirituall joy.

let the multitude of iſles be glad thereof] For the Goſpel ſhall not onely be preached in Judea, but thorow all countreys, yea, and iſlands alſo.

multitude of iſles] Heb. *many*, or, *great iſles*, or, *countreys*.

V. 2. *Clouds and darkneſſe are round about him*] He is thus deſcribed, to keep his enemies in fear, who contemn God.

righteouſneſſe and judgement are the habitation of his throne] Pſal. 89. 14.

habitation] Or, *eſtabliſhment*.

V. 3. *A fire goeth before him, and burneth up his enemies round about*] Pſal. 50. 3.

V. 4. *the earth ſaw and trembled*] Pſal. 18. 7. and 77. 18. and 104. 32.

V. 6. *The heavens declare his righteouſneſſe*] Pſal. 50. 6.

V. 7. *Confounded be all they that ſerve graven images*] Exod. 20. 4. Levit. 26. 1. Deut. 5. 8. He ſignifieth, that Gods judgements are in a readineſſe to deſtroy idolaters.

worſhip him all ye gods] Heb. 1. 6. Let all that, which is eſteemed in the world, fall down before him.

V. 8. *the daughters of Judah rejoyced*] The villages of Judah, which are as it were daughters of Jeruſalem, the mother city, ſhall rejoyce at the converſion of the Gentiles.

becauſe of thy judgements, O Lord] Whereby thou deſtroyeſt thine enemies, and enlargeſt thy church.

V. 9. *above all gods*] Pſal. 95. 3.

V. 10. *Ye that love the Lord, hate evil*] He requireth two things of his children: the one, that they deteſt vice; the other, that they put their truſt in God for their deliverance.

hate evil [Pſal. 34. 14. Amos 5. 15. Rom. 12. 9.

V. 11. *Light is ſown for the righteous*] Pſal. 111. 4. The joy of the righteous is laid up for them, and will come forth with increaſe, though it appear not at the firſt.

and gladneſſe for the upright in heart] Pſal. 64. 10.

V. 12. *Rejoyce in the Lord, ye righteous* [illegible] Pſal. 33. 1.

at the remembrance] Or, *to the memoriall*.

PSAL. XCVIII.

Verſ. 1. *OSing unto the Lord a new ſong, for he hath done marvellous things*] Pſal. 96. 1. Iſai. 42. 10.

a new ſong] That is, ſome ſong newly made, in token of thankfulneſſe for their wonderfull deliverance, Pſalm 96. 1.

his holy arm hath gotten him the victory] He preſerveth his church miraculouſly.

V. 2. *The Lord hath made known his ſalvation*] Iſai. 52. 10. For the deliverance of his church.

openly ſhewed] Or, *revealed*.

V. 3. *He hath remembred his mercy*] God was moved by no other means to gather his church of the Jews and Gentiles, but becauſe he would perform his merciſull promiſe.

V. 6. *With trumpets and ſound of cornet*] By this repetition, and earneſt exhortation to give praiſes with inſtruments; and by ſtirring up the dumb creatures, he ſignifieth, that the world is never able to praiſe God ſufficiently for their ſpirituall and corporall deliverances.

V. 7. *Sea roar, and the fulneſſe thereof*] Pſal. 96. 11.

V. 9. *for he cometh to judge the earth*] Pſal. 96. 13.

PSAL. XCIX.

Verſ. 1. *LEt the people tremble*] When God delivereth his church, all the enemies ſhall have cauſe to tremble.

between the cherubims, let the earth be moved] Exod. 25. 22. Pſal. 80. 1.

be moved] Heb. *ſtagger*.

V. 2. *The Lord is great in Zion*] Which is the ſeat of his univerſall monarchy, Iſai. 2. 2, &c.

V. 3. *Let them praiſe thy great and terrible Name*] Though the wicked rage againſt God, yet the godly muſt praiſe his Name, and mighty power.

for it is holy] Or, *which is holy*.

V. 4. *The kings ſtrength alſo loveth judgement*] Or, And *the kings ſtrength* who *loveth judgement*. This king, meaning, God the king of his church, doth mix his power with juſtice, contrary to the cuſtome of tyrants, Job 36. 5.

thou doſt eſtabliſh equity] Heb. *equities*: That is, the moſt equall courſes.

V. 5. *worſhip at his footſtool*] That is, before his ark, 1 Chro. 28. 2. where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpirituall preſence, whereſoever his church is aſſembled.

he is holy] Or, *it is holy*.

V. 6. *Moſes and Aaron among his prieſts*] Moſes is reckoned among the prieſts; for he did the prieſtly office, in conſecrating Aaron and his ſons.

V. 8. *though thou tookeſt vengeance of their inventions*] He heard their prayers, notwithſtanding their infirmities; and corrected them for their ſins, though they prayed unto him, Numb. 20. 12. Or, thou didſt forgive the people upon Moſes prayer, though thou didſt deſtroy ſome of them for their ſins, Exod. 28. 34, 35. and 32. 32. Num. 14. 20, 22.

PSAL. C.

Title.

praiſe] Or, *thanksgiving*, Pſal. 145. 1.

Verſ. 1. *MAke a joyfull noiſe unto the Lord*] He propheſieth, that Gods benefit in calling the Gentiles, ſhall be ſo great, that they ſhall have wonderfull occaſion to praiſe his mercy, and rejoyce, Pſal. 95. 1.

all ye lands] Heb. *all the earth*.

V. 3. *it is he that hath made us*] God is to be praiſed for creating us, and for calling us into his church, Pſal. 95. 5. *Ephes. 2. 10.*

and not we our ſelves] Or, *and his we are*, Pſal. 95. 5.

his people, and the ſheep of his paſture] Pſal. 95. 7.

V. 4. *Enter into his gates with thanksgiving*] He ſheweth, that God will not be worſhipped, but by that means which he hath appointed.

V. 5. *his mercy is everlaſting*] He declareth, that we ought never to be weary in praiſing God, ſeeing his mercies toward us laſt for ever, Pſal 136. 1, &c.

to all generations] Heb. *to generation and generation*.

PSAL. CI.

Verſe 1. *I Will ſing of mercy*] Of thy mercy to me, and juſtice, when thou deſtroyeſt mine adverſaries, and ſetteſt me on the throne.

V. 2. *O when wilt thou come unto me?*] When wilt thou give me the kingdom promiſed?

I will walk within my houſe with a perfect heart] Till then I will guide mine own houſe well, and afterwards, the kingdom.

V. 3. *I will ſet no wicked thing before mine eyes*] Either to deſire it, or endeavour to accompliſh it.

wicked thing] Heb. *thing of Belial*.

I hate the work] He ſheweth, that magiſtrates do not their duty, except they be enemies to all vice, Pſal. 97. 10.

of them that turn aſide] From the law of God, Pſalm 125. 5.

V. 4. *I will not know a wicked perſon*] I will not take notice of them: I will ſhew them no grace nor favour, Pſal. 1. 6. Matth. 7. 23.

V. 5. *Whoſo privily ſlandereth his neighbour, him will I cut off*] In promiſing to puniſh thoſe vices, which are moſt pernicious in them that are about kings, he declareth by conſequence, that he will puniſh all vice.

an high look, and a proud heart, will not I ſuffer] Prov. 6. 17, 18.

V. 6. *Mine eyes ſhall be upon the faithfull of the land*] He ſheweth what is the true uſe of the ſword, To puniſh the wicked, and to maintain the good, Rom. 13. 4.

in a perfect way] Or, *perfect in the way*.

V. 7. *ſhall not tarry in my ſight*] Heb. *ſhall not be eſtabliſhed*.

V. 8. *I will early deſtroy all the wicked of the land*] Heb. *at mornings*. For then was judgement executed, Jerem. 21. 12. Meaning, every morning: or elſe, *moſt early*: That is, immediately after the act, leſt it grow to further inconvenience.

PSAL. CII.

Title.

of] Or, *for*.

of the afflicted] Whereby is ſignified, that albeit we be in never ſo great miſeries; yet there is ever place left for prayer, Pſal. 130. 1. Jon. 2. 1.

Verſ. 1. *LEt my cry come unto thee*] He [illegible]reth, that in our prayer we muſt ever feel the want of that which we deſire.

V. 2. *Hide not thy face from me in the day when I am in trouble, encline thine ear unto me*] Pſal. 27. 9.

V. 3. *For my dayes are conſumed like ſmoke*] Theſe exceſſive kindes of ſpeech ſhew how much the affliction of the church ought to wound the hearts of the godly.

like ſmoke] Or, (as ſome read) *into ſmoke*.

and my bones are burnt as an hearth] Job 30. 30. Pſal. 22. 3.

V. 4. *ſo*

97.12. Rejoice] By comparing Deut. 24.5. it appears, yt as christians are themselves to rejoice; so they are to cheer up each other in Jehovah. Yt ye same word Sum & Hare; and signifies to make glad, as well as to be glad.

Ps. 97.11. Sown] Sparsa est; Lux Fidei, Lux Veritatis, et Lux Vitæ atqs Foelicitatis; et materia perpetuæ Lætitiæ seminata est per Orbem, unde justi quiqs gaudent, et lætantur——

Sebast. Munster.

Comunicatio horum bonorum, quamvis ad tempus aliquando non aparcat in flore; Semper tamen Semen ejus manet, et suo tempore efflorescet.

Ames. Doc. 12.

99.8. Aliud judicat oculus imperitus, aliud judicat artificis regula. —— noverat autem quid illis decaret, qui vindicabat in omnes affectiones eorum. Augustin. col. 1107.

Ps. 100.

all ye earth.] Jam jubilat Domino universa terra: et quod adhuc non jubilat, jubilabit. Augustin. Col. 1111.

Psal. 100. 3.—He that made us] Nec verò tribuere terrenis patribus hoc licet, quod nos propria virtute genuerint. Atqui non dubitant major pars, Spiritualis vitæ laudem ad se trahere. Quorsum enim tendant liberi arbitrij præcones, nisi ut persuadeant, propria industria nos consequi, ut filij Dei ex filijs Adæ fiamus? Calvin. See Bayne, Ephes. 2.10. & Caryl Job, 10. 3. p. 441—447.

GOD has made us as to our Parentage, Education, Employment, Relation, Habitation, Estate, Person, Health——

100.3. Agnoscite, Jehovam esse Deum, ipsum effecisse nos (non autem nos ipsos) populum suum et gregem pascuæ suæ. Pisator.

102.18. created — h. e. Populus novus, quasi significans exitium veteris populi in exilio Babylonico. Calvin. in Jer. 7. 16.

ps. 102. 22. Sed illa Ecclesia quæ fuit omnium gentium, jam non est, periit. O imprudentem vocem. Hanc vocem abominabilem et detestabilem, præsumptionis et falsitatis plenam, nulla veritate suffultam, nulla sapientia illuminatam, nullo sale conditam, vanam, temerariam, præcipitem, perniciosam, prævidit Spiritus Dei, et tanquam contra illos cum annunciaret Unitatem, in congregandos populos in unum, et regna ut servirent Domino.
Quam dix ero] propter illos qui dicunt, Impletæ sunt Scripturæ, &c. Augustin. Col. 1144, 1145. — Quid est quod dicis jam periisse Ecclesiam de omnibus gentibus, quando ad hoc prædicatur Evangelium, ut possit esse in omnibus gentibus? — pereant hæretici &c — 1146.

103.5. Eagles] Sive illa vera sint fratres, quæ dicuntur de serpente, vel quæ dicuntur de aquila; sive sit fama potius hominum, quam veritas: Veritas est tamen in Scripturis, et non sine causa hoc dixerunt Scripturæ: nos quicquid illud significat — faciamus: et quam sit illud verum non laboremus. Augustin. Ps. 66. col. 692. D. Col. 1158.

103.11. — Una species misericordiæ est, qua nos a morte restituit in vitam, deinde adhuc spiritus ab eo alieni alteram qua nos sustinet; quia statim evanescerit gratia illa, nisi quam quotidie veniam sanciret.
Calvin. Vide Locum

May, 4. 1698. E.

103.12. East] Quando peccatum remittitur, occidunt peccata tua, oritur Gratia tua. Psal. 102. col. 1166.
v. 22. in omni loco dominationis ejus] Ergo in omni loco. Ibi non benedicatur ubi non dominatur. — Ne forte aliquis dicat, Non possum benedicere Dominum in Oriente, quia ad Occidentem profectus est: —
Augustin. Col. 1169.

104. 2. — Quam tibi facile est extendere unam pellem, tam facile illi fuisse extendere tam magnum Cœlum. Augustin. 1174.

v. 3. Wind] Psal. 55. 6. Psal. 139. 7, 8, 9. Augustin. col. 1180.

104. 11. Beasts] Bestias sylvæ, gentes intelligimus. Augustin. 1192.

104. 3. Who walketh — A tumult in n. — is ye sedate work of ye Deity. A speed not to be measurd ye solemn foot pace of Jehovah. Harvey 1. v. p. 84.

V. 4. *ſo*] Or, *becauſe*, or, *while*.
ſo that I forget to eat my bread] My ſorrows were ſo great, that I paſſed not for mine ordinary food.
V. 5. *my bones cleave to my skin*] Job 19. 20. Lam. 4. 8.
skin] Or, *fleſh*.
V. 6. *I am like a pelicane of the wilderneſſe*] Ever mourning and ſolitary, caſting out fearfull cries.
an owl of the deſert] Job 30. 29.
V. 7. *I watch*] My ſorrows will not ſuffer me to ſleep, Pſal. 77. 4.
as a ſparrow alone] That hath loſt his mate: So are good men ſolitary, being out of the church.
V. 8. *are ſworn againſt me*] They have conſpired my death by a joynt oath.
V. 9. *I have eaten aſhes like bread*] Sitting in the aſhes, he could not but eat ſome with his meat.
mingled my drink with weeping] Pſal. 80. 5. Heb. *drinks*. Noting a continuall act.
V. 10. *Becauſe of thine indignation*] He ſheweth, that his afflictions did not ſo much move him, as Gods diſpleaſure.
thou haſt lifted me up, and caſt me down] As in wreſtling, one takes the other up to give him the greater fall: ſo affliction after proſperitie, is the more dreadfull, Pſal. 73. 18.
V. 11. *My dayes are like a ſhadow that declineth*] Iſai. 40. 6. Jam. 1. 10.
like a ſhadow that declineth] Rather, is ſtretched out, as Exo. 6. 6. for ſhadows at evening are longeſt, and then ſuddenly vaniſh, Jere. 6. 4.
V. 12. *thou, O Lord, ſhalt endure for ever*] Lam. 5. 19. Howſoever we be frail, yet thy promiſe is ſure, and the remembrance thereof ſhall confirm thy people in all adverſities.
thy remembrance unto all generations] Pſal. 135. 13.
V. 13. *ſhalt*] Or, *wilt*.
yea, the ſet time is come] That is, the ſeventy yeers appointed, Jere. 29. 10, 12. or, ſome ſuch time appointed for their deliverance, Revel. 2. 10. and 3. 10.
V. 14. *in her ſtones*] The more that the church is in miſery, and deſolation; the more do the faithfull love and pitie it.
V. 19. *For*] Or, *When*
V. 20. *thoſe that are appointed to death*] Heb. *the children of death*, Pſal. 79. 11. Who now in their baniſhment could look for nothing but death.
V. 21. *To declare*] Or, *That they may declare*.
V. 22. *When the people are gathered together*] He ſheweth that Gods Name is more praiſed, then, when religion flouriſheth, and the church increaſeth, which is chiefly accompliſhed in the new Teſtament.
V. 23. *weakened*] Heb. *afflicted*.
V. 25. *Of old haſt thou laid the foundation of the earth*] Heb. 1. 10.
V. 26. *periſh, but thou ſhalt endure*] Iſai. 51. 6.
endure] Heb. *ſtand*.
V. 27. *ſame, and thy yeers ſhall have no end*] Mal. 3. 6. Heb. 13. 8.
V. 28. *The children of thy ſervants*] The ſcope is, that though God as a Creatour, hath not communicated everlaſting continuance to his creatures, yet as a father he hath given it to his church, Hab. 1. 12. Matth. 22. 32.
ſhall continue, and their ſeed ſhall be eſtabliſhed before thee] Pſal. 69. 36. Joel 3. 20.
continue] Heb. *dwell*.

PSAL. CIII.

Verſ. 1. *BLeſſe the Lord, O my ſoul*] He awakeneth his ſoul to praiſe God, ſhewing that both underſtanding and affections, minde and heart, are too little to ſet forth his praiſe.
V. 2. *all*] Or, *any of*.
V. 3. *Who forgiveth all thine iniquities*] Remiſſion of ſins is the chief of all benefits, Pſal. 32. 1, 2.
who healeth all thy diſeaſes] Cureth thy bodily diſeaſes.
V. 4. *Who redeemeth thy life*] Freeth thee out of deadly dangers.
deſtruction] Or, *the pit*, as Pſal. 30. 3. and 107. 20.
crowneth] Or, *encompaſſeth*, as Pſal. 5. 10. and 32. 10.
V. 5. *ſatisfieth thy mouth with good things*] Pſ. 36. 8. and 146. 7.
ſo that thy youth is renewed like the eagles] As the eagle is renued in ſtrength by ſucking blood when ſhe cannot feed, as ſome ſay, or, by caſting her feathers, as others ſay: ſo God miraculouſly giveth ſtrength to his people, above all mans expectation: or, he makes thee vigorous, as in thy youth, and active, like an eagle, Iſai. 40. 31.
V. 6. *The Lord executeth righteouſneſſe*] Heb. *righteouſneſſes, and judgements*: That is, all ſorts of them, or, the greateſt.
judgement for all that are oppreſſed] Pſal. 146. 7.
V. 7. *He made known his wayes*] That we ſhould walk in: or, that he walketh in, that is, his proceedings.
unto Moſes] As to his chief miniſter, and next to his people, Pſal. 147. 19.
V. 8. *The Lord is mercifull and gracious, ſlow to anger, and plenteous in mercy*] Exod. 34. 6, 7. Num. 14. 18. Deut. 5. 10. Nehem. 9. 17. Pſal. 86. 15. Jere. 32. 18.
plenteous in mercy] Heb. *great of mercy*.
V. 9. *He will not alwayes chide*] God ſheweth firſt his ſevere judgement, but ſo ſoon as the ſinner is humbled, he receiveth him to mercy.
V. 10. *He hath not dealt with us after our ſins*] We have proved by continuall experience, that his mercy hath ever prevailed againſt our offences.
nor rewarded us according to our iniquities] Ezra 9. 13.
V. 11. *as the heaven is high*] Heb. *according to the height of the heaven*.
V. 13. *as a father pitieth his children*] Mal. 3. 17.
V. 14. *duſt*] Gen. 3. 19.
V. 15. *As for man, his dayes are as graſſe*] He declareth that man hath nothing in himſelf to move God to mercy, but onely the confeſſion of his infirmity, and miſery.
graſſe] Pſal. 90. 5. and 102. 11. Iſai. 40. 6.
V. 16. *it is gone*] Heb. *it is not*.
the place thereof ſhall know it no more] So the ſcripture uſeth to expreſſe a totall abolition of a thing out of its place, Job 7. 10. and 20. 9.
V. 17. *his righteouſneſſe unto childrens children*] His juſt, and faithfull keeping of his promiſes.
V. 18. *To ſuch as keep his covenant, and to thoſe that remember his commandments to do them*] Deut. 7. 9.
To] Or, *Of*.
To ſuch as keep his covenant] That fear him, and obey his word.
V. 20. *ye his angels*] Pſal. 148. 2. In that that we, who naturally are ſlow to praiſe God, exhort the angels, which willingly do it; we ſtir up our ſelves to conſider our duty, and to awake out of our ſluggiſhneſſe.
that excell in ſtrength] Heb. *mighty in ſtrength*.
V. 21. *miniſters of his that do his pleaſure*] Heb. 1. 14.
V. 22. *Bleſſe the Lord, all his works*] This Pſalm begins, and ends, with the praiſe of God.

PSAL. CIIII.

Verſ. 1. *THou art clothed with honour*] Pſal. 93. 1. The prophet ſheweth that we need not enter into the heavens to ſeek God, forasmuch as all the order of nature, with the propriety and placing of the elements, are moſt lively mirrours to ſee his majeſtie in: For God when he made the world, came forth of his palace, as clothed in royall robes, as verſe 2.
V. 2. *as with a garment*] As a king in the day of his coronation, puts on gorgeous apparell: ſo did God ſhew himſelf glorious in the light, newly made in the creation of the world.
ſtretcheſt out the heavens like a curtain] Iſai. 45. 12.
V. 3. *Who layeth the beams of his chambers in the waters*] He diſtinguiſheth the skie by clouds, as it were into ſeverall chambers.
who walketh upon the wings of the winde] Moveth as ſwiftly, as if he did flie, Pſal. 18. 10. Iſai. 19. 1.
V. 4. *Who maketh his angels ſpirits*] This is interpreted of the angels, Heb. 1. 7.
his angels ſpirits] Or, *the windes his meſſengers, and the flaming fire his miniſters*.
V. 5. *Who laid the foundations of the earth*] Heb. *he hath founded the earth upon her baſes*.
V. 6. *Thou coveredſt it with the deep as with a garment*] The waters covered the earth at firſt, till God made them retire, that the dry land might appear, Gen. 1. 2. So they did alſo cover the earth in the flood, Gen. 7. 19.
V. 8. *They*] Or, But *they*.
They go up by the mountains: they go down by the valleys] Or, *The mountains aſcend, the valleys deſcend*: Or, *They were gone up the mountains*.
V. 9. *ſet a bound that they may not paſſe over*] Jerem. 5. 22.
V. 10. *He ſendeth*] Heb. *Who ſendeth*.
run] Heb. *walk*.
among] Or, *between*.
V. 11. *They give drink to every beaſt of the field*] If God provide for the very beaſts, much more will he extend his provident care to man, Matth. 6. 26, 30. and 10. 29, 31.
quench] Heb. *break*.
V. 12. *By them ſhall the fowls of the heaven have their habitation*] Evident ſigns of Gods bleſſings appear in all parts of the world.
ſhall the] Or, *have the*, &c.
ſing] Heb. *give a voice*.
V. 13. *He watereth the hils from his chambers*] From the clouds, verſ. 3.
V. 14. *graſſe to grow for the cattel*] Pſal. 147. 8.

for the service of man] He sheweth Gods speciall care of man, who doth not onely provide necessary things for him, as herbs, and other meats, but also things to rejoyce, and comfort him, as wine, and oyl, or ointments.

food] Heb. *bread*, Job 28. 5.

V. 15. *wine that maketh glad the heart of man*] Judges 9.13. Prov.31. 6, 7.

oyl to make his face to shine] Heb. *to make* his *face shine with oyl*, or, *more then oyl.*

V. 16. *The trees of the Lord are full of sap*] Such as men did not plant, but the LORD: as follows, see Numb. 24. 6. or, goodly great trees, Psal.36. 6.

V. 17. *as for the stork, the firre-trees are her house*] The stork hath her name in Hebrew from *kindnesse*, because she feeds her parents when they are old. A good example for children to imitate.

V. 18. *the rocks for the conies*] Prov. 30. 26.

V. 19. *He appointeth the moon for seasons*] Gen.1.14. As to separate the night from the day, and to note dayes, moneths, and yeers.

V. 20. *Thou makest darkness*] By causing the sun to set, verse 19. Isai.45. 7.

all the beasts of the forest do creep forth] Heb. *all the beasts thereof do trample on the forest.*

V. 21. *roar*] Or, *which roar*; As verse 26, 28.

and seek] Or, *even to seek.*

and seek their meat from God] God who hath given them a naturall voice to cry for food, answers it, and provides for them, Job 38, 39, 41. Joel 1. 20.

V. 22. *The* [Or, *When the.*

V. 23. *Man goeth forth to his work*] To wit, when the day springeth: for the light is as it were a shield to defend man against the tyranny and fiercenesse of wilde beasts.

V. 24. *how manifold are thy works*] He confesseth that no tongue is able to expresse Gods works, nor minde, to comprehend them, Psal.8. 1.

V. 26. *leviathan*] Job 41. 1. Psal.74. 14.

made] Heb. *formed.*

V. 27. *These wait all upon thee*] Psal.145. 15. God is a most nourishing father, who provideth for all creatures their daily food: and they must tarry till he will give it, verse 28.

V. 28. *thou*] Or, *when* thou. So verse 29, 30.

V. 29. *Thou hidest thy face, they are troubled*] As by thy presence all things have life: so if thou withdraw thy blessings, they all perish.

return to their dust] Psal. 146. 4. Gen.3. 19. Eccles. 12. 7. Job 34. 14, 15.

V. 30. *Thou sendest forth*] As the death of creatures sheweth, that they are nothing of themselves: so their generation declareth, that we receive all things of our Creatour.

thy spirit] Thy quickning power, or, the breath which thou givest them.

thou renewest the face of the earth] By producing new creatures continually, Psal.33. 6. Eccles. 1. 4. or, understand it of the creatures renewed in the spring of the yeer.

V. 31. *shall endure*] Heb. *shall be.*

V. 32. *He looketh on the earth, and it trembleth*] *Who if he look*, &c. *it trembleth.*

and they smoke] Exod. 19. 18. Psal. 144. 5. Gods severe countenance maketh the earth to tremble, and burneth the mountains.

V. 33. *as long as I live*] Psal.63. 4. and 146. 2.

V. 35. *Let the sinners be consumed out of the earth*] Who infect the world, and hinder Gods joy in his creatures, as much as in them lies, by abusing them.

PSAL. CV.

Vers. 1. GIve thanks unto the Lord] 1 Chron. 16. 8. Isai. 12. 4.

make known his deeds among the people] Forasmuch as the Israelites were taken out of the world to be Gods people, the prophet willeth them to shew others what God had done for them.

V. 2. *Sing unto him*] He would have them to praise God, with voice, instruments, and heart.

V. 4. *and his strength*] By Gods strength and face, he meaneth the ark, where God declared his power, and presence, Psal. 63. 2. and 78. 61.

V. 5. *Remember his marvellous works*] Which he hath wrought in the deliverance of his people.

the judgements of his mouth] That is, his ordinances, and laws, Mal.4.4. or, his judgements which he threatned to bring on the Egyptians, Gen.15. 14. Exod.3. 20.

V. 6. *his chosen*] Heb. *his chosen ones.*

V. 7. *his judgements are in all the earth*] Isai.26.9. His judgements on the Egyptians are spoken of all the world over, Exo. 9. 16.

V. 8. *which he commanded*] His promise, which he will have as firm as his command, Psal. 133. 3. and 42. 8. and 44. 4.

V. 9. *Which covenant he made with Abraham*] Gen. 17. 2. and 22. 16, *&c.* and 26. 3. and 28. 13. and 35. 11. Luke 1. 73. Heb.6. 17. The promise which God made to Abraham, To be his God, and the God of his seed after him; he renewed it, and repeated it again to Isaac and Jacob.

V. 11. *Unto thee will I give the land of Canaan*] Gen.13.15. and 15. 18. He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of Gods covenant made with their fathers.

the lot] Heb. *the cord*, Deut.32. 9.

the lot of your inheritance] Heb. *line*, or, *cord*: For so were inheritances divided by line, Psal.16. 6.

V. 12. *a few men in number*] Gen.34. 30. Deut. 7. 7.

strangers in it] Heb.11. 9.

V. 14. *He suffered no man to do them wrong*] He kept them from wronging the Patriarchs, that had power to do it, Gen. 35. 5.

he reproved kings for their sakes] That is, the kings of Egypt, and Gerar, Gen.12. 17. and 20. 3.

V. 15. *Touch not*] Touch them not, so as to hurt them.

mine anointed] Those whom I have sanctified to be my people.

do my prophets no harm] Meaning, the old fathers, to whom God shewed himself plainly; and who were setters forth of his word, Gen.20. 7.

V. 16. *he called for a famine*] That is, effectually brought it, 2 King 8. 1.

he brake the whole staff of bread] Levit. 26. 26. Ezek.4. 16. Isai. 3. 1. By sending scarcitie, as in the beginning of the verse.

V. 17. *He sent a man before them*] Gen. 45. 5.

even Joseph who was sold for a servant] Gen.37. 28.

V. 18. *Whose feet they hurt with fetters*] Gen.39. 20.

he was laid in iron] Heb. *his soul came into iron.*

V. 19. *Until the time that his word came*] The word of God to Pharaoh in a dream, which is said to try Joseph, because none else could interpret it: And then was Joseph delivered: or, Gods decree and promise made to Joseph in a dream, Gen. 37. 6.

tried him] Or, which *tried him.*

V. 20. *The king sent and loosed him*] Gen.41. 14.

even the ruler of the people] Heb. *of the peoples.* A mighty king, that had a multitude of subjects.

V. 21. *He made him lord of his house, and ruler of all his substance*] Gen.41.40.

substance] Heb. *possession.*

V. 22. *To binde his princes at his pleasure*] To govern them, and keep them in aw, Psal.149. 8. Gen.41. 44.

V. 23. *Israel also came into Egypt*] Gen. 46. 6.

V. 25. *He turned their heart to hate his people*] Exod. 1. 8, *&c.* God hath a secret work in it, when evill men extraordinarily love, or hate his people.

V. 26. *He sent Moses his servant, and Aaron whom he had chosen*, Exod.3. 10.

V. 27. *They shewed his signes among them, and wonders in the land of Ham*] Exod.7. 9. Psal.78. 44, *&c.*

his signes] Heb. *words of his signes.*

V. 28. *He sent darkness, and made it dark*] Exod.10. 22.

and they rebelled not against his word] That is, his word was fulfilled, as Psal.49. 14. They put them in the grave: that is, they were put in the grave: or, his signes rebelled not: or, Moses and Aaron rebelled not; that is, they did Gods message, though with the perill of their lives.

V. 29. *He turned their waters into blood, and slew their fish*] Exod.7. 20.

V. 30. *Their land brought forth frogs in abundance*] Exod. 8. 6.

in the chambers of their kings] Of the king and his princes, Isai.19. 2. Exod.8. 3.

V. 31. *He spake, and there came divers sorts of flies, and lice in all their coasts*] Exod.8. 17, 24.

He spake, and there came divers sorts of flies] So that this vermine came not by chance, but as God had appointed, and his prophet Moses foretold.

V. 22. *He gave them hail for rain*] Exod. 9. 23. It was strange to see rain in Egypt, much more, it was fearfull to see hail; and most of all, hail mingled with fire.

He gave them hail for rain] Heb. *He gave their rain hail.*

flaming fire] Heb. *fire of flames:* That is, full of flames.

V.34. *He spake, and the locusts came*] Exod.10.4. He sheweth that all creatures are armed against man, when God is his enemy; as at his commandment the grashoppers destroyed the land.

V. 36. *He smote also all the first-born in their land*] Exod. 12. 29.

chief of all their strength] Gen.49.3. Psal.78. 51.

V. 37. *He*

ps. 104. 19. Moon] Intelligimus spiritaliter Ecclesiam crescentem de minimo. Quando obscura erat Ecclesia? Quando nondum apparebat — Seducebantur homines et dicebatur, Hæc est Ecclesia, hic est Christus: ut fugiebarent in obscura luna rectos corde. Modò quam lucus est, qui plena Luna errat?
Augustin. col. 1205.

v. 22. lay y down] illa dæmonia recedunt a persecutione Ecclesiæ — deni] Non inde erumpunt, non faciunt impetum in istam peregrinantem Hierusalem. 1208.
24. Meritò magna. Ubi facta sunt opera ista tam magna? Quæ illa statio — &c? — Quis locus ubi ista operatus est? Quæro ubi fecerit, Locum non invenio. col. 1208.
Repleta est terra Creatura tua] Nondum enim in patria cantamus hoc, nondum in illa requie, quæ promittitur, nondum confirmatis vectibus portarum Hierusalem. Mineturlicet mare, — hac tamen itur: data est nobis Lignum in quo navigemus. Sed nondum sumus in terra viventium. psal. 142. 5. In terra morientium spes mea; in terra Viventium — Portio mea. Col. 1211.
v. 26. Quid ergo nos? Ad Patriam quæ ituri sumus? Per ipsum mare; sed in ligno. Quem comeatum reperiunt tristem, quando gubernatorem sentiunt Christum? Comeabunt secure comeabunt perseveranter, venient ad finem debitum, perducentur ad terram quietis. col. 1212.
Leviathan] Accepit quendam locum suum in hoc mari magno & spacioso. 1212. N. 1213. Quid ergo times? huic ad hunc locum ordinatus est, in his sedibus deputatus est. 1216.
v. 35. Halelujah] first used in this place, where consuming of Sinners is mentioned: as in the N. Testament it is first used in Rev. 19. where ye destruction of Antichrist the Man of Sin is foretold. Ainsworth.

Psal. 105. Psalmus iste centesimusquartus, primus est in ijs quibus prænotatur Halleluia.
Augustin. col. 1220.

Quæ Plagæ, cum sint decem, nec omnes comemoratæ sunt, nec eodem ordine quo ibi factæ sunt, leguntur. Libera enim Laudatio a lege narrantis et texentis historiam. Cujus laudationis auctor & dictor, cum sit per prophetam Spiritus Sanctus: Eadem utiqs auctoritate qua per eum egit hominem qui illam scripsit historiam — &c
Augustin. col. 1230.

V. 37. *He brought them forth alſo with ſilver and gold*] Exod. 12. 15.

there was not one feeble perſon among their tribes] None of them were ſick or weak.

V. 38. *Egypt was glad when they departed*] Exod. 12. 33. For Gods plagues cauſed them rather to part with the Iſraelites then with their lives.

V. 39. *He ſpread a cloud for a covering*] Exod. 13. 21. It ſeems it was a large cloud, that could cover all the hoſt from the heat of the ſun.

V. 40. *The people aſked, and he brought quails*] Exod. 16. 12, &c. Not for neceſſity, but for ſatisfying of their luſt, pſal. 78. 18.

V. 41. *He opened the rock, and the waters guſhed out*] Exod. 17. 6. Num. 20. 11. 1 Cor. 10. 4.

like a river] See Notes on pſal. 78. 16.

V. 43. *with joy*] When the Egyptians lamented, and were deſtroyed, pſal. 106. 12.

gladneſſe] Heb. *ſinging*.

V. 44. *And gave them the lands of the heathen*] Deut. 6. 10, 11. Joſh. 3. 17.

they inherited the labour of the people] The houſes which they built, and vineyards which the heathen planted.

V. 45. *That they might obſerve his ſtatutes*] Gods benefits are given us, that we may ſerve him the more faithfully.

PSAL. CVI.

Verſ. 2. *PRaiſe ye the Lord*] Heb. *Hallelujah*. The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their mindes may be ſtrengthened againſt all preſent troubles and deſpair.

give thanks unto the Lord, &c.] Pſal. 107. 1. and 118. 1. and 136. 1.

V. 3. *Bleſſed are they that keep judgement*] He ſheweth that it is not enough to praiſe God with mouth; except heart and life be anſwerable to Gods word.

V. 4. *Remember me, O Lord, with the favour that thou beareſt unto thy people*] Gen. 8. 1. Pſal. 119. 132.

with the favour that thou beareſt unto thy people] Let the good-will thou haſt born to thy people heretofore, extend it ſelf unto me.

V. 6. *We have ſinned with our fathers*] Dan. 9. 5. By earneſt confeſſion as well of their own as of their fathers ſins; they ſhew, that though they were utterly unworthy of Gods mercies, yet they had hope, that God, according to his promiſe, would pitie them.

V. 7. *But provoked him at the ſea, even at the red-ſea*] Exod. 14. 11, 12.

even at the red-ſea] Or, and *in the red ſea*: that is, not onely before, but when they were entred into the ſea: for the Egyptians followed them ſtill.

V. 8. *Nevertheleſſe, he ſaved them for his names ſake*] Though they were wicked, yet God changed the order of nature to ſave them, for to perform his promiſe, and ſhew forth his glory.

V. 9. *led them thorow the depths, as thorow the wilderneſſe*] Between the two heaps of water that were deep, Exod. 15. 5.

V. 10. *of him that hated them*] Of Pharaoh.

V. 11. *And the waters covered their enemies*] Exod. 14. 27. and 15. 5.

V. 12. *Then believed they his words*] Exod. 14. 31. and 15. 1. Pſal. 105. 43. The wonderfull works of God cauſed them to believe him for a time, and to praiſe him.

V. 13. *They ſoon forgat*] Heb. *they made haſte, they forgat*.

They ſoon forgat his works] Exod. 15. 24. and 17. 2.

they waited not for his counſell] They would prevent his wiſedom and providence.

V. 14. *But luſted exceedingly in the wilderneſſe*] Num. 11. 4. 1 Cor. 10. 6.

luſted exceedingly] Heb. *luſted a luſt*.

V. 15. *And he gave them their requeſt*] Num. 11. 31.

but ſent leanneſſe into their ſoul] The abundance that God gave them profited them not, but made them pine away, becauſe God curſed it, Hag. 1. 6.

V. 16. *They envied Moſes alſo in the camp*] Num. 16. 1, &c.

Aaron the ſaint of the Lord] Whom God ſet apart, as holy, for the prieſthood.

V. 17. *The earth opened, and ſwallowed up Dathan*, &c.] Num. 16. 31. Deut. 11. 6.

and ſwallowed up Dathan] By the greatneſſe of the puniſhment the haynouſneſſe of the offence may be concluded: for they that riſe againſt Gods miniſters, rebell againſt him.

and covered the company of Abiram] He means Korah, and his aſſociates that were joyned with them in rebellion.

V. 18. *And a fire was kindled in their company*] Num. 16. 35, 46.

V. 19. *They made a calf in Horeb*] Exod. 32. 4.

V. 20. *Thus they changed their glory into the ſimilitude of an ox that eateth graſſe*] Jer. 2. 11. Rom. 1. 23. He ſheweth that all idolaters renounce God to be their glory, when, inſtead of him, they worſhip any creature, much more wood, ſtone, metall, or calves, Rom. 1. 23, 25. or other baſe things, Ezek. 8. 10.

V. 23. *Therefore he ſaid that he would deſtroy them*] Exod. 32. 10.

had not Moſes his choſen ſtood] If Moſes, by his interceſſion, had not prevailed with God to pardon their rebellions.

in the breach] Verſ. 29. A ſimilitude from a breach in the wall of a citie, wherein one ſtands, to keep out the enemies by force. It ſhews the great force of prayer to divert Gods judgements, Ezek. 13. 5. and 22. 30. whence, the plague is ſaid to break in, v. 29.

V. 24. *the pleaſant land*] Heb. *a land of deſire*] That is, Canaan, which was, as it were, an earneſt-peny of the heavenly inheritance.

they believed not his word] Heb. 3. 19. That he would bring them into Canaan.

V. 24. *But murmured in their tents*] Num. 14. 2.

V. 26. *he lifted up his hand againſt them*] Gen. 14. 22. That is, he ſware, Ezek. 20. 15, 23. Pſal. 95. 11. Sometimes alſo it ſignifieth to puniſh.

to overthrow them in the wilderneſſe] Num. 14. 28.

V. 27. *To overthrow*] Heb. *to make them fall*.

V. 28. *They joyned themſelves alſo unto Baal-peor*] Num. 25. 3. Which was the idol of the Moabites.

and ate the ſacrifices of the dead] Sacrifices offered to the dead idols, pſal. 115. 5.

V. 29. *Thus they provoked him to anger with their inventions*] Signifying, that whatſoever man inventeth of himſelf to ſerve God by, is deteſtable, and provoketh his anger.

inventions] Heb. *practices*.

and] Or, *ſo that*. So v. 32, 33.

brake in upon them] Verſ. 23.

V. 30. *Then ſtood up Phinehas*, &c.] Num. 25. 7. When all others neglected Gods glory, he in his zeal killed the adulterers, and ſo prevented Gods wrath.

V. 31. *for righteouſneſſe*] God counted it a righteous act, though men might think it a fruit of raſh zeal.

V. 32. *They angred him alſo at the waters of ſtrife*] Num. 20 13.

ſo that it went ill with Moſes for their ſakes] Num. 20. 12. Deut. 3. 26. If ſo notable a prophet of God eſcaped not puniſhment, though others provoked him to ſin; how much more ſhall they be ſubject to Gods judgement, which cauſe Gods children to ſin?

V. 34. *concerning whom the Lord commanded them*] Deut. 7. 2.

V. 35. *But were mingled among the heathen*] Judg. 1. 21. By marriage, and ſo they were drawn to idolatry.

V. 36. *And they ſerved their idols*] They have their name in Hebrew from ſorrow, becauſe they bring much grief to their worſhippers, pſal. 16. 4.

which were a ſnare unto them] Exod. 23. 33. To bring them to deſtruction, as ſnares do birds.

V. 37. *they ſacrificed their ſons and their daughters unto devils*] He ſheweth the great force of idolatry, which can win us to things abhorring to nature, when Gods word cannot obtain the ſmalleſt things of us.

devils] 1 Cor. 10. 20.

V. 38. *idols of Canaan*] 2 Kings 16. 3.

V. 39. *and went a whoring with their own inventions*] Then true chaſtity is, to cleave wholly and onely unto God, Num. 15. 29. Levit. 17. 7.

inventions] Or, *practices*.

V. 41. *And*] Or, *So that*, as v. 29.

V. 43. *Many times did he deliver them*] Judg. 2. 16. The prophet ſheweth, that neither by menaces nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy hide our wickedneſſe.

brought lowe] Or, *impoveriſhed*, or *weakned*.

V. 45. *he remembred for them his covenant*] Deut. 30. 3. Two things made God relieve them, his covenant, and his mercy.

and repented according to the multitude of his mercies] Not that God is changeable in himſelf, but that then he ſeemeth to us to repent, when he taketh away his puniſhment, and forgiveth us.

V. 46. *He made them alſo to be pitied of all thoſe that carried them captives*] Heb. *And he gave them for pities*: that is, he made them finde abundance of pity, Jer. 15. 11.

V. 47. *gather us from among the heathen*] Bring us from among the heathen to Jeruſalem, to praiſe thee.

PSAL. CVII.

Verſ. 1. *OGive thanks unto the Lord*] Pſal. 106. 1. and 118. 1. and 136. 1. This notable ſentence was in the beginning uſed as the foot or tenour of the ſong, which was oftentimes repeated.

V.2. *Let the redeemed of the Lord ſay ſo*] As this was true in the Jews, ſo there is none of Gods elect that feel not his help in their neceſſity.

redeemed] Or, *reſcued.*

redeemed]. Or, *reſcued.*

V.3. *from the ſouth*] Heb. *from the ſea.* That is, from the red-ſea, which ſtood ſouthward from the land of Canaan: elſewhere from the ſea, is from the weſt, becauſe the Mediterranean ſea ſtood weſtward.

V.4. *They*] Or, *Who.*

they] Or, *and.*

V.5. *Hungrie and thirſtie*] He ſheweth that there is no affliction ſo grievous, out of the which God will not deliver his: and alſo exhorteth them that are delivered, to be mindfull of ſo great a benefit.

thirſtie] Judg.15.18.

V.6. *cried unto the Lord in their trouble*] Pſal.50.15.

V.7. *of habitation*]. Or, *inhabited.*

V.8. *Oh that men would praiſe*] Or, *Let them praiſe*, as v.22.

V.9. *For*] Or, *Becauſe.*

V.10. *affliction and iron*] Job.36.8.

V.11. *Becauſe they rebelled againſt the words of God*] Then the true way to obey God, is to follow his expreſſe commandment.

V.12. *Therefore he brought down their heart*] Or, *whoſe heart he had brought down.*

they fell down, and there was none] Or, *who fell ſo down, that there was none.*

V.13. *Then*] Or, *When.*

Then they cried unto the Lord] He ſheweth, that one cauſe why God doth puniſh us extremely, is, becauſe we will be brought unto him by no other means, v.6. Hoſ.5.15.

and] Or, *then.*

V.15. *Oh that men would praiſe*] Or, *Let them praiſe.*

V.16. *For*] Or, *Becauſe.*

he hath broken the gates of braſſe] When there ſeemeth to mans judgement no recovery, but all things are brought to deſpair, then God chiefly ſhews his mighty power; as in opening priſon-doors, and ſhaking off fetters, Acts 12.6,7.

V.17. *Fools, becauſe of their tranſgreſſion*] They that have no fear of God, by ſharp rods are brought to call upon him, and ſo finde mercy, Prov.26.3. Lam.1.8.

becauſe] Or, who *becauſe.*

and becauſe of their iniquities] Heb. *becauſe of the way of their tranſgreſſion*: that is, from their ſinfull courſe of life.

are afflicted] Heb. *do afflict themſelves*: that is, do bring afflictions upon themſelves by their ſins.

V.18. *Their ſoul*] Or, *Whoſe ſoul.*

Their ſoul abhorreth all manner of meat] Job 33.20.

and they] Or, *ſo that they*, as pſal.106.32.

V.19. *Then*] Or, *As when.*

ſaveth] Or, *ſaved.*

V.20. *He ſent his word, and healed them*] By healing them, he declareth his good-will toward them.

from their deſtructions] Meaning, their diſeaſes, which had well-nigh deſtroyed them.

deſtructions] Or, *pits*: that is, graves, Ezek.19.4,8. Pſal. 103.4.

V.21. *Oh that men would praiſe*] Or, *Let them praiſe.*

V.22. *the ſacrifices of thanksgiving*] Praiſe and confeſſion of Gods benefits, are the true ſacrifices of the godly, pſal.50. 14,23. and 116.17. Heb.13.15.

rejoycing] Heb. *ſinging.*

V.23. *They that go down to the ſea in ſhips*] He ſheweth, by Gods dealing with ſea-men, what care God hath over men: for in that, that he delivereth them from the great dangers of the ſea, he delivereth them, as it were, from a thouſand deaths.

V.24. *ſee*] Or, *who ſee.*

V.25. *For*] Or, *How.*

raiſeth] Heb. *maketh to ſtand.*

which lifteth] Or, *ſo that it lifteth.*

V.26. *They*] Or, And *they.*

they go down again to the depths] That is, very deep.

their ſoul is melted becauſe of trouble] Their fear and danger is ſo great. Some take it for vomiting, pſal.22.14. and 119. 28. Nah.2.10.

V.27. *are at their wits end*] Heb. *all their wiſedom is ſwallowed up.* When their art and means fail them, they are compelled to confeſſe, that onely Gods providence doth preſerve them.

V.28. *Then*] Or, *When.*

and] Or, *then.*

V.29. *He*] Or, *And.*

maketh] Heb. *ſetteth.*

V.30. *Then*] Or, *And.*

becauſe they be quiet] Though before every drop ſeemed to fight one againſt another, yet at his commandment they are as ſtill, as though they were frozen, Matth. 8.26.

ſo he bringeth them] Or, *and he hath brought them.*

V.31. *Oh that men would praiſe*] Or, *Let them praiſe.*

V.32. *in the congregation of the people*] This great benefit ought not onely to be conſidered particularly, but alſo magnified in all places and aſſemblies of people or rulers.

V.33. *water-ſprings*] Heb. *goings out of the waters.*

V.34. *barrenneſſe*] Heb. *ſaltneſſe.*

V.35. *He turneth the wilderneſſe into a ſtanding water*] Iſa.41.18. Pſal.114. For the love that he beareth to his Church, he changeth the order of nature for their commodity.

V.36. *that they may prepare*] Or, *ſo that they prepare.*

V.37. *which may yeeld*] Or, *which yeeld.*

which may yeeld fruits of encreaſe] Continuall encreaſe, and yeerly.

V.38. *multiplied greatly*] Exod.1.7.

and ſuffereth not their cattell to decreaſe] But maketh them to encreaſe greatly.

V.39. *Againthey are miniſhed*] As God by his providence doth exalt men, ſo doth he alſo humble them by afflictions, to make them know themſelves.

V.40. *He poureth contempt upon princes*] Job 12.21. For their wickedneſſe and tyrannie, he cauſeth their people and ſubjects to contemn them.

wilderneſſe] Or, *void place.*

V.41. *Yet ſetteth he the poor on high from affliction*] 1 Sam.2.8. Pſal.113.7,8.

from] Or, *after.*

and maketh him families like a flock] By giving him many children, which divide themſelves into ſeverall families.

V.42. *The righteous ſhall ſee it and rejoyce*] Job 22.19. Good men ſhall rejoyce to ſee Gods judgements on the wicked, pſal.58.10.

all iniquitie ſhall ſtop her mouth] Job 5.16. That is, all wicked men.

V.43. *Whoſo is wiſe*] Hoſ.14.9.

and will obſerve] Or, *to obſerve.*

PSAL. CVIII.

Title.

A ſong or pſalm] See Notes on the title of pſalm 48.

Verſ.1. *O God*] The five firſt verſes of this pſalm are the ſame with the end of the 57 pſalm: and the eight laſt are the ſame with the end of the 60 pſalm. See the Notes there.

my heart is fixed] This earneſt affection declareth, that he is both ſincere and ſerious in Gods ſervice.

V.4. *clouds*] Or, *skies.*

V.6. *That thy beloved may be delivered*] Pſal.60.5.

PSAL. CIX.

Verſ.1. *Hold not thy peace*] Pſal.83.1.

O God of my praiſe] Who art the ſubject of my praiſe, and giveſt me cauſe daily to praiſe thee for benefits and deliverances.

V.2. *mouth of the deceitfull*] Heb. *mouth of deceit.*

are opened] Heb. *have opened* themſelves.

V.3. *fought againſt me without a cauſe*] Pſal.35.7.

V.4. *but I give my ſelf unto prayer*] To declare that I had none other refuge but thee.

V.5. *rewarded me evil for good*] Pſal.35.12.

V.6. *Set thou a wicked man over him*] He meaneth either Doeg, or Saul, or ſome other familiar friend that did betray him.

ſatan] Or, *an adverſary.*

V.7. *be condemned*] Heb. *go out guilty*, or *wicked.*

let his prayer become ſin] Let no ſuit of his prevail for him, but rather hurt him.

V.8. *let another take his office*] Acts 1.20.

office] Or, *charge.*

V.9. *fatherleſſe*] Exod.22.24.

V.10. *let them ſeek their bread alſo out of their deſolate places*] Out of their houſes deſtroyed.

V.11. *Let the extortioner catch all that he hath*] Let the extortioner, with cunning tricks, wipe him of all that he hath gotten with much labour.

catch all that he hath]. Job 18.9.

V.13. *Let his poſterity be cut off*] Job 18.19.

V.14. *Let the iniquity of his fathers be remembred with the Lord*] Thus puniſheth the LORD, to the third and fourth generation, the wickedneſſe of the parent, to their wicked children Exod.20.5.

V.16. *Becauſe that he remembred not to ſhew mercy*] He ſheweth, that God accuſtometh to plague them after a ſtrange ſort, that ſhew themſelves cruell toward others.

V.17. *As he loved curſing, ſo let it come unto him*] Thus God puniſheth ſin in kinde: thoſe that curſe others, ſhall be curſed of God.

V.18. *into his bowels*] Heb. *within him.*

V.20. *from*

Psal. 107. 35. Currebant ibi aquæ, Currebant Prophetiæ. Augustin. col. 1254.

107. 17. Fools] Stultos autem vocat qui inconsideratè concupiscentias suas sectando, perniciem sibi accersunt: Non quod ignorantia tantum et errore delinquant, sed quia cæci affectus privant eos recto judicio, ut sibi pessime consulant. —— tenendum est semper illud principium, Timorem Dei esse Sapientiam.

108. Admonemur sane ipso Psalmo, eos titulos qui tanquam de historia positi sunt, rectissimè fieri ut secundum Prophetiam intelligamus, secundum quod videmus Psalmos esse conscriptos. Augustin. 1258. —— non superficie historiæ, sed altitudine Prophetiæ. 1259.

Ps. 110. 7. Veteres tamen hunc versum aliter exposuerunt; viz. de Christi Passionibus —— Expositio pia quidem illa et orthodoxa: Verumtamen, ut mihi videtur, haud genuina. Nam ex cohærentia hujus Versus cum præcedentibus duobus, apparet continuari hic Prophetiam de belligeratione Christi, quam passiones ejus, atqs Exaltatio antecesserunt. Pistator in locum. Vide etiam Munsterum, Junium, Amesium.

Gideon's valiant Souldiers drinking without bowing down, is alluded to in phrase Ps. 110. He shall drink of ye brook in ye way: He shall lift up the head. His Faith staying upon things unseen is renowned Heb. 11.

Broughton, p. 21, 22. Col. 2.

Vide Calvinum. Geneva Notes.

Ps. 110. 7.
Brooks Psal. 93. 3.

110. 4. The Americans, among whom this Priesthood is to be eminently exercised, are without beginning of dayes &c.

110. 7. — and be subdued in ye last dayes by ye believing Jews: whereupon Christ is said to lift up his Head in Victory & tryumph. Gauge Calling of ye Jews p. 17

111. 1. Venerunt dies ut cantemus Hallelujah. Augustin.

114. Ne verè putaretur transacta recolere, potius quàm ventura prædicere. 1300.
— Eodem modo præterita jonant sine præjudicio tamen intelligendi futura. Augustin. 1301.

V.20. *from the Lord*] For being deſtitute of mans help, he fully truſted in the LORD, hoping that he would deliver him.

V.21. *for thy Names ſake*] Pſal.106.8. As thou art named merciſull, gracious and long-ſuffering, ſo ſhew thy ſelf in effect.

V.23. *when it declineth*] See Notes on pſal.102.11.

as the locuſt] Meaning, that he hath no ſtay nor aſſurance in this world.

V.24. *my fleſh faileth of fatneſſe*] Hunger that came from ſorrow, made him lean, and his naturall moiſture failed him.

V.25. *ſhaked their heads*] Pſal.22.7.

V.26. *O ſave me according to thy mercie*] The more he was contemned of men, the more earneſt he was in prayer to God.

V.27. *that this is thy hand*] That it is thy work to deliver me, and to confound them.

V.28. *Let them curſe, but bleſſe thou*] Let them gain nothing by curſing me.

V.30. *with my mouth*] Not onely in confeſſing his goodneſſe ſecretly in my ſelf, but alſo in declaring it before all the congregation.

V.31. *from thoſe that condemn his ſoul*] Heb. *from the judges of his ſoul.* Hereby he ſheweth, that he had not to do with them that were of little power, but with the judges and princes of the world.

PSAL. CX.

Verſ.1. *THE Lord ſaid unto my Lord*, &c.] Matth.22.44. Mark 12.36. Luke 20.42. Acts 2.34. 1 Cor.15.25. Heb.1.13. God the Father ſaid ſo to his Son Chriſt.

V.2. *out of Zion*] And thence it ſhall ſtretch thorow all the world: and this power chiefly ſtandeth in the preaching of the word, Iſa.2.3.

V.3. *Thy people ſhall be willing*] By thy word thy people ſhall be aſſembled unto thy Church, whoſe encreaſe ſhall be ſo abundant and wonderfull, as the drops of the dew falling from the womb of the morning.

from the womb of the morning: thou haſt] Or, *more then the womb of the morning: thou ſhalt have*, &c. Or, *more then the morning.*

V.4. *Thou art a prieſt for ever, after the order of Melchizedek*] Heb.5.6. and 7.17.

after the order of Melchizedek] As Melchizedek the figure of Chriſt was both king and prieſt; ſo the effect cannot be accompliſhed in any king, ſave onely in Chriſt, Heb. 6. 20. and 7.1.

V.6. *he ſhall wound the heads over many countreys*] No power ſhall be able to reſiſt him.

many] Or, *great.*

V.7. *He ſhall drink of the brook in the way*] He ſhall, in the eager purſuit of his enemies, drink haſtily of the water next at hand; and being thereby refreſhed, purſue his enemies to full victory. Some underſtand it of Chriſts bitter cup in his paſſion, and glorious reſurrection. *Auguſtin. Col.576.*

therefore ſhall he lift up the head] He ſhall triumph after his victories: or, he ſhall lift up the head of Chriſt.

PSAL. CXI.

Verſ.1. *PRAiſe ye the Lord*] Heb. *Hallelujah.*

I will praiſe the Lord] See pſal.25.1. The prophet declareth that he will praiſe God both privately and openly, and that from the heart, as he that conſecrateth himſelf wholly and onely unto God.

V.2. *great*] He ſheweth that Gods works are a ſufficient cauſe wherefore we ſhould praiſe him, but chiefly, his benefits towards his Church.

ſought out of all them that have pleaſure therein]: The more ſweetneſſe Gods children finde in his works, the further they dive into them.

V.3. *honourable and glorious*] Heb. *honour and glory.*

V.4. *He hath made his wonderfull works to be remembred*] Heb. *He hath made a remembrance of his wonderfull works.*

gracious and full of compaſſion] Pſal.86.5. and 103.8.

V.5. *He hath given meat unto them that fear him*] God hath given to his people all that was neceſſary for them, and will do ſo ſtill. Thus the word is taken, Prov.30.8. and 31.15. Mal. 3.10. Some underſtand it of feeding the people without labour, in the wilderneſſe, as God gives prey to the beaſts, Mat. 6.26. Pſal.104.21. and 147.9.

meat] Heb. *prey.*

he will ever be mindfull of his covenant] He looks not at their ſins, but at his own promiſe.

V.7. *The works of his hands are verity*] As God promiſed to take care of his Church; ſo, in effect, doth he declare himſelf juſt and true in the government of the ſame.

all his commandments are ſure] It is like he means his promiſes, which are commands to his creatures to provide for his people. See verſe 9. Pſal.105.8.

V.8. *ſtand faſt*] Heb. are *ſtabliſhed.*

V.10. *The fear of the Lord is the beginning of wiſedom*] Job 28.28. Prov.1.7. and 9.10. Then they that fear not God, have not ſo much as the beginning of wiſedom, but are clean deſtitute of underſtanding.

a good underſtanding] Or, *good ſucceſſe.*

that do his commandments] Heb. *that do them.*

his praiſe endureth for ever] The praiſe of God: or, of him that keeps Gods commandments.

PSAL. CXII.

Verſ. 1. *PRAiſe ye the Lord*] Heb. *Hallelujah.*

Bleſſed is the man that feareth the Lord] See pſal. 25.1. He meaneth, with that reverend fear which is in the children of God, which cauſeth them to delight wonderfully in the word of God.

feareth the Lord] Pſal.128.1.

V.3. *Wealth and riches ſhall be in his houſe*] The godly ſhall have abundance and contentment, becauſe their heart is ſatisfied in God onely.

his righteouſneſſe endureth for ever] That is, the fruit of his righteouſneſſe in heaven: or, continue to poſterity.

V.4. *Unto the upright there ariſeth light in the darkneſſe*] Pſal. 97.11. Righteous men ſhall have comfort in adverſity, for they comfort others, v.5. Pſal.97.11.

V.5. *ſheweth favour, and lendeth*] Pſal.37.6. Or, *is ſhewing favour, and lending*; to wit, frequently.

and lendeth] He ſheweth what is the fruit of mercy, To lend freely, and not for gain; and ſo to meaſure his doings, that he may be able to help where need requireth, and not to beſtow all on himſelf, pſal.37.26. Luke 6.34, 35.

diſcretion] Heb. *judgement.*

V.6. *in everlaſting remembrance*] He ſhall be praiſed for his good deeds long after his death, Prov.10.7.

V.7. *He ſhall not be afraid of evil tidings*] Prov.1.33.

V.9. *He hath diſperſed*] 2 Cor.9.9. The godly pinch not niggardly, but diſtribute liberally, as the neceſſity of the poor requireth, and as his power is able: yet he gets by it; for the reward of his bounty abides for ever.

righteouſneſſe endureth for ever] Verſ. 3.

his horn ſhall be exalted with honour] His power and proſperous eſtate, pſal.75.10.

V.10. *gnaſh with his teeth*] Pſal.37.12.

and melt away] Pſal.58.8. The bleſſings of God upon his children, ſhall cauſe the wicked to die for envie.

the deſire of the wicked ſhall periſh] Prov.10.28.

PSAL. CXIII.

Verſ. *PRAiſe ye the Lord*] Heb. *Hallelujah.*

praiſe the Name of the Lord] By this often repetition he ſtirreth up our cold dulneſſe to praiſe God, ſeeing his works are ſo wonderfull.

V.2. *Bleſſed be the Name of the Lord*] Dan.2.20.

V.3. *From the riſing of the ſun unto the going down of the ſame*] Mal.1.11. Iſa.59.19.

V.4. *The Lord is high above all nations*] If Gods glory ſhine thorow all the world, and therfore he ought to be praiſed of all men; What great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extoll his Name?

his glory above the heavens] Pſal.8.1.

V.5. *Who is like unto the Lord our God*] Pſal.89.6.

dwelleth] Heb. *exalteth* himſelf *to dwell.*

V.6. *Who humbleth himſelf to behold the things that are in heaven*] God, out of his high ſeat of glory, vouchſafeth to provide for all creatures heavenly and earthly, pſal.138.6.

V.7. *He raiſeth up the poor out of the duſt*] 1 Sam. 2. 8. Pſal. 107.41.

and lifteth the needie out of the dunghill] He preferring the poor to high honour, and giving the barren children; ſheweth, that God worketh in his Church, not onely by ordinary means, but alſo by extraordinary.

V.9. *to keep houſe*] Heb. *to dwell in an houſe.*

PSAL. CXIIII.

Verſ. 1. *WHen Iſrael went out of Egypt*] Exod.13.3.

people of ſtrange language] Pſal.81.5.

V.2. *Judah was his ſanctuary*] A people ſanctified to himſelf, Exod.19.5,6.

dominion] Heb. *dominions.*

V.3. *The ſea ſaw it, and fled*] Exod.14.21.

Jordan was driven back] Joſh.3.13.

V.4. *The mountains ſkipped like rams*] See read creatures felt Gods power, and after a ſort more his people ought to conſider it, and glorifi ame.

lambs

lambs] Heb. *sons of the sheep.*

V.7. *Tremble thou earth at the presence of the Lord*] He sheweth the cause of the terrour of the insensible creatures to be Gods presence.

V.8. *Which turned the rock into a standing water*] Exod.17.6. Num.20.11. Psal.107.35.

PSAL. CXV.

Vers. 1. *NOt unto us, O Lord*] Because God promised to deliver them, not for their sakes, but for his Name, Isai.48.11. Ezek. 36. 32. therefore they ground their prayer upon this promise.

but unto thy Name give glory] Honour thy self, by delivering us from our enemies.

V. 2. *Where is now their God?*] Psal.42. 10. and 79.10. When the wicked see that God accomplisheth not his promise, as they imagine; they scoff at his people, saying, These men were wont to boast of Gods help, but now he hath failed them, Dent.32.37,38.

V. 3. *But our God is in the heavens*] Psal.135.6. They are deceived, for our God is in heaven.

whatsoever he pleased] No impediments can lett the work, but he useth even the impediments to serve his will.

V.4. *Their idols are silver*,&c.] Psal.135.15. Seeing that neither the matter, nor the form can commend the best of their idols; it followeth, that there is nothing why they should be esteemed.

V.7. *They have hands, but they handle not*] He sheweth what great vanity it is to ask help of them, which not onely have no help in them, but also lack sense and reason.

V.8. *are like unto them*] As much without sense as blocks and stones.

V.10. *O house of Aaron*] For they were appointed by God as instructours and teachers of faith and religion for others to follow, Mal.2.7.

V.12. *he will blesse us*] That is, he will continue his graces towards his people, be they of what degree or condition soever, psal.128.1.

V.13. *and*] Heb. *with.*

V.15. *which made heaven and earth*] And therefore doth still govern and continue all things therein, Jer.10.11.

V.16. *the heavens are the Lords*] To be the seat of his glory, Isai.66.1.

the Lords] Or, *for the Lord.*

to the children of men] To use; but he hath kept the right over it to himself.

V.17. *dead praise not the Lord*] Psal.6.5. and 30.9. and 88. 11. Isai.38.18.

neither any that go down into silence] Though the dead set forth Gods glory in heaven; yet they praise him not here in the congregation, psal.6.5.

V.18. *But we will blesse the Lord*] Dan.2.20. When we are delivered and preserved alive.

PSAL. CXVI.

Vers. 1. *I Love the Lord*] He granteth, that no pleasure is so great, as to feel Gods help in our necessity, and that nothing stirreth up our love to him more.

I love the Lord because he] Heb. *I love because the Lord.*

I love the Lord because he hath heard] Or, *I am satisfied, since that the Lord hath heard.*

V.2. *as long as I live*] Heb. *in my days.* So oft as I shall be in distresse.

V.3. *The sorrows of death compassed me*] Psal.18.5,6.

gat hold upon me] Heb. *found me.*

V.5. *and righteous*] So just, that he will deliver them that are unjustly oppressed.

V.6. *I was brought lowe, and he helped me*] I was destitute of humane help and counsell.

V.7. *Return unto thy rest, O my soul*] Psal.42.11. and 43.5. Return to a composed estate, and be no more disquieted; now God hath freed thee.

V.9. *I will walk before the Lord*] Or, *I shall walk*: that is, the LORD will deliver me; I shall not die in this danger.

land] Heb. *lands.*

V.10. *I believed, therefore have I spoken*] 2 Cor.4.13. Though my affliction was great, yet my faith made me pray to God for deliverance.

V.11. *my haste*] Psal.31.22.

All men are lyars] Rom. 3.4. Samuel and all, who promised me the kingdom, that am like to die before I can attain to it, 1 Sam.27. 1.

V.13. *I will take the cup of salvation*] Such a cup as men used to take when they came to offer sacrifice, and to give thanks for their deliverances, Luke 22.17.

salvation] Heb. *salvations.*

V.15. *Precious in the sight of the Lord*] See Notes on psal. 72.14.

Precious in the sight of the Lord is the death of his saints] Psal. 72.14.

V.16. *the son of thy handmaid*] Psal.86.16.

V.18. *I will pay my vows unto the Lord*] Besides the sacrifice of thanksgiving enjoyned, Levit. 7. 12. I will sacrifice those things which I vowed, in my adversity, to offer, when I should be delivered.

PSAL. CXVII.

Vers. 1. *O Praise the Lord, all ye nations: praise him, all ye people*] Rom.15.11.

all ye nations] He exhorteth all nations to praise God for his mercy and truth.

people] Heb. *peoples.*

PSAL. CXVIII.

Vers.1. *O Give thanks unto the Lord*, &c.] 1 Chron. 16. 8. Psal.106.1. and 107.1. and 136.1. Because God, by creating David king, shewed his mercy towards his afflicted Church, the prophet doth not onely himself thank God, but exhorteth all the people to do the same.

V. 3. *Let the house of Aaron now say*] See Notes on psal. 115. 10.

V. 5. *in distresse*] Heb. *out of distresse.* The more troubles oppresse us, the more instant ought we to be in prayer.

in distresse the Lord answered me] Psal.120.1.

in a large place] Psal.18.20.

V. 6. *The Lord is on my side, I will not fear*] Psal.56.4,11. Heb.13.6.

on my side] Heb. *for me.*

what can man do unto me?] He doubted not but God would maintain him against all enemies, because he had placed him in the kingdom, psal.27.1,2.

V.7. *with them that help me*] Psal.54.4.

V. 8. *then to put confidence in man*] He sheweth, that he had trusted in vain, if he had put his confidence in man, to have been preferred to the kingdom: but, putting his trust in God, he obtained it.

V.9. *It is better to trust in the Lord, then to put confidence in princes*] Psal.146.2.

V.10. *will I*] Or, *I did*, as psal.119.23.

destroy them] Heb. *cut them off.* Or, *I did destroy them.*

V.11. *will*] Or, *did.*

V.12. *bees*] Deut.1,44.

destroy] Heb. *cut down.*

V.13. *Thou hast thrust sore at me*] He noteth Saul, his chief enemie.

V.14. *The Lord is my strength and song*] Exod.15.2. Isa.12.2.

and song] In that he was delivered, it came not of himself, nor of the power of man, but onely of Gods favour, therefore he will praise him cheerfully, psal.69.30.

V.15. *The voice of rejoycing*] He meaneth, that other good men should have cause of joy and thankfulnesse, as well as he, because, by raising him, God had restored the Church to quietnesse.

V.16. *The right hand of the Lord is exalted*] So that they that are far and neer may see his mighty power.

V.17. *I shall not die*] My enemies plots could not kill me.

V. 18. *The Lord hath chastened me sore*] God correcteth with moderation, to amendment, not to destruction, Jerem.10.24. and 30.11.

V.19. *Open to me the gates of righteousnesse*] Psal.24.7,9.

the gates of righteousnesse] He willeth that the doors of the tabernacle should be opened by the priests or Levites, whose office it was, 1 Sam.3.15. that he might enter to praise God.

V.20. *into which the righteous shall enter*] So Isai.16.2. The unclean might not enter, 2 Chron.23.19. A type of forbidding wicked men accesse to Gods house.

V. 20. *The stone which the builders refused*] Though Sauls counsellours, and Ishbosheths great men refused to accept of me for their king, yet God hath given me the kingdom. So the priests, scribes and pharisees, appointed to be builders, refused Christ, but God advanced him.

The stone which the builders refused, is become the head-stone of the corner] Matth.21.42. Mark 12.10. Luke 20.17. Acts 4.11. 1 Pet.2.4.

V.23. *This is the Lords doing*] Heb. *This is from the Lord.*

V.24. *This is the day which the Lord hath made*] Wherein God hath chiefly shewed his mercy, by making me king, and delivering his Church. So the day of publishing Christs Kingdom was a choice day.

we will rejoyce] Or, *let us rejoyce.*

V. 25. *Save now, I beseech thee*] The joyfull acclamations which the people used, when David came to the tabernacle to give thanks to God for the kingdom received. They prayed

God,

115.5. What asked they? Quid est o Seculum, quod tua impedimenta asserunt? Quid est o tot millia hominum toto orbe fidelium huic mundo renunciantium, quod ad vestrum Dominum convertimini? Augustin. 1303.

116.2. Cantet hoc Filius ille, qui mortuus fuerat, et revixit; perierat, et inventus est. Augustin. col. 1309.

116.10. Non enim perfectè credunt, qui quod credunt loqui nolunt. 1314.

116.15. Pretiosa est in Oculis Jehovæ, mors interitata iis quos ipse benignitate prosequitur. Amen.
The Death that is for the Saints? Let no believer doubt of his Redemption: for thô no mere man can redeem his brother from so much as temporal death: yet our Elder BROTHER has paid down an all-sufficient Price. Compare this with Psal. 49. 7, 8.

119. 8. Statutes] Cerimonias, Munsterus. Tindal.

119. 9. Est et alius intellectus, ut ille hic agnoscatur filius Evangelicus junior, qui profectus a patre in regionem longinquam &c. Augustin. Col. 1333.

119. 19. Strangers] Heb. 11. 13–16. Augustin. Psal. 118. col. 1339.

119. 37. Turn away —: quicken thou me in thy way. Cohibe sensus omnes, et imprimis oculos, ne foris divagentur veluti famulæ non probe institutæ. Ipsam mentem et cor rege, ne propter res vanas, ut opes, potentiam, gloriam, aut voluptates, deficiam a verbo tuo. — significat ita intueri, ut adhæreas veritati, ut voluptate afficiaris, et ad æmulationem exciteris, ac sentias te cupiditate ad ea obtinenda ferri.
Via Dei opponitur viis hominum: Antithesis ostendit cur sic loquatur. Mollerus.
Ephes. 5. 18. Be not drunk with Wine; & contrà.

v. 43. utterly] Unitas corporis loquitur, in cujus membris etiam illi deputantur, qui defecerunt ab horam negando; sed pœnitendo postea revixerunt, — reparati sunt. Petrus typus Ecclesiæ. Augustin. Col. 1357.

59. Reputo — ut referam] i.e. redeam ad obsequium tuum, ubi quo naturâ defueram; deponamque veterem hominem cum concupiscentijs ejus; et novum induam. Junius.
60. made haste, & delay-ed not –] Primus in obedientiæ gradus est Cunctatio. Mercerus, Gen. 17. 23 p. 327. Col. 1. c.

God to save their king and them: so they do for Christ, Matth. 21. 9, 15. Mark 11. 9. Luke 19. 38.

we have blessed you out of the house of the Lord] We the priests appointed to blesse the people publikely, Numb. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

V. 27. *God is the Lord, which*] Or, *The Lord is that God, which.*

which hath shewed us light] That is, prosperity under the kingdom of David, and Christ, Psal. 97. 10. So on the other side, darknesse is taken for affliction, oft in scripture.

the sacrifice] Heb. *the festivall*: That is, the beast, killed in the festivall.

even unto the horns of the altar] Till ye come to the horns of the altar, Levit. 4. 7. That is, bring it thither to be killed.

PSAL. CXIX.

Aleph

Vers. 1. BLessed *are the undefiled in the way, who walk in the law of the Lord*] See Psal. 128. 1.

the undefiled] Here they are not called blessed, which think themselves wise in their own judgement, nor which imagine to themselves a certain kinde of holinesse, but they whose conversation is without hypocrisie, Ezek. 28. 15.

undefiled] Or, *perfect*, or, *sincere.*

in the way] A good life is a good way, that leads to heaven.

V. 2. *that keep his testimonies*] Gods law testifies of his will, which else were unknown to us.

V. 3. *They also do no iniquitie*] They live not in a sinfull course of life: Sin is not their trade, as it is wicked mens, 1 John 3. 9.

do no] Or, that *do, or commit.*

walk] Or, that *walk.*

V. 5. *O that my wayes were directed*] David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to Gods word, Vers. 80.

V. 7. *thy righteous judgements*] Heb. *judgements of thy righteousnesse.* That is, thy precepts; which contain perfect righteousnesse. *Or Adjudications of thy Justice.*

V. 8. *O forsake me not utterly*] He refuseth not to be tried by tentations; but he feareth, lest he faint, if God succour not his infirmity in time, but leave him wholly to himself.

Beth. V. 9. *Wherewith shall a young man cleanse his way*] Because youth is most given to licentiousnesse, he chiefly warneth them to frame their lives betimes to Gods word, Eccles. 11. 9. and 12. 1.

V. 11. *Thy word have I hid in mine heart*] If Gods word be hid in our hearts, we shall be more able to resist the assaults of satan; which, therefore he desired carefully to treasure up, Psal. 37. 31. Luk. 2. 19, 51.

V. 14. *I have rejoyced in the way of thy testimonies*] The prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leave worldly vanities.

in] Or, *for.*

Gimel. V. 17. *that I may live*] He sheweth, that we ought not to desire to live, but to serve God, and that we cannot serve him aright, except he take away our naturall ignorance by the light of his spirit, that we may understand the spirituall meaning of his word.

and keep] Or, *to keep.*

V. 18. *Open*] Heb. *Reveal.*

V. 19. *I am a stranger in the earth, hide not thy commandments from me*] Gen. 47. 9. 1 Chro. 29. 15. Psa. 39. 12. Heb. 11. 13.

I am a stranger in the earth] Seeing mans life in this world, is but a passage to heaven, what should become of him, who knows not the way by nature, if Gods word did not guide him thither?

V. 20. *My soul breaketh for the longing that it hath unto thy judgements at all times*, Psal. 42. 1. and 63. 1. and 84. 1.

V. 21. *Thou hast rebuked the proud that are cursed*] In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

V. 22. *Remove from me*] Or, *Roll from upon me.*

V. 23. *Princes also did sit and speak against me*] Vers. 46. When the powers of the world gave false sentence against me, thy word was a guide and a counsellour, to teach me what to do, and to comfort me.

V. 24. *Thy testimonies also are my delight*] Heb. *delights.* That is, they did greatly delight me.

my counsellours] Heb. *men of my counsell.*

Daleth. V. 25. *My soul cleaveth unto the dust*] That is, I am like one overcome in battell, mortally wounded, and tumbling in the dust, or one in danger to die, and turn to dust; Psal. 44. 25. and 22. 15. and without thy word I cannot live.

V. 26. *I have declared my wayes*] I have laid open my businesse, and dangers to thee in great difficulties, as to my chief friend, and thou hast advised me ever for my good.

teach me thy statutes] Psal. 25. 4. and 27. 11. and 86. 11.

V. 28. *My soul melteth for heavinesse*] Psal. 107. 26.

melteth] Heb. *droppeth.*

according unto thy word] That is, thy promise. If God did not maintain us by his word, our life would drop away like water, Psal. 22. 14.

V. 29. *Remove from me the way of lying*] Keep me out of those false wayes, that corrupt nature teacheth, and let thy law guide me in the true way to happinesse.

V. 32. *when thou shalt enlarge my heart*] By this he sheweth, that we can neither chuse good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey, by freeing from straits, filling us with joy and comfort, Isai. 60. 5. Psal. 4. 1.

V. 33. *Teach me, O Lord, the way of thy statutes*] He sheweth, that he cannot follow on to the end, except God teach him oft-times, and lead him forward. *Hê.*

V. 34. *with my whole heart*] Not onely in outward conversation, but also with inward affection.

V. 36. *and not to covetousnesse*] He prayeth specially against this evill affection, as being the root of all evill, 1 Tim. 6. 10. and withdrawing men from the love of God, and goodnesse, Matth. 6. 24. 1 John 2. 15.

V. 37. *Turn away*] Heb. *Make to passe.*

Turn away mine eyes] Because they are chiefest inlets of sinfull objects, Job 31. 1. Isai. 33. 15. 2 Sam. 11. 2.

from beholding vanitie] Worldly things, that have no substance in them, nor are but shadows, Prov. 23. 5.

V. 39. *for thy judgements are good*] Let me not suffer reproach for obeying thy word, which is good.

V. 40. *quicken me in thy righteousnesse*] Restore life and strength to me, according to thy faithfull promise, Verse 37.

V. 41. *Let thy mercies come also unto me*] He sheweth, that Gods mercy and love, is the first cause of our deliverances. *Vau.*

V. 42. *So shall I have wherewith to answer him that reproacheth me*] Or, *So shall I answer him that reproacheth me in a thing*, or, *in ought.* When thy promise is effected, I can stop the mouth of my scoffing adversaries, Psal. 107. 42.

V. 43. *take not the word of truth utterly out of my mouth*] Make me not ashamed to speak of thy promises any more, by not performing those thou hast made to me already.

V. 45. *And I will walk at libertie*] I shall be free from all distresse of soul and body, Vers. 32.

at liberty] Heb. *at large.*

V. 46. *before kings*] He sheweth, that the children of God ought not to be daunted from giving testimony to Gods truth, by any power or fear of princes, Dan. 3. 13, 16. Matth. 10. 18, 19. Vers. 23.

V. 48. *My hands also will I lift up unto thy commandments*] I will addresse my self unto the doing of thy will, as a workman doth to his work.

V. 49. *Remember the word unto thy servant*] Though he feel Gods hand still to lie upon him, yet he resteth on his promise, and comforteth himself therein. *Zain.*

V. 51. *The proud have had me greatly in derision*] Meaning, the wicked, which contemn Gods word, and tread his religion under foot.

V. 52. *I remembred thy judgements of old*] That is, the examples, whereby thou declarest thy self to be judge of the world.

V. 53. *Horrour hath taken hold upon me*] A vehement zeal for thy glory, and indignation against the wicked: or, dread of persecution from them.

because of the] Heb. *from the.*

V. 54. *in the house of my pilgrimage*] In all the places where I have been banished: or, in the course of my life, which is but a sorrowfull pilgrimage, Gen 47. 9.

pilgrimage] Heb. *pilgrimages.*

V. 55. *in the night*] Even when others sleep, Psal. 63. 6.

V. 56. *This I had*] This comfort in afflictions from thee day and night, vers. 54, 55.

V. 57. *Thou art my portion, O Lord*] Psal. 16. 5. and 142. 5. *Cheth.* It may be read, *O Lord, I have said, my portion is to keep thy word*: that is, I am perswaded, that to keep thy law, is an heritage, and great gain for me, John 4. 34.

my portion, O Lord] Or, *O Lord my portion*, Vers. 126.

V. 58. *favour*] Heb. *face.*

V. 59. *I thought on my wayes*] He called himself to account for his former courses, and amended what he found amisse in them, Lam. 3. 40.

V. 61. *bands*] Or, *companies*, 1 Sam. 10. 10.

V. 62. *because of thy righteous judgements*] Gods word is a great benefit, and he is worthy of great praise for giving it to us: or, he promises to praise God night and day for his judgements executed upon his enemies, according to his word.

thy righteous judgements] Heb. *thy judgements of righteousnesse.*

V. 63. *I am a companion of all them that fear thee*] Not onely by mutuall consent, but also by ayd and succour, Psal. 16. 3. to any godly, be they never so mean.

V. 64. *The earth, O Lord, is full of thy mercy*] As thou

 giv'st

giveſt to every creature good things according to the nature of it, ſo give my ſoul ſpirituall knowledge.

Teth. V. 65. *Thou haſt dealt well with thy ſervant*] Having proved by experience, that God was true in his promiſe, he deſireth that he would encreaſe in him knowledge and judgement.

V. 67. *Before I was afflicted, I went aſtray*] Jere. 31. 18,19. The uſe of Gods rods, is to bring us home to God, Verſ. 71. Heb. 12. 10, 11.

V. 70. *Their heart is as fat as greaſe*] Their heart is indurate and hardned, puffed up with proſperity, and vain eſtimation of themſelves, Pſal. 17. 10. Iſai. 6. 10.

V. 71. *It is good for me that I have been afflicted*] He confeſſeth, that before he was chaſtned, he was rebellious, as man by nature is, Verſ. 67.

V. 72. *The law of thy mouth is better unto me, then thouſands of gold and ſilver*] Pſal. 19. 10. Prov. 8. 11.

Jod. V. 73. *Thy hands have made me, and faſhioned me*] Job. 10. 8. *Thy hands have made me*] Becauſe I am thy creature, teach me to ſerve thee, who art my maker, Pſal. 95. 6. and 100. 2,3. and 138. 8.

V. 74. *They that fear thee, will be glad when they ſee me*] When God ſheweth his grace toward any, he teſtifieth to others, That he faileth not them that truſt in him, and ſo makes them glad alſo.

V. 75. *right*] Heb. *righteouſneſſe*.

that thou in faithfulneſſe haſt afflicted me] That thou haſt ſhewed thy faithfulneſſe, even in correcting me, thy correction making for my good, Heb. 12. 10. 1 Pet. 4. 19.

thou in faithfulneſſe] Or, it is *faithfulneſſe* that *thou*.

V. 76. *for my comfort*] Heb. *to comfort me*.

V. 77. *that I may live*] That I may be freed from theſe afflictions, for men in adverſity are like dead men.

thy law is my delight] See notes on verſ. 24.

delight] Heb. *delights*, as verſ. 92.

V. 79. *turn unto me*] Be comforted by my example, and joyn with me, verſ. 74.

thoſe that have known thy teſtimonies] He ſheweth, that the true fear of God is not without the knowledge of his word.

V. 80. *that I be not aſhamed*] Which I ſhould be, if I did not keep thy ſtatutes, verſ. 6. 31.

Caph. V. 81. *My ſoul faineth for thy ſalvation*] Though my ſtrength fail me, yet my ſoul groaneth and ſigheth, reſting ſtill in thy word.

V. 82. *Mine eyes fail for thy word*] Pſal. 69. 3.

V. 83. *like a bottle in the ſmoke*] Like as a skin bottle, or bladder, that is ſhrivelled in the ſmoke.

V. 84. *How many are the dayes of thy ſervant?*] How long wilt thou afflict thy ſervant? Pſal. 89. 47.

V. 85. *The proud have digged pits for me*] They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me, Pſal. 35. 7.

V. 86. *faithfull*] Heb. *faithfulneſſe*.

help thou me] He deſireth the true God to help him againſt falſe dealing perſecutours.

V. 87. *upon earth*] The uttermoſt that they could do, could not make me forſake thy law.

V. 88. *Quicken me after thy loving kindneſſe*] Suffer me to live: or, raiſe me out of theſe troubles. See notes on ver. 40,77.

Lamed. V. 89. *For ever, O Lord, thy word is ſetled in heaven*] Becauſe none ſhould eſteem Gods word, according to the changes of things in this world, he ſheweth, that it abideth in heaven, and ſo abideth immutable: or, the permanency of it, is ſeen in the continuance of the heavens: ſo of the earth, verſ. 90. and ſo verſ. 91. They continue, that is, heaven and earth; for they are thy ſervants.

V. 90. *unto all generations*] Heb. *to generation and generation*.

abideth] Heb. *ſtandeth*.

V. 91. *They continue this day*] Seeing the earth, and all creatures remain in that eſtate, wherein thou haſt created them; much more thy truth remaineth conſtant and unchangeable.

V. 92. *my delights*] See notes on verſ. 24.

V. 93. *with them thou haſt quickened me*] See notes on v. 77,88.

V. 94. *I am thine, ſave me*] He proveth by the effect, that he is Gods childe, becauſe he ſeeketh to underſtand his will, that he may do it.

V. 96. *I have ſeen an end of all perfection*] There is nothing ſo perfect on earth, but it hath an end: onely Gods word laſteth for ever, Iſai. 40. 8.

Mem. V. 97. *it is my meditation all the day*] Our daily meditating of Gods law, is a ſure token that we love it, Pſal. 1. 2.

V. 98. *Thou through thy commandments haſt made me*] Or, *Each of thy commandments hath made me*.

they are ever with me] Heb. *it is ever with me*.

V. 99. *I have more underſtanding then all my teachers*] Whoſoever doth ſubmit himſelf onely to Gods word, ſhall not onely be ſafe againſt the practices of his enemies; but alſo learn more wiſdom, then they that profeſſe it, and are men of experience, 2 Tim. 3.

V. 100. *I underſtand more then the ancients*] Job 32. 8.

V. 102. *for thou haſt taught me*] God doth acquaint us with his will, that we may do it, Pſal. 86. 11.

V. 103. *How ſweet are thy words unto my taſte*] Pſal. 19. 10. *taſte*] Heb. *palate*.

V. 104. *therefore I hate every falſe way*] Verſ. 128.

Nun. V. 105. *Thy word is a lamp unto my feet*] Of our ſelves we are but darkneſſe, and cannot ſee, except we be enlightned with Gods word.

lamp] Or, *candle*. Prov. 6. 23.

V. 106. *I have ſworn*] Nehe. 10. 29. By ſolemn oath and promiſe, he ſtirred up himſelf to embrace Gods word.

V. 107. *quicken me*] See notes on verſ. 77, 88.

V. 108. *the free-will-offerings of my mouth*] Give me cauſe by delivering me, to praiſe thee, and offer what I have freely vowed, Pſal. 116. 17, 18. and 54. 6.

V. 109. *in my hand*] I am continually in danger of my life. A thing in the hand, is eaſily taken away. See the like phraſe, Judg. 12. 3. 1 Sam. 19. 5. and 28. 21. Job 13. 14.

V. 110. *have laid a ſnare for me*] Pſal. 140. 5. and 141. 9.

V. 111. *as an heritage for ever*] Deut. 33. 4. I eſteemed no worldly thing ſo, but made thy word mine inheritance.

V. 112. *to perform*] Heb. *to do*.

Samech. V. 113. *I hate vain thoughts*] Whoſoever will embrace Gods word aright, muſt abhorre all fantaſies and imaginations of himſelf and others, in Gods ſervice, and the way to heaven.

V. 114. *my hiding-place*] Pſal. 32. 7.

and my ſhield] Pſal. 18. 2.

V. 115. *Depart from me, ye evill doers*] Matth. 7. 23. Pſal. 6. 8. And hinder me not in keeping Gods law.

V. 116. *let me not be aſhamed of my hope*] Which I ſhall be, if I have not the thing hoped for, Rom. 5. 5.

V. 117. *Hold thou me up*] He deſireth Gods continuall aſſiſtance, leſt he ſhould faint in this race, which he had begun.

V. 118. *their deceit it is falſhood*] The crafty practices of them who contemn thy law, ſhall be brought to nought.

V. 119. *puteſt away*] Heb. *cauſeſt to ceaſe*.

like droſſe] Ezek. 22. 18, 22. Which infect thy people, as droſſe doth the metall.

droſſe] Heb. *droſſes*. That is, the vileſt droſſe.

V. 120. *My fleſh trembleth for fear of thee*] Thy judgements do not onely teach me obedience, but alſo cauſe me to fear, conſidering mine own weakneſſe, Hab. 3. 16.

Ain. V. 122. *Be ſurety for thy ſervant for good*] Put thy ſelf between mine enemies and me, as if thou were my pledge.

V. 123. *Mine eyes fail for thy ſalvation*] Verſe 82.

the word of thy righteouſneſſe] Or, *thy righteous word*, as verſ. 62.

V. 124. *Deal with thy ſervant according unto thy mercy*] He boaſteth not of his ſervice to God; but deſireth that as he made him by his grace, ſo he would continue his favour toward him.

V. 126. *It is time for thee*] The prophet ſheweth, that when the wicked have brought all things to confuſion, and Gods word to utter contempt, then it is Gods time to help and ſend remedy.

to work] To perform thy promiſe to me, leſt I be deſtroyed by my foes, who will be kept in by no laws any longer; no not by the law of God.

V. 127. *Therefore I love thy commandments above gold, yea, above fine gold*] Pſal. 19. 10. Prov. 8. 11.

Therefore I love thy commandments] Seeing they diſcourage men, ſo that few dare ſerve thee, I do it the more diligently leſt thy ſervice ſhould fall to the ground.

V. 128. *I hate every falſe way*] Verſ. 101, 104. That is, whatſoever diſſenteth from the purity of thy word.

Phe. V. 129. *Thy teſtimonies are wonderfull*] Containing high and ſecret myſteries; ſo that I am moved with admiration, and reverence of them.

V. 130. *The entrance of thy words giveth light*] The ſimple idiots, that ſubmit themſelves to God, have their eyes opened, and their mindes illuminated, ſo ſoon as they begin to read Gods word, Pſal. 19. 7, 8.

V. 131. *and panted*] My zeal toward thy word was ſo great. A metaphor from thoſe that run after a thing they earneſtly deſire, till they be out of breath: or, from thirſty creatures, Pſal. 42. 1.

V. 132. *Look thou upon me, &c.*] Pſal. 106 4.

as thou uſeſt to do unto thoſe that love thy name] Heb. *according to the cuſtome towards thoſe, &c.*

V. 133. *let not any iniquity have dominion over me*] Pſa. 19. 13.

V. 135. *to ſhine upon thy ſervant*] Pſal. 4. 6.

V. 136. *Rivers of waters run down mine eyes*] He ſheweth, what ought to be the zeal of Gods children, when they ſee his word contemned.

Tſaddi. V. 137. *upright are thy judgements*] It becomes thoſe that confeſſe God to be righteous, to acknowledge his laws to be ſo alſo; and to live according to them.

V. 138. *righteous*] Heb. *righteouſneſſe*.

faithfull] Heb. *faithfulneſſe*.

V. 139. *My zeal hath conſumed me*] Pſal. 69. 9. Joh. 2. 17.

conſumed me] Heb. *cut me off*.

V. 140. *Thy*

V. 67. — afflictam — quoniam subinde etiam ubi videtur domita, recalcitrat caro; non mirum est si nos Deus sæpius retrahit ad fabulas. Fit autem hoc diversis modis: quia alios prosperitate, alios ignominia, alios morbis, alios domestico incommodo, alios molestis et duris laboribus Deus humiliat: atque ita diversis vitiis aptat sua remedia. Calvin.

Martij 19. 1726/7 Scripsi. vide infra.

71. Good — utilis interdum est ipsis injuria passis — Ovid. Epist. p. 188. lin. 13.

V. 73. made me, give me understanding] Quoniam si operatoria Dei potentia rebus subtrahatur — — in ipso intellectu proficit mens. Sed hoc non fit propriis tanquam naturalibus viribus, sed Deo adjuvante atque donante — cogitandum est quanto sint altius intelligenda divina mandata: quanto ad ea discenda sibi adhuc dari intellectum petit, qui jam sic intelligit, et qui Eloquia Dei se custodisse ante jam dixit. Dan. 8. 16. fac intelligere — Deus itaque per Seipsum quia LUX est, illuminat pias mentes, ut ea quæ divina dicuntur, vel ostenduntur, intelligant. Sed si ad hoc, ministro utitur Angelo — potest quidem aliquid agere Angelus, — quemadmodum quisquam dicitur luem dare domui — cui fenestram facit. Augustin. Col. 1371–1373. vide locum.

V. 77. may live] Tunc enim vere vivam, quando nihil potero timere ne moriar. Col. 1374

V. 84. How many are the days] In Apocalypsi [cap. 6. 10] est ista vox Martyrum &c. 1377.

90. Thy faithfullness is unto all generations: thou hast established the earth & it abideth. — Thou hast stablished the Earth, and it shall stand. Hinsworth. — Thou hast fastened the Earth and she abideth standing. Dutch. — fundasti terram, & permanet. Vet. Quem statuens terram, constabat. Trem. Firmasti terram, & consistit. Calvin. mod. Thou hast laid the foundation of the earth, & it abideth. Gene. Tindal.

V. 71. good — Sicuti nec quisquam nostrum ultro collum Deo submittit, donec .... malleo, natura duritiem emolliat. Fructum verò qui ex Dei castigationibus nobis provenit, assidue gustare operæ pretium est, ut nobis dulcescant; atque ita in ordinem cogi nos finamus, qui tam obstreperi sumus et morosi. Calvin.

75. — faithfullness — Veræ pietatis est, non tam in aliorum peccatis, quàm nostris, acres et severos esse censores. Calvin.

V. 105. He doth not say, ye word was a light unto his eyes, but a light unto his feet; the word is a light to ye eyes, i.e. it shineth to ye understanding yet ye word is sometimes a light to our feet, when it is not a light to our eyes, ie. G. will have us goe where we cañot see our way. Answerable to yt of ye Apostle 2 Cor. 5. 7. Believers have not a clear Sight, but they have a sure guide. Caryl Cap. 12. v. 24. p. 334.

Psal. 119. 99. — Teachers — Atque hinc præstantia discipuli supra magistrum, quia Deus quasi digito monstrare vult ita se uti hominum industria, ut præcipuus interim maneat Doctor. Quare discamus nos ei regendos tradere, ut gloriari cum Davide liceat, Ejus ductu nos ultra esse progressos quam nos ducere potuerit humana institutio. — — — Neque tamen prudentiam suam jactat David, quæ fit contemptui vendidit: sed exemplo suo admonet, nihil nobis esse melius, quam discere ex ore Dei: divia perfectè demum sapiunt qui edocti sunt in Ejus schola. &c. Calvin. Mar. 20. 1726.

126. made void] Dissipaverunt, vetus: Ruperunt, Stephanus. Irritam fecerunt, Trem. Jun. Destroyed, Tindal & Geneva. Overthrow N. E. Matre.

125. I am thy Servant, give me understanding &c.] Nunquam intermittenda est ista petitio. Non enim sufficit accepisse intellectum, et Dei testimonia didicisse: nisi semper accipiatur, et quodamodo semper bibatur de fonte Lucis æternæ. 1395.

127. V. Therefore I love] See Calvins Comentary against Evil Examples.

128. Odio habuit, quemadmodum aliquod inanissimum marini itineris saxum ubi tam preciosarum rerum necesse est pati naufragium. Quod ut non contingat, longe inde velificat, qui in ligno crucis cum mandatorum divinorum mercibus navigat. 1397.

V. 113. I hate them that imagen evil things. Tindal. I hate vain Inventions Gen. Cogitationes alias Ochi, Tremel. Vide Calvinum.

119.176. — like a lost sheep —

Hebr. שֶׂה

ut pecus quæ perit Trem. Munster.

Hebr. a sheep of perishing. See Deut. 26-5. Bulle Annot

—— perditionis. Buxtorf.

Ainsworth Annot. Prov. 31.6.

Psal. 121,1 - Hills] Per montes intelligit quicquid in mundo sublime est et præclarum, ac si diceret, quamvis totus mundi splendor nobis arrideat, favorem tamen pro nihilo ducendum esse.

July, 14. 1728 Scr. Calvin. Molerus.

v. 165. — nothing shall offend them] Ut autem nullum scandalum omnino patiatur, non sic homines sanctæ cujusque professionis attendat, ut fides ejus ex eorum moribus pendeat; ne aliquibus cadentibus, quos pro magno habebat, ipse scandalo pereat: Sed ipsam Dei Legem diligat, et erit ei pax multa, nullumque scandalum. Augustin. col. 1408.

v. 175. Judgments, or Adjudications.

De præceptis accipere, durum esset, quibus proprie non competit auxilium ferre. Videtur Deum implorare vindicam, ut arcane sua Providentiæ freno, a nexa cohibeat omnes impios. Atque hæc valde utilis est doctrina, ubi res sursum ac deorsum volvuntur in mundo, et salus nostra inter varias procellas periclitatur; attollere oculos ad Dei Judicia, et ex illis remedium petere. ——

Calvin.

Judicia Dei vocare in auxilium, non est quorumvis, sed innocentium duntaxat.

Musculus.

Nē omnes Tribus intelligerent addidit

122.4. Tribus Domini] Ascenderunt autem non cum paleis; sed Tribus purgata Electæ, quasi Tribus Domini. Psal. 122. Augustin. Col. 1437.

123.2. Vapulat servus, sentit plagarum dolores: attendit ad manus Domini sui, quod dusq; dicat, Parce. Manum enim ipsam potestatem dicit. Jussit nos cædi Dominus noster —— Et in hac vita vapulamus, et tota ipsa vita mortalis, plaga nostra est. Augustin. 1446.

Servi ad ancillæ, dum lædantur, ad tutelam heri sui vel heræ respiciunt ——

Calvin. Isa. 37.1.

120.3. Primo cum coperit homo ascendere & proficere, in ipso exordio Ascensionis linguas dolosas patitur, blandas ad perniciem —— Servire alitur Deo non potest? &c. Ps. 123. col. 1455. Augustin.

Doeg is call'd a Lyar, tho' he spake Truth of David; for he spake not Truth in Love of Truth, but Spleen to David. Brit. Nov 25. 1646. p. 30.

124. Nunc ponamus nos in illo triumpho, qui erit in futuro sæculo, quando insultabimus morti jam finitæ, jam consumptæ — 1453.

De torrente aqua illa, quæ significat populum persecutorem. Ps. 110. col. 1456. Minor filius Luc. 15. ibid.

V. 140. *Thy word is very pure*] Gold had need to be fined; but thy word is perfection it self, Psal. 12. 6.

pure] Heb. *tried*, or, *refined*.

V. 141. *I am small and despised*] This is the true tryall, to stick to Gods law in adversitie.

V. 143. *taken hold on me*] Heb. *found me*.

V. 144. *and I shall live*] So that the life of man, without the knowledge of God, is death.

Zuoph. V. 145. *I cried with my whole heart*] He sheweth, that all his affections and whole heart were bent to Godward, for to have help in his dangers.

V. 146. *and I shall keep*] Or, *that I may keep*.

V. 148. *Mine eyes prevent the night watches*] He was more earnest in the study of Gods word, then they that kept the watch, were in their charge, Psal. 130. 6.

V. 149. *judgement*] Or, *custome*, Vers 132.

V. 150. *that follow after mischief*] That earnestly seek to undo me.

V. 152. *Concerning*] Or, *Out of*.

Resh. 153. V. 154. *Plead my cause, and deliver me*] Psal. 35. 1. and 43. 1.

according to thy word] For without Gods promise, there is no hope of deliverance.

V. 156. *Great*] Or, *Many*.

judgements] Or, *customes*.

V. 158. *and was grieved*] See notes on verse 136.

V. 159. *Consider how I love thy precepts*] Our love of Gods law is a good argument to move God to deliver us.

V. 160. *Thy word is true from the beginning*] Heb. *The beginning of thy word is true*. Since thou first promisedst, even to the end, all thy sayings are true.

Schin. V. 161. *Princes have persecuted me without a cause*] The threatnings and persecutions of princes could not cause me to shrink from confessing thee, whom I more fear then men, verse 23, 42. or, they sought to kill me, but I durst not hurt them when I could, because I feared thy law, as 1 Sam. 24. 6.

V. 164. *Seven times a day do I praise thee*] That is, often and sundry times, Prov. 24. 16. and 26. 25.

V. 165. *Great peace have they which love thy law*] God takes care for their good, that take care to do him service according to his law.

nothing shall offend them] Heb. *they shall have no stumbling-block*.

V. 166. *Lord, I have hoped for thy salvation*] Gen. 49. 18.

and done thy commandments] They that make no conscience of obeying God, cannot hope for deliverance from him.

V. 168. *for all my wayes are before thee*] Job 34. 21. I had no respect of men, so as to offend thee, but set thee alwayes before mine eyes, as the judge of my doings, and therefore studied to please thee.

Thau. V. 169. *Let my cry come near before thee*] My earnest prayer.

according to thy word] As thou hast promised to be a teacher unto all them that depend upon thee.

V. 170. *Let my supplication come before thee*] My prayer for favour.

V. 171. *My lips shall utter praise*] Verse 7. This word signifieth, to pour forth continually, like a fountain, Psal. 78. 2.

when thou hast taught me thy statutes] All his prayer and desire is to profit in the word of God.

V. 173. *for I have chosen thy precepts*] Josh. 24. 22. Prov. 1. 29. To follow it of mine own accord: or, among all other things, for my chief good and treasure, wherewith I am satisfied.

V. 174. *I have longed for thy salvation, O Lord*] Vers. 166.

delight] Heb. *delights*.

V. 175. *let thy judgements help me*] That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

V. 176. *I have gone astray like a lost sheep*] Isai. 53. 6. Being chased to and fro, by mine enemies, and having no resting place: Thou therefore that art the good shepherd, Luk. 15. 4. seek me, and bring me home into the church, which is thy fold.

vide Calvinum.

PSAL. CXX.

Title.

A song of degrees] Of lifting up: for they did lift up their voices sometimes in singing, 2 Chron. 20. 19. or, of excellencies, 1 Chron. 17. 17. or, to be sung on the steps of the temple, on high dayes: or, at their severall stations, as they returned from Babylon. *at ye rising places of ye Ascent - Queen Christ. 336.*

Vers. 1. *IN my distresse I cryed unto the Lord*] Psal. 118. 5. Albeit, the children of God ought to rejoyce, when they are in extremity; yet it is a great grief to the flesh, to hear evill for well doing.

V. 3. *What shall be given unto thee? or, what shall be done unto thee, thou false tongue?*] Or, *What shall* the deceitfull tongue *give unto thee? or, What shall it profit thee?* He assured himself, that God would turn their craft to their own destruction.

done] Heb. *added*.

V. 4. *Sharp arrows of the mighty, with coals of juniper*] Or, It is as *the sharp arrows of the mighty* man *with coals of juniper*, Psal. 64. 3.

Sharp arrows of the mighty] God will send on them piercing sorrows, Psalm 45. 6. Deut. 32. 23. Ezek. 5. 16. Psalm 140. 10.

coals of juniper] Heb. *of junipers*. That is, of many junipers, which will last.

V. 5. *in Mesech*] These were people of Arabia, which came from Japhet, Gen. 10. 2.

of Kedar] Of Ishmaels posterity, Gen. 25. 13. which used to live in tents, and remove from place to place, for the pasture of the cattell, Cant. 1. 5.

V. 7. *I am for peace*] Not those people, among whom he never was; but people like them for cruelty.

for peace] Or, *a man of peace*.

PSAL. CXXI.

Vers. 1. *I Will lift up mine eyes unto the hils, from whence cometh my help*] Or, *Shall I lift up mine eyes to the hils? whence should my help come?*

unto the hils] Sion and Moriah, where the sanctuary stood, Psal. 87. 1. or, to God, who is as high above all creatures, as the hils are above the valleys, Psal. 123. 1. or, to what end should I look up to them, as if I expected help from them, Jere. 3. 23. when as my help is from God: alluding to the situation of Jerusalem, encompassed with hils. Psal. 125. 2. See Jere. 3. 23.

V. 2. *My help cometh from the Lord*] Psal. 124. 8.

which made heaven and earth] He secretly accuseth mans ingratitude, who doth not depend upon Gods power.

V. 3. *he that keepeth thee will not slumber*] He sheweth, that Gods providence watcheth not onely over his church in generall, but also over every member thereof in particular.

V. 4. *shall neither slumber nor sleep*] He will neglect no occasion of thy preservation, Psal. 127. 1. Isai. 27. 3.

V. 5. *thy shade upon thy right hand*] Isai. 25. 4.

V. 6. *The sun shall not smite thee by day*] Neither heat nor cold, nor any discommodity shall be able to annoy thee, Psal. 91. 5.

V. 7. *The Lord shall preserve thee from all evill*] The LORD shall keep thee from danger both abroad, and at home, Deut. 28. 6.

PSAL. CXXII.

Vers. 1. *I Was glad*] He rejoyceth, that God had brought the ark to a place, where it should remain.

V. 2. *Our feet shall stand*] Whereas they were wont to wander to and fro, as the ark removed.

V. 3. *that is compact together*] By the artificiall joyning and beauty of the houses, is signified the concord and love that is between the citizens.

V. 4. *the tribes go up*] All the tribes do resort thither, and pray there.

unto the testimony of Israel] To the ark, the sign of Gods presence, and in which were the two tables, containing Gods testimony, how he would be served; and from whence God declared his presence by oracle, Exod. 25. 21, 22.

V. 5. *are set*] Heb. *do sit*.

the thrones of the house of David] In whose house God placed the throne of justice, and made it a figure of Christs kingdom.

V. 7. *Peace be within thy wals*] The favour of God give thee peace, and keep thee from all wars, Psal. 147. 14.

V. 8. *For my brethren and companions sakes*] Not onely for mine own sake, but for all the faithfull, whom I account as my brethren, Psal. 119. 63.

PSAL. CXXIII.

Vers. 1. *I Lift I up mine eyes, O thou that dwellest in the heavens*] Psal. 121. 1. Psal. 15. 3.

V. 2. *untill that he have mercy upon us*] Untill he deliver us out of this misery. This argues constancy in prayer, Luke 18. 1, 7.

V. 3. *we are exceedingly filled with contempt*] Psal. 88. 3. When the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked; then with hungry desires they cry for help, not ceasing till they obtain it, 2 Chron. 20. 12.

PSAL. CXXIIII.

Vers. 1. *IF it had not been the Lord*] He sheweth, That God was ready to help at need, and that there was none other way to be delivered, but onely by his power.

V. 3. *Then they had swallowed us up quick*] So unable were we to resist. A metaphor taken from ravenous beasts, who so

ſpeedily, and greedily devour their prey, that it ſeems to go quick down their throats, as Jonah did with the whale, Jonah 1. 17.

V. 4. *Then the waters had overwhelmed us*] Pſal. 69. 2. He uſeth moſt proper ſimilitudes of ſwallowing and drowning, to expreſſe the great danger that the church had been in, and out of which God miraculouſly had delivered them.

V. 7. *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers*] Pſal. 91. 3.

as a bird out of the ſnare] For the wicked did not onely furiouſly rage againſt the faithfull, but craftily imagined to deſtroy them.

PSAL. CXXV.

Verſ. 1. *Which cannot be removed*] Though the world be ſubject to mutations, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.

V. 3. *the rod of the wicked ſhall not reſt upon the lot of the righteous*] Mic. 6. 9. Zech. 9. 1. Though God ſuffer his to be under the croſſe, leſt they ſhould embrace wickedneſſe; yet this croſſe ſhall not ſo reſt upon them, that it ſhould drive them from hope, and cauſe them to betake themſelves to evill courſes, Prov. 30. 9.

the wicked] Heb. *wickedneſſe.*

V. 5. *As for ſuch*] He foretelleth the great proſperity of the church, when God ſhall have purged it from evill doers.

as turn aſide unto their crooked wayes] Thoſe that fall away from God, ſhall have their portion with thoſe that never were with him, Pſal. 73. 27.

peace ſhall be upon Iſrael] Pſal. 128. 6. Gal. 6. 16.

PSAL. CXXVI.

Verſ. 1. *Turned again the captivity of Zion*] Heb. *returned the returning of Zion.*

like them that dream] Their deliverance was as a thing incredible, and therefore ſeemed rather a dream, then a thing in truth performed, Acts 12. 9.

V. 2. *Then was our mouth filled with laughter*] He ſheweth, how the godly ought to rejoyce, when God gathereth his church, or delivereth it.

then ſaid they among the heathen] The very heathen could not but take notice of Gods handy work in our kingdom: and if the infidels confeſſe Gods wonderfull work, the faithfull can never ſhew themſelves ſufficiently thankfull.

hath done great things for them] Heb. *hath magnified to do with them.*

V. 4. *as the ſtreams in the ſouth*] It is as poſſible for thee to bring back the reſt of the captives from Babylon, as to cauſe ſtreams to break out in dry places, where the ſun ſcorches in the ſouth, Judg. 1. 15. or, it ſhall be as comfortable to us, as rivers of water in dry places.

V. 5. *ſhall reap*] Or, *let them reap.*

joy] Or, *ſinging.*

V. 6. *bearing precious ſeed*] That is, ſeed which was ſcarce and dear: meaning, that they which truſted in Gods promiſe to return, had their deſire.

precious ſeed] Or, *ſeed-basket.*

ſhall doubtleſſe come] Or, *let him come.*

doubtleſſe come] Heb. *coming come.*

PSAL. CXXVII.

Title.

for Solomon] Or, *of Solomon*, Pſal. 72.

Verſ. 1. *Except the Lord build the houſe*] It may be taken, for building the houſe, or encreaſing the family, Exod. 1. 21.

that build it] Heb. that are *builders of it in it*: or, *they labour in vain about it, that build it.*

except the Lord keep the city] The publike eſtate of the common-wealth.

V. 2. *It is vain for you to riſe up early*] Which watch and ward: or, which labour hard for your living.

to eat the bread of ſorrows] Gotten by hard labour and care, Gen. 3. 19.

ſo he giveth] Or, *he doth rightly give.*

he giveth] Your care cannot bring you true reſt, but Gods bleſſing will, Prov. 10. 22.

his beloved ſleep] It may be an alluſion to Solomons name, Jedidiah, 2 Sam. 12. 25.

V. 3. *Lo, children are an heritage of the Lord*] Gen. 33. 5. and 48. 4. Joſh. 24. 3, 4. Begotten while their parents are young, and which may live to comfort them in their old age. See the contrary, Gen. 44. 20.

V. 5. *hath his quiver full of them*] Heb. *hath filled his quiver with them.*

they ſhall not be aſhamed] Their children will be ready to plead for them, and to right them, when they are wronged by others: or, their enemies cannot ſhame them, with objecting to them the bad breeding, or vices of their children; if they have many good ones, Prov. 27. 11.

ſhall ſpeak with] Or, *ſhall ſubdue*, as Pſal. 18. 47. or, *deſtroy.*

in the gate] The wonted place of moſt oppoſition, either in civill quarrels, or in hoſtile attempts.

PSAL. CXXVIII.

Verſ. 1. *Walketh in his wayes*] Pſal. 119. 1.

in his wayes] God approveth not our life, except it be reformed according to his word, Pſal. 119. 9.

V. 2. *For thou ſhalt eat the labour of thine hands*] Iſai. 3. 10. The world eſteemeth them happy, which live in wealth and idleneſſe: but the Holy Ghoſt approveth them beſt, that live of the profit of their labours.

V. 3. *thy children like olive-plants*] Becauſe Gods favour appeareth in none outward thing, more then in increaſe of children, he promiſeth to enrich the faithfull with this gift.

V. 5. *out of Zion*] With ſuch bleſſings, as he granteth from Sion, the place of his ſpeciall reſidence.

thou ſhalt ſee the good] See it with delight, and have a part in it, Pſal. 27. 4.

of Jeruſalem] The bleſſing on their own families is not comfortable to good men, except the church be bleſſed alſo, 2 Sam. 11. 11.

and peace upon Iſrael] Gal. 6. 16.

PSAL. CXXIX.

Verſ. 1. *Many*] Or, *Much.*

may Iſrael now ſay] The church now afflicted, ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered, Pſalm 34. 19.

V. 2. *from my youth*] From the very firſt time, that I began to be a people diſtinguiſhed from others, Jere. 2. 2.

V. 3. *The plowers plowed upon my back*] The extream cruelty of the enemies was ſuch, That their bodies might ſeem to be furrowed thorowout with their ſtripes, their oppreſſions were ſo grievous.

V. 4. *The Lord is righteous*] Becauſe God is righteous, he cannot but plague his adverſaries, and deliver his, by diſſipating the plots of the wicked, 2 Theſſal. 1. 6, 7. 2 Peter 2. 9.

V. 5. *Let them all be confounded*] When they ſee their crafty plots diſappointed.

turned back] By God.

that hate Zion] That is, the people of God.

V. 6. *as the graſſe upon the houſe tops*] He wiſheth, That the enemies of God, and of his people, who lift themſelves moſt high, may be ſuddenly conſumed with the heat of Gods wrath, Pſal. 37. 2. and 73. 19.

V. 8. *Neither do they which go by, ſay*] That is, the wicked ſhall periſh as that graſſe; that, to which no man wiſheth a bleſſing.

The bleſſing of the Lord be upon you] Ruth 2. 4.

PSAL. CXXX.

Verſ. 1. *Out of the depths*] Being in great diſtreſſe and ſorrow, he ſpeaketh as one in the depth of ſome mighty waters overwhelming him, Pſal. 42. 7. and 69. 1, 2, 14. Jon. 2. 5.

V. 3. *If thou, Lord, ſhouldeſt mark iniquities*] So as to deal with man in extremitie of juſtice for his ſin, Pſal. 143. 2.

who ſhall ſtand] He declareth, that no man can be juſt before God, without forgiveneſſe of ſins, Pſal. 32. 1. Rom. 3. 23, 24.

V. 4. *that thou mayeſt be feared*] If thy mercy did not ſpare ſinners, none ſhould live to ſerve thee, verſ. 3.

V. 5. *I wait for the Lord, my ſoul doth wait, and in his word do I hope*] Iſai. 8. 17. and 30. 18.

in his word do I hope] Which doth aſſure me of Gods mercy, and of the pardon of my ſins.

V. 6. *more then they that watch for the morning*] More then thoſe, that watching abroad in dangerous times, and tedious weather, look frequently after the peep of day, Iſai. 21. 12. Pſal 119. 147, 148.

I ſay, more then they that watch for the morning] Or, *which watch unto the morning.*

V. 7. *for with the Lord there is mercy*] Pſal. 86. 5. When I ſhall be aſſured of Gods mercy, the reſt of Gods people may expect it, as I do.

PSAL.

125.3. Rod: Sceptrum; Calvinus Mollerius.—Iamvis impiorum tyrannida nos opprimi contingat, patienter tamen Expectabimus dum eorum Sceptrum confringat Deus, vel de membris executat. Calvin. 8vo 2do vidi & Scr. 1728.

128.3-thy wife] Uxor tua, Christo dicitur: Ergo Uxor ejus, Ecclesia ejus. Augustin. 1493.

129.5. Invenietis maledictos designatos ad antichristum pertinere. Augustin. col. 1503.

127.4. Children of ye youth] Filij excussorum] Excussi sunt quidam de manu Domini, tanquam sagittæ, et ierunt longè, et totam terram impleverunt, unde pullulant sancti. Nam ipsa est hæreditas de qua dicitur, Postula a me—Ps. 2. De arcu excutiuntur sagittæ, et quanto fortior excusserit, tanto longius vadit sagitta. Augustin. col. 1483.

132. v. 6. Ephratah] In campis saltuum: Quidam Codices in campis Sylvæ habent

Saltus propriè, locus adhuc incultus et Sylvester dicitur. Qui ergo erant campi saltuum; nisi gentes incultæ? Qui erant campi saltuum, nisi ubi adhuc vepres erant Idololatriæ? Sic tamen quomodo vepres ibi erant Idololatriæ, ibi invenimus locum Domino, tabernaculum Deo Jacob. Quod prædicatum est in imagine Judeis, manifestatum est in fide gentium. Augustin. col. 1527. May, 16. 1698. L.

V. 11. belly] Poterat dicere ex fructu femoris tui: sed significantius dicere voluit, ex fructu ventris: quia de fœmina natus est Christus, quò vir non accessit. col. 1530.

133. 1. Ita sonus iste dulcis est, ut qui Psalterium nesciunt, ipsum versum cantent.

Ista suavis Melodia, tam in cantico quam in intellectu, istam Monasteria peperit. Adhuc sonum excitabi sunt fratres, qui habitare in unum concorditer norunt. Augustin. col. 1535.

134. 1. by Night] Facile est benedicere in diebus; — in rebus prosperis. Nox enim tristis res est, Dies res est lætus. Augustin. col. 1542.

When y^e Lord doth except from his People Publick Prayers to his name y^u he doth bless y^m out of Sion y^e Lord yt made Heaven & Earth bless thi people y^e Lord out of Sion ps. 20. 1. 2 ps. 121. 1. ps. 87. 2. 7. Isa. 19. 21. ps. 48. 8 to end, 9. 69. 5.

132. v. 6. — Ephratah. ———

Fama licet patriæ multum promitteret oræ;
Inter saxa tamen, sylvestribus obsita dumis,
Monstravit Deus ipse locum. ———

Buchananus.

135. — for the Lord is Good] Omnia enim bona ipse fecit: Ipse est Bonus quem nemo fecit. Ille bono suo bonus est, non aliunde participato bono. nat. 19. Augustin. col. 1545. Ineffabili dulcedine teneor, cum audio, Bonus Dominus. ——— Bonum, sine quo nihil est bonum; Et Bonum, quod sine cæteris Bonum est. 1547.

135. 14. advocabitur] venisum nescio unde, excitabi a nescio quo — vide locum apud Augustinum, col. 1557.

V. 21. Jerusalem] Finita vita habitabimus in illa civitate, quæ nunquam ruitura est, quia et Dominus habitat in ea, et custodit eam — Augustin. col. 1559.

PSAL. CXXXI.

Vers. 1. *My heart is not haughty*] He setteth forth his humility, as an example to rulers and governours.
exercise] Heb. *walk*.
or in things too high for me] Which passed the measure of his apprehension, or limits of his vocation.
high] Heb. *wonderfull*.
V.2. *Surely I have behaved*] The form of an oath, See psal. 95.11.
my self] Heb. *my soul*.
as a childe that is weaned of his mother] He was void of ambition and malicious desires; which children, so young, are not subject unto, Matth.18.1,3. 1 Cor.14.20.
V.3. *from henceforth*] Heb. *from now*.

PSAL. CXXXII.

Vers. 1. *And all his afflictions*] That is, with how great difficulty he came to the kingdom, and with how great zeal and care he went about to build the temple.
V.2. *How he*] Or, *Who*.
mighty God of Jacob] Gen 49.24.
V.3. *Surely*, &c.] Heb. *If I shall come*. The form of an oath: Let me perish if I do it, psal.95.11. and 131.2.
I will not come] Because the chief charge of the king was to set forth Gods glory; he sheweth, that he could not rest, nor take comfort in his house, till he had brought the ark to a setled place.
into the tabernacle] Kings houses are but tabernacles, no abiding places, Heb.13.14.
of my house] He means, of his new house, 2 Sam. 5.9. 1 Chron.15.1. He would neither dwell nor sleep in it, till the ark were in his resting-place: that is, he would never do so quietly, till that were done.
V. 5. *Untill I finde out a place for the Lord*] That is, the ark, which was a signe of Gods presence, Num.10.35,36.
an habitation for the mighty God of Jacob] Heb. *habitations*: that is, a stately habitation of divers rooms, v.7.
V.6. *Lo, we heard of it at Ephratah*] It was first planted in Shiloh, in the tribe of Ephraim.
in the fields of the wood] David found it in Kirjath-jearim, the city of woods, where it was many yeers.
V. 7. *we will worship at his footstool*] Meaning, before the ark.
worship at his footstool] Psal.99.5.
V. 8. *Arise, O Lord, into thy rest*] Num. 10. 35. 2 Chron. 6. 41.
into thy rest] Jerusalem, because that afterward his ark should remove to no other place.
the ark of thy strength] Whence thou sheweſt thy strength, in hearing the prayers of thy servants, and relieving them.
V.9. *Let thy priests be clothed with righteousnesse*] Let the effect of thy grace so appear, both in the priests, and in the people, that it as evidently be seen on them, and grace them, as a comely garment doth him that weareth it, Job 29.14. Isai. 61. 10.
V.10. *For thy servant Davids sake*] Vers. 1. 1 Kings 8. 25. Psal.89.20,&c. Isai.37.35. Thy covenant made to him, made good also those in the temporall estate to other of his seed, so far-forth as they kept the covenant.
V.11. *Of the fruit of thy body will I set upon thy throne*] 2 Sam. 7.12. 1 King.8.25. 2 Chron.6.16. Luke 1.69. Acts 2.30.
thy body] Heb. *thy belly*, or, *womb*, as Prov.31.2.
V.12. *for evermore*] Because this cannot be accomplished but in Christ, Acts 2.30. it followeth, that the promise was spirituall.
V.13. *desired it for his habitation*] Psal.68.16.
V.14. *for I have desired it*] Meaning, for his own sake, and not for any outward excellency in the place it self.
V.15. *abundantly*] Or, *surely*.
I will satisfie her poor with bread] God will provide for the meanest in his Church.
V.16. *I will also clothe her priests with salvation*] That is, with my protection, whereby they shall be safe.
V. 17. *There will I make the horn of David to bud*] Luke 1. 69. Though his force and glory for a time seemed to be broken; yet God promiseth to restore them to him, and settle them.
lamp] Or, *candle*. *John, 5.35. Augustin. 1534*
V.18. *His enemies will I clothe with shame*] I will clothe the one with shame, as the other with honour, v.9. that is, put them to open and publike shame, psal.109.29.

PSAL. CXXXIII.

Vers. 1. *How good*] How profitable and pleasant.
for brethren to dwell together in unitie] Of the same faith or family, Heb.13.1. Gen.13.8.
together] Heb. *even together*.
V.2. *like the precious*] He sheweth, by these similitudes, the commodity of brotherly love.
ointment upon the head] He alludes to the fragrant ointment, Exod.30.23. and 40.13.
that went down to the skirts of his garments] Or rather, *upon the collar*, Exod.28.32. and 39.23. for it is not likely that so much precious oil should be poured on him, as should run down to the bottom of his robe.
V.3. *As the dew of Hermon*] The dew that fell upon those mountains, made them or the lands adjoyning fruitfull: so doth concord bring plenty.
for there the Lord commanded the blessing] Where there is such an agreement.
commanded the blessing] Psal.42.8. and 44.4. and 71.3.

CXXXIIII.

Vers.1. *All ye servants of the Lord*] Ye that are Levites, appointed for this office, 1 Chron.9.33.
which by night] Heb. *in the nights*: that is, every night: to wit, by turns.
stand in the house of the Lord] To watch and minister in the Sanctuary.
V.2. *Lift up your hands*] Psal.141.2. For their charge was not onely to keep the temple, but to pray for the people there also, and to give God thanks, 1 Tim.2.8.
in the sanctuary] Or, in *holinesse*.
V.3. *The Lord*] The Levites answer to the former exhortation, and their prayer for the people in their night-watches: sutable to the priests blessing, Num.6.24.
that made heaven and earth] And therefore hath all power, Blesse thee with his fatherly love declared in Zion, psal.128.5. Thus the Levites used to praise the LORD, and blesse the people.

CXXXV.

Vers.2. *Ye that stand in the house of the Lord*] Ye priests that serve God in the temple, and ye Levites that do it without in the courts. Others think the people to be meant by them that stand in the courts, psal.134. 1, 2. Luke 1.10.
V.4. *For the Lord hath chosen Jacob*] That is, hath freely loved the posterity of Abraham, 1 Cor.8.5.
chosen Jacob unto himself] Deut.4.37. and 7.6,7. and 10.15. and 26.18.
V.5. *our Lord is above all gods*] Above all that are called gods by resemblance of dignity, or false opinion of men.
above all gods] Psal.95.3. and 97.9.
V.6. *Whatsoever the Lord pleased, that did he in heaven and in earth*] Psal.115.3.
that did he in heaven and earth] He joyneth Gods power with his will, that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by effects of it.
V.7. *He causeth the vapours to ascend from the ends of the earth*] Jer.10.13.
he maketh lightnings for the rain] To make way for the rain, or, to shew that rain is coming.
V.8. *Who smote the first-born of Egypt*] Exod.12.29.
both of man and beast] Heb. *from man unto beast*.
V.10. *Who smote great nations, and slew mighty kings*] Num. 21.24,25,26,34,35.
V. 12. *And gave their land for an heritage*] Jōsh. 12.7. He sheweth what good the godly receive by Gods power, whereby he destroyeth their enemies, and provideth for them.
V. 13. *thy memoriall, O Lord, thorowout all generations*] Psal. 102. 12. Exod.3.15.
thorowout all generations] Heb. *to generation and generation*.
V.14. *For the Lord will judge his people*] Deut.32.36. Psal. 26.1. He shall avenge them of their enemies, psal.43.1.
he will repent himself concerning his servants] He will take away the plagues he lays on them.
V.15. *The idols of the heathen are silver and gold*] Psal.115.4, 5,6,7,8,9,10,11. He warneth his people to take heed they leave not him to serve idols, that can neither hear nor help them.

CXXXVI.

Vers.1. *O Give thanks unto the Lord, for he is good*, &c.] Psal. 106.1. and 107.1. and 118.1.
for his mercy endureth for ever] 1 Chron.16.41. Though the least of Gods benefits binde us to thanksgiving; yet by this repetition he sheweth, that God is chiefly to be praised for his great mercy declared to his Church.
V.2. *God of gods*] Deut.10.17.

V.5. To

V.5. *To him that by wisedom made the heavens*] Gen.1.1. Prov. 3.19.

V.6. *To him that stretched out the earth above the waters*] Gen. 2.9. Jer.10.12. Psal.24.2.

for his mercy endureth for ever] This was a common kinde of thanksgiving, which the whole people used when they had received any great benefit from God, as 2 Chron.7.6. and 20.21. meaning, That God was not onely mercifull to their fathers, but also continued the same to their posterity.

V.7. *To him that made great lights*] Gen.1.14.

V.8. *to rule by day*] Heb. *for the rulings by day.*

V.10. *To him that smote Egypt in their first-born*] Exod.12.29.

V.11. *And brought out Israel from among them*] Exod.13.17. Gods mercifull providence for the good of man, appeareth in all his creatures; but chiefly, in delivering his Church out of the hand of their enemies.

V.12. *With a strong hand*] Exod.6.6.

with a stretched-out arm] A similitude taken from souldiers, who stretch out their arm to use their full might and best strength in exercise of arms.

V.13. *To him which divided the red-sea into parts*] Exod. 14. 21, 22.

V.15. *But overthrew Pharaoh and his host in the red-sea*] Exod. 14. 28.

overthrew] Heb. *shaked off.*

V.16. *To him that led his people thorow the wilderneſſe*] Exod. 15. 22.

thorow the wilderneſſe] Where, for the space of fourty yeers, he shewed infinite and most strange wonders.

V.18. *And slew famous kings*] Deut.29.7. Psal.135.10,11. Declaring thereby, That no power nor authority was so dear unto him as the love of his Church.

V.19. *Sihon king of the Amorites*] Num.21.23.

V.20. *And Og the king of Bashan*] Num.21.33.

V.21. *And gave their land for an heritage*] Josh.12.7.

V.23. *Who remembred us in our lowe estate*] In our greatest affliction and slavery, when we looked for nothing lesse, then to have had any succour, psal.113.7.

V.25. *Who giveth food to all flesh*] Psal.104.27. and 145.15. and 147.9. Seeing that God provideth even for beasts, much more hath he care over his, Matth.6.26.

V.26. *O give thanks unto the God of heaven*] Because all ages have had most plain testimonies of Gods benefits.

PSAL. CXXXVII.

Vers.1. *There we sate down*] That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our tears, nor turn us from the true service of God: or, sate down as men oppressed with grief, Ezra 9.3. Lam.3.28.

remembred Zion] Psal.42.4,6. and 102.14. Lam. 1.7.

V.2. *in the midst thereof*] To wit, of that countrey.

V.3. *required of us a song*] The Babylonians spake thus in mocking us, as though, by our silence, we should signifie that we hoped no more in God.

a song] Heb. *the words of a song.*

wasted us] Heb. *laid us on heaps.*

V.4. *strange land*] Heb. *land of a stranger.*

V.5. *If I forget thee, O Jerusalem*] Albeit the faithfull are touched with their particular griefs, yet the common sorrow of the Church is most grievous unto them, and is such, as they cannot but remember and lament.

V.6. *above my chief joy*] The decay of Gods religion in their countrey was so grievous, that no joy could make them glad, except it were restored; and then they would rejoyce as much as now they grieved.

my chief joy] Heb. *the head of my joy.*

V.7. *the children of Edom*] Obad.10, &c. According as, Ezek.25.13. Jer.49.7. is propheſied: and Obad.v.10. sheweth, that the Edomites conspired with the Babylonians against the Jews.

in the day of Jerusalem] When thou didst visit Jerusalem, Ezek.7.12. Isai.13.13.

Rase it] Heb. *make bare.*

V.8. *destroyed*] Heb. *wasted.*

that rewardeth thee, as thou hast served us] Heb. *that recompenseth unto thee thy deed which thou didst to us.*

V.9. *Happie shall he be that taketh*] He alludeth to the propheciе, Isai.13.16. promising good successe to Cyrus and Darius, whom though ambition moved to fight against Babylon, yet God used, as his rods, to punish his enemies, for their cruelty to his people.

dasheth thy little ones against the stones] Isai.13.16.

the stones] Heb. *the rock.*

PSAL. CXXXVIII.

Vers.1. *Before the gods*] Angels, which are present in the assemblies; or kings, which are called gods, Psal. 82.6. and 97.

before the gods will I sing praise unto thee] Psal.119.46.

V.2. *towards thy holy temple*] Psal.28.2. 1 Kings 8.29,30. Jon.2.4. Both the temple, and ceremoniall service, by Christs coming were abolished: and now none need to look toward the temple, but worship God in spirit and truth, in every place, Joh.4.21. 1 Tim.2.8.

above all thy Name] Thou hast made thy self more known by thy word, then by any other way, psal.19.7. and 29.9.

V.3. *and strengthenedst me with strength in my soul*] Thou didst strengthen me against all mine enemies inward and outward.

V.4. *All the kings of the earth shall praise thee*] The kings themselves shall praise thee, when they shall know thee fully, as thou hast revealed thy self in thy word to us, v.2.

V.5. *they shall sing in the ways of the Lord*] They shall sing when they shall be converted.

V.6. *Though the Lord be high, yet he hath respect unto the lowly*] Isai.57.15.

afar off] God, though he dwell on high, yet is neer to the lowly; but keeps aloof off from the proud, Prov.3.34. Jam.4.6. 1 Pet.5.5.

V.8. *The Lord will perfect that which concerneth me*] Psal.57. 2. Phil.1.6. Though mine enemies rage never so much, yet the LORD, which hath begun his work in me, will continue his favour to the end.

forsake not the works of thine own hands] Job 10.8.

PSAL. CXXXIX.

Vers.1. *Searched me*] Psal.17.3. Jer.12.3.

V.2. *Thou knowest my down-sitting*] He confesseth, that neither our actions, thoughts, nor any part of our life, can be hid from God.

thou understandest my thought afar off] Long before I conceive it.

V.3. *Thou compassest my path*] So that they are evidently known to thee.

compassest] Or, *winnowest.*

V.4. *there is not a word in my tongue*] Thou knowest my meaning before I speak: or, my secretest whisperings.

V.5. *and laid thine hand upon me*] Job 41.8. Thou keepest me within the compasse of thy knowledge, like a man that will not let his servant go out of his sight.

V.7. *Whither shall I go from thy spirit?*] From thy power and knowledge?

V.8. *If I ascend up into heaven, thou art there*, &c.] Amos 9. 2, 3, 4.

V.9. *If I take the wings of the morning*] He meaneth, the sunbeams, which suddenly flie to the earth: or, wings that could flie as swift as they shoot out, and take flight never so early.

V.10. *Even there shall thy hand*] Thy power doth so fast hold me, that I can escape by no means from thee.

lead me] He sheweth, that Gods providence over us is not a bare knowledge, but an effectuall conducting and disposing of us.

V.11. *even the night shall be light about me*] Though darknesse be an hinderance to mans sight; yet it serveth thine eyes as well as the light.

V.12. *the darknesse hideth not from thee*] Job 26.6. Heb.4.13.

hideth not] Heb. *darkeneth not.*

the darknesse and the light are both alike] Heb. *as is the darknesse, so is the light.*

V.13. *For thou hast possessed*] Thou hast made me in all parts, and therefore must needs know me.

my reins] My affections, and most inward motions.

thou hast covered me in my mothers womb] With flesh and skin, Job 10.11.

V.14. *for I am fearfully and wonderfully made*] Considering thy wonderfull work in forming me, I cannot but praise thee, and fear thy mighty power.

right] Heb. *greatly.*

V.15. *substance*] Or, *strength*, or *body.*

and curiously wrought] Like a piece of needle-work: for so the word signifies.

in the lowest parts of the earth] That is, in my mothers womb, here belowe on earth, Eph.4.9. or, as secretly, as things formed in the bowels of the earth, Job 28.1,2, &c.

V.16. *and in thy book all my members were written*] An allusion to curious workmen, that work after a modell set before them.

all my members] Heb. *all of them.*

which in continuance were fashioned] Or, what *days they should be fashioned.*

when as yet there was none of them] Seeing that thou didst know me before I was composed of either flesh or bone; much more now must thou know me, when thou hast fashioned me.

V.17. *How precious also are thy thoughts unto me*] Psal. 40.5. How ought I to esteem in my thoughts the excellent declaration

Virgil. Æn. lib. 1, lin. 732.

Hic Regina gravem gemmis auroq; poposcit
Implevitq; mero pateram, quam Belus, et omnes
A Belo soliti. Tum facta silentia tectis:
Jupiter (hospitibus nam te dare jura loquuntur)
Hunc lætum Tyriisq; die Trojaq; profectis
Esse velis, nostrosq; hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno.
Et vos o coetum Tyrii celebrate favetes.
Dixit, et in mensam lati cum libavit honorem;
Primaq; libato, summo tenus attigit ore.
Tum Bitiæ dedit increpitans: Ille impiger hausit
Spumantem pateram, et pleno se proluit auro;
Post alii proceres. ———————

Psal. 136. Sicut in omnium versuum novissimis partibus positum est, [Quoniam in æternum Misericordia ejus] sic et in omnium capitibus, quamvis non sit positum, subaudiendum est [Confitemini]
Augustin. Col. 1562.

136. 6. — above the Waters] Hoc est, denudavit terram ab aquis, et aquas sursum in abyssis, contra naturam earum, manere coegit. Et hoc divinum beneficium stat in seculum, ut homines, animalia, plantæ, convenienter in superficie terræ manere possint. In diluvio tamen propter impietatem hominum, sed ad breve tempus, permisit aquas redire ad locum suum.
Munsterus.

137. 8. daughter] Propter successionem dicitur filia, propter prælationem dicitur mater. Per successionem Babyloniæ, facta est filia Babylonis.
Augustin. Col. 1576.

138. 7. Thou shalt stretch forth thy hand against the Wrath of my Enemies.
Quid possunt facere inimici? Pecuniam tollere, expoliare, proscribere, in Exilium mittere, doloribus tormentisq; cruciare; ad postremum, si permissi fuerint, & occidere. Super id quod mihi possunt facere inimici, Tu extendisti manum tuam.
Augustin. Col. 1583.

139. 15, 16. The mystical Body of Chr is principally intended. The Substance of ye Chh whereof it was to be formed was under ye eye of God, as proposed in ye Decree of Election.
Owen Med. Gl. Chr. 149.

141.3. door] Ergo si ostium est, et aperiatur et claudatur. Aperiatur ad confessionem peccati. Claudatur ad excusationem peccati. Augustin. Col. 1618.

142.1. My] Homo ergo interior, in quo coepit habitare Christus per fidem voce Sua, non strepitu labiorum, sed in affectu cordis clamet ad Dominum — Cogitatio tua Clamor est ad Dominum. Augustin. 1632.

142.5. my [portion] Spes mea hic, idea tolero. Portio autem mea non est hic, sed in terra viventium. Augustin. Col. 1638.

ration of thy wiſedom in the creation of man? or, how incomprehenſible are thy counſels? Rom.11.33. Job.26.14.

thy thoughts] Or, *thoughts of thee.*

V.18. *I am ſtill with thee*] Every morning when I awake, I ſee new occaſions to meditate of thy wiſedom, and to praiſe thee.

V.19. *Surely*] Heb. *If*, pſal.131.2.

therefore] Or, *then.*

V.21. *Do not I hate them, O Lord, that hate thee?*] His zeal of Gods glory wrought in him a fiery indignation, and utter deteſtation of all ſuch as oppoſed it; regarding not ſo much his own particular, as Gods intereſt, Pſal.69.9. and 119.158. 2 Chron.19.2. Prov.29.27.

V.23. *Search me, O God, and know my heart*] Verſ.1. Pſal. 26. 2.

V.24. *ſee if there be any wicked way in me*] Pſal.7.3.

any wicked way in me] Any courſe of ſin that is grievous to God or man.

wicked way] Heb. *way of pain, or grief.*

lead me in the way everlaſting] That is, favourably conduct me to the end: or, lead me on in the way of piety, which leads to life eternall, pſal.1.6.

PSAL. CXL.

Verſ.1. *From the violent man*] Which perſecuteth me of meer malice, and without cauſe.

violent man] Heb. *man of violences*: that is, moſt violent.

V.2. *Which imagine miſchiefs in their heart*] They ſtudie how to bring the greateſt miſchief on me; that is, to kill me.

war] Heb. *wars*: that is, frequent ones.

V.3. *adders poiſon is under their lips*] Pſal.58.4. Rom.3.13. He ſheweth how craftily wicked men proceed by calumnies, when they want power to do hurt.

V.4. *Keep me, O Lord, from the hands of the wicked*] God is the refuge of the godly, when they are oppoſed by worldlings.

from the violent man] See Notes on v.1.

V.5. *ſnare for me*] Pſal.35.7. and 57.6. and 141.9.

V.7. *thou haſt covered my head in the day of battel*] He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before-time proved, that God helped him ever in his dangers, covering his head as with an helmet or ſhield, pſal. 91.4.

V.8. *further not his wicked device*] For wicked men cannot accompliſh their plots, unleſſe God give them ſtrength.

leſt they exalt themſelves] Or, *let them* not *be exalted.*

V.9. *As for the head of thoſe that compaſſe me about*] Pſal.17. 16. Prov.12.13. and 18.7. He deſireth that God would make their own words their bane, pſal.64.8. or, let them periſh by thoſe courſes that themſelves plot and combine in: or; let their own imprecations fall on them, pſal.109.17.

V.10. *let them be caſt into the fire*] Heb. *let him caſt*: to wit, God: and let all manner of miſchief befall them, and ſo overwhelm them, that they may never recover again.

V.11. *an evil ſpeaker*] Heb. *a man of tongue.*

an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow him] Or, Or, *an evil ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to his overthrow.*

evil ſhall hunt the violent man to overthrow him] Gods plagues ſhall ſo from place to place purſue him, as he ſhall have no way to eſcape, Jer.16.16.

overthrow] Heb. *to deſtructions*: that is, to certain deſtruction.

V.13. *the upright ſhall dwell in thy preſence*] That is, ſhall be defended and preſerved by thy fatherly providence and care, as one of thy family.

PSAL. CXLI.

Verſ.1. *I cry unto thee*] He ſheweth, that there is no other refuge in our neceſſities, but onely to flee unto God for comfort of ſoul or body.

V.2. *ſet forth*] Heb. *directed.*

the lifting up of my hands as the evening-ſacrifice] Pſal. 134.2. He deſireth to have his prayers as acceptable to God, as the incenſe and ſacrifices were in the Sanctuary, pſal.69.31. Mal. 1.11. Rev.8.4.

V.3. *keep the door of my lips*] He deſireth God to keep his mouth from ſpeaking unadviſedly; for of himſelf he could not do it, pſal.39.1.

V.4. *let me not eat of their dainties*] Let not their proſperity allure me to be wicked, as they are, pſal.37.1. and 73.15.

V.5. *Let the righteous ſmite me, it ſhall be a kindneſſe, and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head*] Or, *Let the righteous ſmite me kindly, and reprove me; let not* their *precious oil break my head*, &c. *Vulgar. Munſter.*

and let him reprove me] He could well endure all reproofs that came from a loving heart, Prov.9.8. and 19.25. and 25.12.

an excellent oil] Heb. *oil of head*, Eccleſ.9.8. He compareth a faithfull and friendly reproof to ſuch an ointment as they uſed to anoint their heads withall; which he deſireth may not be wanting to him when need is.

which ſhall not break my head] Or, *let it never be wanting to my head.*

for yet my prayer alſo ſhall be in their calamities] By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pity pray for them, Matth.5.44.

V.6. *they ſhall hear my words*] When the great men that now perſecute me, ſhall be overthrown, as ſtumbling in ſtonie ways; then they, or the people which followed them in perſecuting me, ſhall repent, and hearken willingly to Gods word, Iſai. 28.19.

V.7. *Our bones are ſcattered at the graves mouth*] Either he means, the bones of ſuch as died for his cauſe; or elſe that they were ready to be ſcattered at the graves mouth, ſo that it were a miracle for them to eſcape death, 2 Cor.1.9.

V.8. *mine eyes are unto thee, O God*] 2 Chron.20.12.

leave not my ſoul deſtitute] Heb. *make not my ſoul bare.*

V.10. *Let the wicked fall into their own nets*] Heb. *into his nets*: that is, into Gods nets, whereby he catcheth the wicked in their own malice: or, every one into his own net, as pſal. 7.15. and 9.15. and 35.8.

whileſt that I withall eſcape] Let their fall be my deliverance.

withall] Or, *alone.* See Job 29. Ezra 4.3.

eſcape] Heb. *paſſe over.*

PSAL. CXLII.

Title.

Maſchil of David] Or, *A pſalm of David giving inſtruction.*

when he was in the cave] 1 Sam.24.3.

Verſ.1. *I*] This pſalm appears to be made after the deliverance here mentioned. See the like, Jon.2.1.

cried] Davids patience and inſtant prayer unto God condemneth their wicked rage; who, in their troubles, either deſpair, and murmure againſt God; or elſe ſeek to others rather then to God, to have redreſſe in their miſeries.

did I make my ſupplication] The word, *prayer*, in the originall, ſignifies a demanding of juſtice againſt his foes: *crying*, ſignifies earneſtneſſe: making *ſupplication* ſhews, that he ſought for favour from God: *complaint*, or meditation, argues a preconſideration of what he prayed for: *ſhewing*, intends a laying open of his troubles orderly in fit words.

V.3. *then thou knewеſt my path*] Thou kneweſt which way I ſhould eſcape, when I knew no means of delivery: or, thou didſt approve the way that I was in, and tookeſt care of me, pſal. 1.6.

V.4. *I looked on my right hand, and beheld*] Or, *look on the right hand, and ſee.*

refuge failed me] I had no place in the world to flee to.

failed me] Heb. *periſhed from me.*

no man cared for my ſoul] Heb. *no man ſought after my ſoul.*

V.5. *Thou*] The words following, to the end, were ſpoken in the cave.

my refuge] Though all means failed him, yet he knew that God would never forſake him, pſal.32.7. and 46.1.

my portion in the land of the living] Pſal. 16.5. and 73.26. and 119.57. Lam.3.24.

V.7. *Bring my ſoul out of priſon*] For he was on all ſides beſet with his enemies, as though he had been in a moſt ſtrait priſon.

the righteous ſhall compaſſe me about] Either to hear me ſpeak of my wonderfull deliverance, that they may rejoyce and praiſe God with me; or elſe to ſet the crown on my head.

for] Or, *when.*

PSAL. CXLIII.

Verſ.1. *In thy faithfulneſſe anſwer me*] According to thy promiſe, and the equity of my cauſe againſt my foes.

V.2. *And enter not*] Though I can ſtand upright before them, yet I cannot ſtand before thee. This ſecond verſe would be included in a parentheſis; for the third verſe gives a reaſon of the petition in the firſt verſe.

into judgement with thy ſervant] Job 14.3. He acknowledgeth a juſt hand of God in thoſe things that had befallen him, though by the unjuſt hands of his enemies; and intreateth him not to deal rigorouſly with him, as in juſtice he might.

in thy ſight ſhall no man living be juſtified] Exod.34.7. Rom.3. 20. Gal.2.16.

V.3. *hath perſecuted my ſoul*] To take away my life.

hath ſmitten my life] I muſt needs be ſlain, if thou relieve me not.

to dwell in darkneſſe] I am forced to live in dark caves, like graves.

that have been long dead] He acknowledgeth that God is his onely true phyſitian that can heal him; for he can raiſe up men long ſince dead.

V.4. *ſpirit overwhelmed within me*] Pſal.142.3.

my heart within me is deſolate] So that he was upheld onely by Gods power, on which he relied, pſal.73.26.

V.5. *I remember the days of old*] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine: or, I comfort my ſelf with the remembrance of thy favours to me in times paſt, and take them for a pawn of comfort in time to come, becauſe thou art the ſame, pſal.77.5,11.

all thy works] Heb. *every work of thine*, or, *all thy practice*.

V.6. *my ſoul thirſteth after thee*] Pſal.42.1,2. and 63.1. and 84. 2.

as a thirſtie land] I earneſtly deſire to be with God in the Sanctuary, as the drie ground deſires rain, pſal. 42. 1, 2. and 63. 1.

V.7. *Hear me ſpeedily*] Heb. *Make haſte, anſwer me*.

leſt I be like, &c.] Or, *for I am become like*, &c.

V. 8. *in the morning*] It ſeems he made this prayer in the night, and prays for comfort againſt the next day: or, in the morning, that is, ſpeedily, and in due time, pſal.101.8.

cauſe me to know the way] Direct me which way I may eſcape this danger, leſt I periſh in it, pſal.28.1. and 5.8.

V.9. *I flee unto thee to hide me*] Heb. *hide me with thee*. I hid my ſelf under the ſhadow of thy wings, that I might be defended by thy power, pſal.91.1. and 32.7.

V.10. *Teach me*] He confeſſeth, that both the knowledge of, and obedience to Gods will in us, cometh from the Spirit of God, who teacheth us by his word, giveth underſtanding by his Spirit, and frameth our hearts by his grace to obey him.

to do thy will] That is, juſtly, and aright: for, ſo ſoon as we decline from Gods will, we fall into errour.

thy ſpirit is good, lead] Or, *let thy good ſpirit lead*.

into the land of uprightneſſe] Or, *in* (or *on*) *an even ground*, as Iſai.26.7,10.

V.11. *Quicken me*] Keep me alive, and free me from this deadly danger.

Quicken me, O Lord, for thy Names ſake] Pſal.119.25,37,88, 107.

for thy Names ſake] That thy Name may be honoured, thy juſtice ſhewed on perſecutours, thy mercy to me thy ſervant.

V.12. *of thy mercy cut off thine enemies*] Which ſhall be a ſigne of thy fatherly care of me.

I am thy ſervant] Pſal.116.16.

PSAL. CXLIIII.

Verſ. 1. MY *ſtrength*] Heb. *My rock*.

which teacheth my hands to war, &c.] 2 Sam. 22.35. Who, of a poor ſhepherd, hath made me a valiant warriour and mighty conquerour.

to war] Heb. *to the war*, &c.

V.2. *My goodneſſe*] Or, *My mercy*. From whom alone I look for kindneſſe and protection.

My goodneſſe and my fortreſſe, my high tower and my deliverer, &c.] 2 Sam.22.2,3,40.

my deliverer] Heb. *my deliverer for me*: for the prophet cannot ſatisfie himſelf with any words.

who ſubdueth my people under me] He confeſſeth, that neither by his own authority, power nor policie, his kingdom was kept quiet; but by the ſecret favour of God.

V.3. *Lord, what is man, that thou takeſt knowledge of him? or the ſon of man*, &c.] Job 7.17. Pſal.8.4. Heb.2.6.

that thou takeſt knowledge of him?] To give unto God juſt praiſe, is, To confeſſe our ſelves to be unworthy of ſo excellent benefits, and that he beſtoweth them upon us of his free mercy.

V.4. *Man is like to vanitie*] Job 14.2. Pſal.39.5.

V.5. *Bow thy heavens, O Lord*, &c.] Pſal.18.9. Iſai.64.1. Shew thy ſelf preſent on earth, by deſtroying my greateſt enemies, who are like mountains, in compariſon of other men.

V.6. *Caſt forth lightning and ſcatter them*] Pſal.18. 13, 14. Deliver me by heavenly means; for earthly means fail me.

V.7. *Send thine hand*] Heb. *hands*. He was in ſuch danger, that he thought he needed both hands, that is, all Gods power, to help him.

from above] From heaven.

out of great waters] Pſal.69.1,2,14.

from the hand of ſtrange children] Deliver me from the tumults of ſtrangers, that profeſſe peace to me: or, of my own people, that carry themſelves cruelly toward me, like ſtrangers.

V. 8. *and their right hand is a right hand of falſhood*] Pſal. 26. 10. For though they ſhake hands, yet they keep not promiſe.

V. 9. *I will ſing a new ſong unto thee*] A rare and excellent ſong, as thy great benefits deſerve: or, a new triumphant ſong after victory, framed eſpecially upon this occaſion; the argument whereof is ſet down, v.10.

a new ſong unto thee, O God] Pſal.40.3. and 98.1.

V.10. *It is he that giveth*] Or, *Who giveſt*.

ſalvation] Or, *victory*.

delivereth] Or, *deliver eſt*.

David his ſervant] Though ſtrange kings be called Gods ſervants, as Cyrus, Iſai.45.1. foraſmuch as he uſeth them to execute his judgements; yet David, and they that rule godly, are properly ſo called, becauſe they ſerve not their own affections, but ſet forth Gods glory.

V.11. *Rid me, and deliver me from the hand of ſtrange children*] Verſe 7,8.

V.12. *That our ſons may be as plants*] He deſireth God to continue his benefits toward his people, that there may be a hopefull poſterity after them.

poliſhed] Heb. *cut*.

V.13. *That our garners may be full*] That we may have corn not onely to eat plentifully, but alſo to lay up abundantly.

all manner of ſtore] Heb. *from kinde to kinde*.

V.14. *That our oxen may be ſtrong to labour*] That our cattell may be very ſerviceable to us.

ſtrong to labour] Heb. *able to bear burdens*; or, *loaden* with fleſh.

V.15. *Happie is that people that is in ſuch a caſe*] Pſal. 33. 12. and 65. 4. If they be bleſſed that enjoy outward proſperity, much more happie are they that are in Gods favour.

PSAL. CXLV.

David's Pſalm of Praiſe.

Title.

praiſe] See the title of pſal.25.

Verſ.1. I *Will extoll thee*] Pſal.100.1. He ſheweth what ſacrifices are pleaſant and acceptable unto God, even praiſe and thankſgiving: and ſeeing that God ſtill continueth his benefits towards us, we ought never to be weary of praiſing him for the ſame.

V.3. *Great is the Lord*] Hereby he declareth, that all power is ſubject unto God; and that no worldly promotion ought to obſcure Gods glory.

and his greatneſſe is unſearchable] Heb. *and of his greatneſſe* there is *no ſearch*.

V.4. *One generation ſhall praiſe thy works to another*] Iſa.38.19. Pſal.78.4.

to another] Foraſmuch as the end of mans creation, and of his preſervation, in this life, is to praiſe God; therefore he requireth, that not onely we our ſelves do this, but cauſe all others to do the ſame.

V.5. *works*] Heb. *things*, or, *words*.

V.6. *of thy terrible acts*] Of thy terrible judgements againſt the wicked.

declare thy] Heb. *declare it*.

V. 7. *They ſhall abundantly utter*] As water runs out of a fountain, Jer.6.7.

the memory of thy great goodneſſe] Thy great bleſſings, which ought to be remembred.

V.8. *The Lord is gracious, and full of compaſſion*] Exod. 34. 6,7. Num.14.18. Pſal.86.5,15. and 103.8.

and full of compaſſion] He deſcribeth after what ſort God ſheweth himſelf to all his creatures, though our ſins have provoked his vengeance againſt all: he ſhews himſelf mercifull, not onely in pardoning the ſins of his children, but alſo in doing good to wicked men, albeit they feel not the ſweet comfort of Gods benefits.

of great mercy] Heb. *great in mercy*.

V.9. *over*] Or, *toward*.

V.11. *They ſhall ſpeak of the glory of thy Kingdom*] The praiſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are ever ſpeaking of it.

V.12. *his mighty acts*] Gods ſervants ſpeak of his great acts, that others may take notice of them.

V. 13. *an everlaſting kingdom*] Heb. *a kingdom of all ages*, 1 Tim.1.17.

V.14. *The Lord upholdeth*] All that are upheld from falling, are upheld by God: but ſome fall, and never riſe.

all that fall] Who, being in miſery and affliction, would faint and periſh, if God did not uphold them; and therefore they ought to reverence him that reigneth in heaven, and ſuffer themſelves to be governed by him.

raiſeth up all thoſe that be bowed down] Pſal.146.8.

all thoſe that be bowed down] Ready to fall under the burden of their miſeries.

V.15. *The eyes of all wait upon thee*] To wit, as well of man as of beaſt.

wait upon thee] Or, *look unto thee*.

thou giveſt them their meat in due ſeaſon] Pſal.104.17.

V.17. *The Lord is righteous in all his ways*] He praiſeth God,

not

143. 6. thirsty] Abundat mare, inundat, copiosum est: fluctuat, sed amarum est. Discreta est aqua — Augustin. Col. 1649.

v. 8. cause me to know ye way] Heo Lucernam Propheticam accendit; ideo ipsum Dominum tanquam in testa carnis misit. —— Ambula ad Prophetiam, ambula ad Lucernam Prædictorum futurorum, ambula ad Verba Dei. Augustin. Col. 1650.

v. 9. I flee unto thee] Qui aliquando à te fugi, ad te confugi. Fugit enim Adam a facie Dei ——— Quid ergo restat? Si assumpsero pennas meas ut Columba, et volabo in extrema maris ———

v. 10. Thou art my God] O Confessio, O Præscriptio! Ad alium curram refici, si ab alio factus sum. Tu es totum meum, quia tuus Deus meus. Non solum dator hæreditatis, sed ipsa hæreditas. Patrem quæram propter hæreditatem Dominum quæram propter Redemptionem? Patronum quæram propter Liberationem? Tu es Deus meus. 1651.

Thy Spirit is good] Si meum ostenderem meritum, nihil ab te mererer nisi supplicium. Avulsisti merita mea, inseruisti DONA TUA. 1652.

145. Laudare vobiscum Dominum desideravimus: et quoniam hoc concedere dignatus est; ut laus quam illi dicimus habeat Ordinem suum, ne forte aliquo excessu quem laudat offendat, melius iter Laudis in Scriptura Dei quærimus, ne ab ipsa via, nec in dexteram, nec in sinistram digrediamur. Audeo enim dicere charitati vestræ: Ut bene ab homine laudetur Deus, laudavit se Ipse Deus. ——— Ut enim se homo laudet, Arrogantia est: Ut Deus se laudet, Misericordia est. —— Augustin. Col. 1664, 1665.

Ps. 145. 9. Mercies over all his works. Namely, to cherish, nourish, and perfect them, as an Hen the Eggs: Not that his Mercy exceeds his Justice ———

Dr. Preston of the Simplicity of God Sect. 8. p. 104. Abridgment.

146.3. Put not your Trust] Dicatur homini in afflictione aliqua constituto, Est quidam homo magnus, per quem possis liberari: arridet, gaudet, erigitur. Quod si dicatur illi, liberat te Deus, quasi desperatione frigescit. Promittitur aeternum mortalis, et gaudes: promittitur Immortalis, et tristis Es? Augustin. col. 1683.

V. 7. food to ye hungry] Et nullam escam servat dilectis suis? Si habent aliam famem, habent et aliam esurire. Augustin. 1689.

147.13. Strengthened ye Bars] Vectium confirmatio non est portarum apertarum, sed clausarum. Multi quos nolumus, intrant: multi, et si nolumus exeunt: ideo crebrescunt Scandala. Et quoniam abundavit iniquitas, refrigescit Charitas multorum: propter intrantes, quos dijudicare non possumus; et exeuntes, quos tenere non possumus. Quare hoc? Quia nondum perfectio, nondum illa beatitudo. Augustin. col. 1712.

Thy Sons in ye midst of thee] Non vagantur foris, non peregrinantur; intus gaudent, — 1715.

V. 14. Peace] Hæresis quid monet? Damnat incognitos, damnat totum mundum, periit totus mundus, nullus est Christianus, Africa remansit. Bene judicasti! De quo tribunali dicis tu sententiam in orbem terrarum? In quo foro ante te mundus stetit? Nolo mihi credatur, sed nec tibi. Christo credatur, Spiritui Dei per Prophetas credatur. 1715, 1716. Unde judicasti de orbe terrarum, ut dicere coeperas quo tribunali? Præsumptione videlicet cordis tui. Altum tribunal, sed minosum. Et paulo ante, Omnia clamant pro Unitate Dominica, quia posuit fines Hierusalem Pacem. Tu contra ista latras hæretice? Unde merito dicitur in illa civitate, quod scriptum est in Apocalypsi, Canes foras. Tu contra ista Latras ye. col. 1717.

Nuptiæ Ipsius! Ipse Sponsus, Ecclesia Sponsa. 1718.

Qui mittit Crystallum suam velut frusta panis] Multum obduruit multum congelavit: non jam sicut nix facile solvi potest. Nix multorum annorum tempore durata, ut fiat Seculorum, Crystallum dicitur. Fuerunt nimis duri, non jam nivi, sed crystallo comparandi: et ipsi præordinati sunt & vocati. 1724.

not onely for his beneficence to all his creatures, but also for his justice in all his proceedings.

holy] Or, *mercifull*, or, *bounti full*.

V. 18. *The Lord is nigh unto all them that call upon him*] Not in essence onely, but in affection: he is ready to grant their requests, Isai. 55. 6.

in truth] In sincerity of heart, as all the faithfull do, without hypocrisie.

V. 19. *He will fulfill the desire of them that fear him*] For they ask, or wish for nothing, but according to his will, 1 Joh. 5. 14.

V. 21. *let all flesh blesse his holy name for ever and ever*] Let all men praise him. So Psal. 65. 2.

PSAL. CXLVI.

Vers. 1. PRaise ye the Lord] Heb. *Hallelujah.*
Praise the Lord, O my soul] Psal. 103. 1.

O my soul] He stirreth up himself, and all his affections to praise God.

V. 2. *While I live, will I praise the Lord*] Psal. 104. 33.

V. 3. *Put not your trust in princes, nor in the son of man, in whom there is no help*] Psal. 118. 8, 9.

Put not your trust in princes] That God may have all praise. Here he forbiddeth all vain confidence, shewing that by nature we are more inclined to put our trust in creatures, then in God the Creatour.

help] Or, *salvation*: or, *because he cannot help himself.*

V. 4. *he returneth to his earth*] Of which he was made, Gen. 2. 7. and 3. 19.

his thoughts perish] As their excellent devices, and vain opinions, whereby they flattered themselves, and imagined wicked enterprises against others.

V. 5. *Happy is he that hath the God of Jacob for his help*] Jere. 17. 7.

whose hope is in the Lord his God] Psal. 144. 15.

in] Heb. *on.*

V. 6. *Which made heaven and earth, the sea, and all that therein is*] Gen. 1. 1.

Which made heaven and earth] He encourageth the godly to trust onely in the LORD, both for that his power is able to deliver them from all dangers, and because, for his promise sake, his will is most ready to do it.

V. 7. *Which executeth judgement for the oppressed, which giveth food to the hungry*] Psal. 103. 6.

for the oppressed] Whose faith and patience for a while he tryeth, but at length he punisheth the adversaries, that he may be known to be the judge of the world.

the Lord looseth the prisoners] Psal. 68. 6. and 107. 10.

V. 8. *the Lord raiseth them that are bowed down*] Psalm 145. 14.

the Lord loveth the righteous] Though he visit them by affliction, hunger, imprisonment, and such like trialls; yet his fatherly love and pitie, never faileth them, yea, rather to his these are signs of his love, Heb. 12. 6.

V. 9. *The Lord preserveth the strangers*] Meaning, all them that are destitute of all worldly means, and succour, as being in a strange place, where none knows, or regards them.

the fatherlesse and widow] Deut. 10. 18. Psal. 68. 5.

the way of the wicked he turneth upside down] Psal. 1. 6.

V. 10. *The Lord shall reign for ever*] Exod. 15. 18. He assured the church, that God reigneth for ever, for the preservation of the same.

PSAL. CXLVII.

Vers. 1. IT *is good to sing praises unto our God*] Psal. 92. 1.
for it is pleasant] He sheweth wherein we ought to exercise our selves continuall, and to take delight, to wit, in praising God, for that is pleasing to him.

and praise is comely] Psal. 33. 1.

V. 2. *The Lord doth build up Jerusalem*] Because the LORD is the founder of the church, it cannot be destroyed, though the members thereof be dispersed, and seem as it were, for a time, to be cast off.

he gathereth together the outcasts of Israel] Deut. 30. 3.

V. 3. *He healeth the broken in heart*] With affection, or with sorrow for sin.

wounds] Heb. *griefs.*

V. 4. *He telleth the number of the starres*] Though it seem to man incredible, that God should assemble his church, being so dispersed; yet nothing can be too hard for him, that can number, and name all the stars.

he calleth them all by their names] Isai. 40. 26.

V. 5. *his understanding is infinite*] Heb. *of his understanding* there is *no number*, Isai. 40. 28. Rom. 11. 33.

V. 6. *he casteth the wicked down to the ground*] For the more high that the wicked climb, the greater is their fall in the end, Psal. 73. 18, 19.

V. 7. *Sing unto the Lord*] Heb. *Answer*: That is, sing by turns, Exod. 15. 21. and 32. 18. Or, answer Gods goodnesse by thankfulnesse and obedience.

V. 8. *Who covereth the heaven with clouds*] He sheweth, by the examples of Gods mighty power, goodnesse and wisdom, that we can never want most just occasion to praise God.

who prepareth rain for the earth, who maketh grasse to grow upon the mountains] Psal. 104. 13, 14.

V. 9. *He giveth to the beast his food, and to the young ravens which cry*] Job 38. 41. Psal. 104. 27, 28.

to the young ravens which cry] For their crying is, as it were a confession of their need, which cannot be relieved without God: then if God shew himself mindfull of the most contemptible fowls, can he suffer them to die with famine, whom he hath assured of life everlasting? Job 38. 41. Matth. 6. 26.

which cry] Or, *when they cry.*

V. 10. *he taketh not pleasure in the legs of a man*] God is thus bountifull to the creatures, not for any worth in them, but for his love to his people.

V. 11. *in them that fear him, in those that hope in his mercy*] Psal. 33. 18.

hope in his mercy] Heb. *wait for his mercy.*

V. 13. *he hath strengthned the barres of thy gates*] He doth not onely furnish his church with all things necessary, but preserveth also the same, and maketh it strong against outward force.

V. 14. *He maketh peace in thy borders*] Heb. *who maketh thy border peace.*

finest of the wheat] Heb. *fat of wheat*, Deut. 32. 14. Psal. 81. 16.

V. 15. *He sendeth forth his commandment*] His secret working in all creatures, is as a commandment to keep them in order, and to give them motion and force.

his word runneth very swiftly] For immediately, and without resisting, all things obey him.

V. 19. *He sheweth*] As before he called Gods secret working in all his creatures, his words; so here he meaneth the will of God revealed in the scriptures, given to his church, as a most precious treasure.

his word unto Jacob, his statutes and his judgements unto Israel] Mal. 4. 4.

his word unto Jacob] Heb. *his words*: That is, the ten words, or commandments. He gave them the law morall, ceremoniall, judiciall, Mal. 4. 4.

V. 20, *they have not known them*] The cause of this difference is, Gods free mercy to his church, which hath therefore great cause to praise him, Rom. 3. 1.

PSAL. CXLVIII.

Vers. 1. PRaise ye the Lord] Heb. *Hallelujah.*
from the heavens] Revel. 5. 13. Ye heavenly creatures praise God in the heavens.

V. 2. *all his angels*] Psal. 103. 20, 21. Because they are members of the same church, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience, teach us to do our duty.

V. 3. *sun and moon*] In that Gods glory shineth in these insensible creatures, this their beauty, and orderly motion, is a countinuall praising of God, Psal. 19. 1, 2, *&c.*

starres of light] Job 38. 7.

V. 4. *ye heavens of heavens*] Ye highest heavens, 1 King. 8. 27. called the third heaven, 2 Cor. 12. 2. where the saints and angels are. The skie where the stars are, is the second heaven: the ayr, is the first, where the fowls flie.

ye waters] That is, the rain-waters lodged in the clouds Gen. 1. 7. Job 26. 8.

above the heavens] Above the lower region of the ayr.

V. 5. *for he commanded, and they were created*] Gen. 1. 3, 6. Psal. 33. 9.

V. 6. *a decree which shall not passe*] Psal. 119. 91. Job 38. 33. Jere. 31. 35, 36. and 33. 25.

V. 7. *ye dragons*] Rather whales, for they live in the deeps, Gen. 1. 21.

V. 8. *stormy winde fulfilling his word*] Which come not by chance, or fortune, but by Gods appointment, Psal. 147. 15, 16.

V. 9. *Mountains and all hils*] Great and little hils, fruitfull and unfruitfull trees, wilde beasts and tame, worms and birds.

V. 10. *flying fowl*] Heb. *birds of wing.*

V. 11. *Kings of the earth*] For the greater gifts that any hath received, and the more high one is preferred, the more bound is he to praise God for the same: but neither high nor low, condition or degree, can be exempted from this duty.

V. 13. *for his name alone is excellent*] His name onely is excellent of it self: creatures have no more excellency then he communicateth to them.

excellent] Heb. *exalted.*

his glory is above the earth and heaven] And therefore is worthy to be praised by kings and angels.

V. 14. *He also exalteth the horn of his people*] The dignity, power, and glory of his church, Psal.75. 10.

the praise of all his saints] Or, he is *the praise of all his saints*, Luke 2. 32. Or, which is.

even of the children of Israel] By reason of his covenant made with Abraham, Isaac, and Jacob.

PSAL. CXLIX.

Vers. 1. PRaise ye the Lord] Heb. *Hallelujah.*

a new song] Psal.33.3. For his great and manifold benefits daily renewed on his church, Lam.3.23.

V. 2. *him*] Heb. *them*, as Eccles.12. 1. Isai.54. 5.

that made him] He gives two reasons why they should praise God with a new song. First, because he made them. Secondly, because he made them his people. In Hebrew it is, *In his makers:* to shew the trinitie of persons, Isai. 54. 5. Job 35. 10.

V. 3. *in the dance*] Or, *with the pipe.*

V. 4. *For the Lord taketh pleasure in his people*] Psal.35.27.

he will beautifie the meek with salvation] Not onely free them from their enemies, but also make them glorious before the world.

V. 5. *let them sing aloud upon their beds*] They should enjoy continuall rest and liberty to praise God, and shall use their liberty both night and day, to that end, Psal,63. 6. Job 35.10. Eccles.12. 1.

V. 6. *in their mouth*] Heb. *in their throat:* That is, they should sing aloud of Gods famous acts.

a two-edged sword in their hand] Either he means, God would give them temporall victories, or, the spirituall sword, Heb.4. 12. to rule men withall, Revel.1. 16.

V. 7. *To execute vengeance upon the heathen*] This is chiefly accomplished in the kingdom of Christ, when Gods people, for just causes, execute Gods judgements against his enemies: and it giveth no liberty to any to revenge their private injuries.

V. 8. *To binde their kings with chains*] Not onely the people, but the kings also that were their enemies, should be destroyed.

V. 9. *To execute upon them the judgement written:* Deut. 7.1,2.

the judgement written] Hereby God bindeth the hands and mindes of all his, to enterprise no further then he appointeth.

this honour have all his saints.] Psal. 148. 14.

PSAL. CL.

Vers. 1. PRaise ye the Lord] Heb. *Hallelujah.*

in his sanctuary] Or, *for his sanctuary:* That is, for revealing himself in his ordinances. So verse 2, In his mighty acts: That is, for them.

in the firmament of his power] For his wonderfull power appeareth in the firmament, which in Hebrew is called, *a stretching out*, or, *spreading abroad.* And therein the mighty work of God shineth.

V. 2. *excellent greatnesse*] Or, *greatnesse of greatnesse*, or, *abundance of greatnesse.*

V. 3. *with the sound of the trumpet*] He exhorteth them, that they might praise God the better, to stir up their joy with musicall instruments.

trumpet] Or, *cornet.*

V. 4. *dance*] Or, *pipe.*

V. 5. *loud*] Heb. *of report*, Isai.53. 1.

high] Heb. *shouting.*

V. 6. *Let every thing that hath breath, praise the Lord*] That is, every man, Deut.20.16. Josh. 11. 11. So sometimes flesh is put for man. He sheweth, that all men have cause to praise God. Let us therefore, never cease praising him here, till we be taken from hence, into his heavenly kingdom, which he hath prepared for his, to sing of his praise for ever. *Amen*, and *Amen.*

thing] Heb. *breath.*

Praise ye the Lord] Eph.5. 19. Col.3.16.

ANNOTATIONS

On the Book of PROVERBS.

The ARGUMENT.

IT appears, 1 King.4. 32. *that* Solomon *spake three thousand Proverbs: Of all which, these onely remain that are Written in this Book, Wherein are many excellent sentences, besides many directions, not onely in matters of pietie, but also of morality and civilitie, and household offices and affairs. To all which, the great, and Wise King was content to condescend for the good of Gods Church and people. He speaks one while in his own name, another while in his fathers, then in wisdoms, else where in his mothers, and sometimes in Gods Name. So he shews, whence he received so much Wisdom, and how willing he Was to communicate it. The particulars see in notes on* Chap. 4. 4. *Who so reads this Book, that he attains to the Writers intention, set out in the six first verses of the first chapter, shall never repent of his pains.*

CHAP. I.

Vers. 1. THe *Proverbs*] That is, grave, short, usefull, and famous sentences, that men may search out the true sense, and they may receive the deeper impression in them.

V. 2. *To know wisdom*] To teach us to know the truth of God. This verse is for theoricall knowledge, as the next is for practicall.

V. 3. *To receive the instruction of wisdom*] That we may learn how to carry our selves wisely, and justly toward all men.

and equitie] Heb. *equities:* That is, all kinde of equitie, or equitie in all causes, 2 Thes.2. 17. Heb.13. 21.

V. 4. *To give subtiltie to the simple*] To such as have no discretion to rule themselves, and like children are ready to beleeve every thing, Eph.4. 14.

discretion] Or, *advisement.*

V. 5. *A wise man will hear*] Or, *That the wise man may hear*, &c. As he sheweth, that these Proverbs containing the effect of religion, as touching manners and doctrine, do appertain to the simple people: so doth he declare, that the same is also necessary for them that are wise and learned.

unto wise counsels] To guide others, as ship-masters do at sea: for so the word signifies.

V. 6. *To understand*] Or, *Make to understand.*

To understand a proverb] Or, *To make others understand.*

the interpretation] Or, *an eloquent speech.*

V. 7. *The fear of the Lord is the beginning of knowledge*] Job 28. 28. Psal.111. 10. Chap.9. 10. As the foundation is the beginning of the house, and upholds all the rest.

the beginning] Or, *the principall part.*

fools despise wisdom and instruction] Psal.14. 1.

V. 8. *of thy father*] Parents should instruct their children in the fear of God, before they go out into the wide world, (for they may think masters speak for their own profit) and children observe what their parents have so taught them, when they are gone from them, Jere.35. 8.

of thy mother] Mothers instruction must be hearkned to, as well as the fathers, Chap.30. 17. and 31. 1.

V. 9. *an ornament*] Heb. *an adding.*

and chains about thy neck] Nothing shall be a greater ornament to thee in the sight of others.

neck] Heb. *throats:* That is, both sides of the throat.

V. 10. *if sinners entice thee*] To wit, the wicked which have not the fear of God: spoken of verse 7.

V. 11. *let*

150.
Quamvis Ordo Psalmorum, qui mihi magni Sacramenti videtur continere secretum, nondum mihi fuerit revelatus &c. col. 1750. Augustin.
v. 4. Organi] Quod genus significatum hic esse non arbitror. 1754. Augustin.
Quid ergo proposuit, Laudate Dominum in Sanctis ejus? Quibus hoc dixit nisi vobis ipsis? Et in quibus ut Deum laudent, nisi in seipsis? Vos enim Sancti ejus, inquit, Virtus ejus estis, — Vos estis tuba, Psalterium, Cithara, tympanum, Chorus, Chordæ & organum, et cymbala jubilationis bene sonantia, quia consonantia. Vos estis hæc omnia; nihil hic vile, nihil hic transitorium, nihil ludicrum cogitetur. Et quia fas vivere secundum carnem mors est; omnis Spiritus laudet Deum. 1755. paulo ante Habebunt enim etiam tunc Sancti Dei differentias suas consonantes, non dissonantes, i.e. consentientes, non dissentientes. Sicut fit suavissimus concentus ex diversis quidem, sed non inter se adversis sonis. Stella enim a stella differt in claritate; sic et Resurrectio mortuorum. Col. 1754. Written May 27. 1698. at which time I finished reading the excellent Sermons of Austin on the Book of Psalms. Let the Author of them teach me, and cause me to learn to sing them. Amen.

V. 11. *let us lay wait for blood*] Jere. 5. 26. He speaketh not onely of the shedding of blood with the hand, but also of all crafty practices, which tend to the detriment of our neighbours life, or livelihood, Psal. 10. 8. and 17. 12.

V. 12. *Let us swallow them up alive*] Without any sign of blood, as if they had died a naturall death: or, so as no man may know what is become of them. Thus they provide for their own safety: or, so suddenly, as if this went quick down their throat. See Psal. 124.

as the grave] As the grave is never satiate; so the avarice of the wicked, and their cruelty, hath no end, Chap. 30. 16.

V. 14. *let us all have one purse*] He sheweth whereby the wicked are allured to joyn together. Every one hopes to have part of the spoil of the innocent.

V. 15. *My son, walk not thou in the way with them*] Chap. 4. 14.

from their path] That is, have nothing at all to do with them, Psal. 1. 1.

V. 16. *For their feet run to evil, and make haste to shed blood*] Isai. 59. 7. Rom. 3. 15.

V. 17. *Surely in vain the net is spread in the sight of any bird*] Heb. *Surely without cause the net is spread in the sight of any bird: yet men lay wait for their blood, and lurk privily for their lives. So are the wayes*, &c. That is, as men seek to kill birds to eat them, though the birds provoke them not: so do wicked men seek to kill such as never offended them, that they may have their wealth. This is an inhumane course: Therefore my son have nothing to do with these wicked men.

in vain] Or, *without cause*, Vers. 11. chap 3. 30.

in the sight of any bird] Heb. *in the eyes of every thing that hath a wing.*

V. 19. *which taketh away the life of the owners thereof*] Rather then they will lose their gain, they will adde murther to covetousnesse, 1 Tim. 6. 10.

V. 20. *Wisdom*] Heb. *wisdoms*; that is, *excellent wisdom.*

Wisdom crieth without] Chap. 8. 1. This wisdom is the eternall word of God.

in the streets] Places of most frequent concourse: so that none can pretend ignorance.

V. 22. *ye simple ones*] Wisdom reproveth three kindes of men: simple ones, which erre of ignorance: mockers, that scoff at knowledge: fools, that hate instruction.

V. 24. *Because I have called, and ye refused, I have stretched out my hand, and no man regarded*] Isai. 65. 12. and 66. 4. Jere. 7. 13. Ezek. 8. 18.

I have stretched out my hand] A gesture of such as made proclamation, to get attention, Isai. 65. 2. Acts 21. 40.

V. 26. *I also will laugh at your calamitie*] This is spoken according to our capacity, signifying, That the wicked, which mock and jest at Gods word, shall have the just reward of their mocking, being requited in the same kinde.

V. 27. *When your fear cometh*] That is, your destruction, which you feared, Chap. 10. 24.

V. 28. *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me.*] Job 27. 9. Isai. 1. 15. Jere. 1. 11. and 14. 12. Mic. 3. 4.

but they shall not finde me] Because they sought not with sincere affection to God, but for ease onely of their own grief.

V. 30. *They would none of my counsel*] Psal. 81. 11, 12.

V. 31. *Therefore shall they eat of the fruit of their own way, and be filled with their own devices.*] Chap. 14. 14.

of the fruit of their own way] They shall feel what commodity their wicked life shall give them.

V. 32. *For the turning away of the simple shall slay them*] Turning away from my counsells, verse 25.

turning away of the simple] Or, *ease of the simple.*

the prosperity of fools shall destroy them] Prosperity abused to sensuality, wherein they delight by reason of their wealth, Psal. 69. 22.

CHAP. II.

Vers. 1. MY *son, if thou wilt receive my words, and hide my commandments with thee*] Chap. 7. 1.

hide my commandments with thee] That is, keep them in thine heart, as treasure, Psal. 119. 11.

V. 2. *apply thine heart to understanding*] If thou give thy self seriously to seek the true knowledge of God without hypocrisie.

V. 3. *if thou criest after knowledge*] It is not enough to be willing to learn wisdom, but we must pray earnestly to God for it, and spare for no cost or labour, whereby it may be obtained.

liftest up thy voice] Heb. *givest thy voice.*

V. 4. *If thou seekest her as silver, and searchest for her, as for hid treasures*] Matth. 13. 44.

V. 5. *and finde the knowledge of God*] He sheweth us, that true wisdom is to know and fear God.

V. 6. *For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding,* 1 Kings 3. 9. Jam. 1. 5.

V. 7. *He layeth up sound wisdom for the righteous*] God provideth sound wisdom for good men, which is as a buckler to defend them, that they may walk safely in good wayes: and God preserves them therein.

V. 8. *He keepeth*] Heb. *To keep.*

V. 9. *Then shalt thou understand righteousnesse, and judgement, and equity; yea, every good path*] Chap. 1. 3.

Then shalt thou understand righteousnesse] As wisdom will teach us how to carry our selves well towards God; vers. 5. So likewise towards man, in this verse: For holy hearts are best fitted to understand holy things, Psal. 25. 12. John 7. 17.

V. 11. *Discretion shall preserve thee*] It shall teach thee how to govern thy self, and to keep thee from sinfull wayes, and dangers thereupon ensuing.

V. 13. *Who leave the paths of uprightnesse*] The right wayes prescribed in Gods word, which is the onely light; they leave to follow their own fantasies.

the wayes of darknesse] John 3. 19, 20. Eph. 5. 11.

V. 14. *and delight in the forwardnesse of the wicked*] Perversly wicked, walking crosse to God and good men, Levit. 26. 21. Psal. 18. 27.

V. 16. *To deliver thee*] As discretion will deliver us from evill men, verse 12. so likewise from evil women, in this verse.

from the strange woman] That is, not thy wife, nor thou mayest not meddle with. So strange fire, Num. 3. 4. No stranger, Num. 1. 51.

even from the stranger which flattereth with her words] Chap. 5. 3. and 7. 5.

from the stranger] Who is as bad as one of a strange nation, whom God had forbidden them to touch, 1 King. 11. 1, 2.

V. 17. *the guide of her youth*] That is, her husband, who married her in her youth, whose office is to guide her; and to whom she ought to be subject, 1 Pet. 3. 7.

the covenant of her God] The promise made in marriage; whereof God is both the author, and witnesse, Mal. 2. 14.

V. 18. *For her house inclineth unto death, and her paths unto the dead*] Chap. 7. 27.

her house inclineth unto death] The courses used in her house, bring men to untimely ends.

V. 19. *None that go unto her, return again*] Those that are so entangled, seldom get free again, Eccles. 7. 26.

V. 20. *That thou mayest walk in the way of good men*] Chap. 13. 20. Discretion will keep thee from evill men, vers. 12. and evill women, vers. 16. that thou mayest walk in good wayes, in this verse.

V. 21. *For the upright shall dwell in the land, and the perfect shall remain in it*] Psal. 37. 29.

the upright shall dwell in the land] They shall prosper in the world, when wicked men, especially adulterers, waste their estate, and come to nothing, Chap. 6. 26.

the perfect shall remain in it] Heb. *shall be left in it*: To wit, when wicked men come to untimely ends.

V. 22. *But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it*] Job 18. 17. Psal. 104. 35.

rooted out] Or, *plucked up.*

CHAP. III.

Vers. 1. FOrget not my law] Forget not to do it; for God accounts those that do not his law, forgetters of it.

but let thine heart keep my commandments] Deuter. 8. 1. and 30. 16.

V. 2. *length of dayes*] Long life is the blessing of God, which he giveth to his, so far forth, as it is expedient for them, Psal. 91. 16.

long life] Heb. *yeers of life.*

and peace shall they adde to thee] Psal. 119. 165.

V. 3. *Let not mercy and truth forsake thee*] Deal mercifully and truely with all men.

binde them about thy neck] Exod. 13. 9. Deut. 6. 8. Chap. 2. 9. Keep those vertues as most precious jewels.

upon the table of thine heart] Have them ever in remembrance.

V. 4. *So shalt thou finde favour, and good understanding in the sight of God and man*] Psal. 111. 10.

good understanding] Or, *good successe.*

V. 5. *Trust in the Lord with all thine heart*] Psal. 37. 3.

lean not unto thine own understanding] Nor to thy strength, nor riches, nor friends. But he names *understanding*, because most men are deceived by trusting to their own wits.

V. 6. *In all thy wayes acknowledge him, and he shall direct thy paths*] 1 Chron. 28. 9.

In all thy wayes acknowledge him] Use Gods counsell in all thy actions, and do nothing contrary to his will.

V. 7. *Be not wise in thine own eyes*] Rom. 12. 16.

fear the Lord, and depart from evil] Chap. 16. 6. Job 1. 1.

V. 8. *It shall be health to thy navel*] Under these two parts he comprehendeth the whole body, as by health and marrow, he meaneth all the corporall benefits promised in the law.

health] Heb. *medicine.* Dutch. Anat. Physick.

marrow] Heb. *watering*, or, *moystening*, Job 21. 24.

V. 9. *Honour the Lord with thy substance, and with the first-fruits of all thine increase*] Exod. 23. 19. and 34. 26. Deut. 26. 2, &c. Mal. 3. 10, &c. Luke 14. 13.

and with the first-fruits of all thine increase] As was commanded in the law: and by this they acknowledged, that God was the giver of all things, and that they were ready to bestow all at his commandment.

V. 10. *So shall thy barns be filled with plenty*] Deut. 28. 8.

thy presses shall burst out with new wine] To pay or give what God appoints, is not the way to impoverish men, but to inrich them.

V. 11. *My son, despise not the chastening of the Lord: neither be weary of his correction*] Job 5. 17. Heb. 12. 5. Revel. 3. 19.

despise not the chastening of the Lord] Do not set light by Gods rods; but make a good use of them: neither be too much cast down under them, for they come for thy good.

V. 12. *even as a father the son, in whom he delighteth*] Deut. 8. 5.

V. 13. *and the man that getteth understanding*] Heb. *draweth it out:* To wit, out of the well of Gods word.

the man that getteth understanding] Heb. *the man* that *draweth out understanding.*

V. 14. *For the merchandise of it is better then the merchandise of silver, and the gain thereof then fine gold*] Job 28. 15, &c. Psal. 19. 10. Chap. 8. 11, 19. and 16. 16.

For the merchandise of it is better then the merchandise of silver] The gain that men get by using it, as merchants do by traffick.

V. 16. *Length of dayes is in her right hand*] He compareth wisedom to a queen, that holds long life in one hand, and wealth and honour in the other, to give plentifully to her servants.

V. 17. *Her wayes are wayes of pleasantnesse*] The man that walks wisely, shall enjoy true pleasure, and felicity.

V. 18. *She is a tree of life*] Which bringeth forth such fruit, that they that eat thereof have life. He alludeth to the tree of life in Paradise, Gen. 2. 9. Revel. 2. 7.

happy is every one that retaineth her] Chap. 8. 34.

V. 19. *The Lord by wisdom hath founded the earth*] It shews Gods great wisdom, that could found the earth so surely, that it abides, Psal. 24. 2.

established] Or, *prepared.*

V. 20. *By his knowledge the depths are broken up*] Those deep places, into which the waters were driven at the beginning, Gen. 1. 9.

V. 22. *So shall they be life unto thy soul*] Without wisdom then, the soul lacks life, and the body wants ornament.

V. 23. *Then shalt thou walk in thy way safely, and thy foot shall not stumble*] Psal. 37. 24. and 91. 11, 12.

Then shalt thou walk in thy way safely] Thou shalt prosperously effect all thy businesse in the day, and after it is done, thou shall sleep quietly in the night.

V. 25. *Be not afraid*] Or, *Thou shalt not be afraid*, Vers. 24. Psal. 121. 3.

neither of the desolation of the wicked] For when God destroyeth the wicked, he will save his, as he did Lot in Sodom.

when it cometh] Or, *that it should come:* To wit, upon thee.

V. 27. *them to whom it is due*] Heb. *the owners thereof.*

V. 28. *Go, and come again*] Pay thy debts upon demand, if thou be able, and defer not payment.

and to morrow I will give; when thou hast it by thee] Levit. 19. 13. Deut. 24. 15.

V. 29. *Devise not evil*] Or, *practise no evil.*

seeing] Or, *when.*

seeing he dwelleth securely by thee] Seeing he fears no ill from thee, and therefore cannot prevent it.

V. 30. *Strive not with a man without cause*] Out of pride, or covetousnesse.

V. 31. *Envy thou not the oppressour*] Psal. 37. 1. Desire not to be like unto him in oppression, that thou mayest be as rich as he.

the oppressour] Heb. *a man of violence.*

V. 32. *but his secret is with the righteous*] Psal. 25. 14. That is, his covenant, and fatherly affection, which is hid, and secret from the world.

V. 33. *The curse of the Lord is in the house of the wicked*] Mal. 2. 2.

V. 34. *Surely he scorneth the scorners*] Jam. 4. 6. 1 Pet. 5. 5. He will shew by his plagues, that their scorns shall turn to their own destruction, as Chap. 1. 26. Psal. 18. 26.

Surely] Heb. *If.*

but] Or, *yet.*

he giveth grace unto the lowly] He makes them to finde favour with men, as Exod. 3. 21. and 11. 3. and 12. 36.

V. 35. *shall be the promotion of fools*] Heb. *exalteth the fools.*

CHAP. IIII.

Vers. 1. *The instruction of a father*] Of me, who take on me the person of a father, and love all you young men, as if ye were mine own children.

V. 2. *good doctrine*] The Hebrew word comes from *receiving*, to shew, that we are ignorant of our selves, and are bound to receive good instruction, when it is offered by others.

forsake you not my law] My precepts, which are not onely doctrinall instructions, but also rules of life appointed by God, as a divine law.

V. 3. *For I was my fathers son*] My father taught me, and I hearkened to him: so I teach you, and expect that you should hearken unto me.

tender and onely beloved in the sight of my mother] 1 Chron. 29. 1.

onely beloved in the sight of my mother] Beloved, is well added, to shew her singular affection to Solomon, as if she had had no more children; yet had she three more, 1 Chron. 3. 5. Gen. 22. 2.

V. 4. *He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live*] 1 Chron. 28. 9.

He taught me also] Meaning, David his father: It is probable, that the sum of Davids instructions, he sets down from hence, to the end of the seventh chapter: and then brings in wisdom, speaking in the eighth and ninth chapter: and from thence, to the end of the twentieth fourth chapter, he sets down those Proverbs of his own, which he had set in order in his life time. Then to the end of the twentie ninth chapter, are added Solomons Proverbs, gathered by Hezekias servants. In the thirtieth chapter, is the prophecie of Agur. In the thirtie one chapter, the instruction Solomons mother taught him. Anot. Prov. 5. 7.

V. 5. *Get wisdom*] In the fifth and sixth verses, he requires that we should purchase wisdom, lay it up in the memory, as in a store-house, not go aside from it on either hand, but obey it constantly, out of love.

V. 7. *Wisdom is the principall thing*] In Hebrew it is thus, *The beginning of wisdom* is this, *Purchase wisdom, yea, with all thy possessions purchase understanding:* That is, he that will get wisdom, must first resolve to stick at no price, Matthew 13. 44.

V. 8. *Exalt her, and she shall promote thee*] Have it in high account, and then thou shalt prosper. Worldlings do contrary, they make low account of wisdom, and seek it last, or not at all.

V. 9. *an ornament of grace*] Chap. 1. 9.

a crown of glory shall she deliver to thee] Or, *she shall compasse thee with a crown of glory.*

V. 11. *I have taught thee in the way of wisdom*] Solomon declareth what care his father had to bring him up in the true fear of God: for this was Davids protestation, which Solomon now repeats.

I have led thee in right paths] Heb. *made thee to go:* That is, assisted thee by calling upon thee.

V. 12. *thy steps shall not be straitned*] Thou shalt walk at liberty without offence.

and when thou runnest, thou shalt not stumble] Psal. 91. 11, 12.

V. 14. *Enter not into the path of the wicked*] Psal. 1. 1. Chap. 1. 10, 15.

and go not in the way of evil men] Come not into it at all, or if by force of temptation thou be brought into it, go not forward in it, but get out of it quickly.

V. 15. *by it*] Heb. *through it.*

V. 16. *For they sleep not except they have done mischief*] Meaning, that to do evill, is more proper and naturall to the wicked, then to sleep, eat, or drink, Psal. 36. 4.

unlesse they cause some to fall] Into povertie, as verse 17.

V. 17. *they eat the bread of wickednesse*] Chap. 9. 17. and 20. 17.

the wine of violence] Heb. *violences.* That is, gotten by wicked means, and most cruell oppression, Amos 2. 8.

V. 18. *unto the perfect day*] Psal. 37. 6. Signifying, that the godly encrease daily in honour, till they come to perfection.

V. 19. *they know not at what they stumble*] Like men in the dark they can foresee no dangers, much lesse prevent them, Isa. 59. 10. John 11. 10. 1 John 2. 11.

V. 21. *Let them not depart from thine eyes*] Chap. 3. 3, 21. Or, *Let them not make* them *to depart:* That is, let not the wicked (mentioned, verse 19.) make thee neglect obedience to God.

V. 22. *and health to all their flesh*] That is, they shall have health of body: under the which, all other blessings of this life,

A.7. In primis posside sapientiam, sapientiam inquam —— Munster. Principal] or the Beginning. Gen. 1.1.

3.26. [confidence] The L. shall be with thee, and preserve thy foot from those snares, with which through thine own Folly, thou wast ready to be taken. Caryl Job, 29.2. p. 243, 244.

life, promised in the law, are contained. See Notes on chap.3.8.

health] Heb. *medicine.*

V.23. *Keep thy heart with all diligence*] As men keep the heart most of all from wounding, because the wound of it is mortall; so must they, in spirituall affairs, look principally to their thoughts, and afterwards to their tongues, eyes and feet.

with all diligence] Heb. *above all keeping.*

out of it are the issues of life] Thence comes life naturall, spirituall and eternall.

V. 24. *a froward mouth, and perverse lips*] Heb. *frowardnesse of mouth, and perverseneſſe of lips.*

V.25. *Let thine eyes look right on*] Look to thy way, like a traveller, and look not aside: weigh thy actions beforehand by Gods word: keep the mean, and avoid both extremes.

V. 26. *let all thy ways be established*] Or, *all thy ways shall be ordered aright.*

V. 27. *Turn not to the right hand nor to the left*] Deut. 5. 32. Josh. 1. 7.

CHAP. V.

Vers.2. *Discretion*] Heb. *discretions*: that is, all manner of discretion.

that thy lips may keep knowledge] That thou mayest not onely be wise thy self, but also able to teach others wisedom, Mal.2.7.

V.3. *For the lips*] I warn thee to hearken to my words, lest thou be deceived by the words of the adultereſſe.

a strange woman] See Notes on chap.2. v.16.

For the lips of a strange woman, &c.] Chap.2.16. and 6.24.

mouth] Heb. *palate.*

smoother then oil] By oil and honey, he meaneth flattering and crafty enticements, psal.55.21.

V.4. *her end is bitter as wormwood*] That which will come upon thee, if thou meddle with the adultereſſe.

end is bitter] 2 Sam.2.26.

V.5. *Her feet go down to death*] Chap.7.27. All her doings lead to destruction.

V.6. *her ways are moveable*] She hath ever new means to allure to wickedneſſe; so that men cannot discern their danger, nor think of returning to good ways.

V.7. *O ye children*] O Solomon, and the rest of my sons: for they are Davids words. See Notes on chap.4. v.4,11.

V.8. *come not nigh the door of her house*] As from an house infected with the plague: come not nigh the door.

V.9. *Lest thou give thine honour unto others*] Lest thou be dishonoured by adultery, and her husband slay thee, chap.6. v. 32,34.

V.10. *thy wealth*] Heb. *thy strength.*

and thy labours be in the house of a stranger] Lest she, her husband and her children spend those goods which thou hast gotten with hard labour.

V.11. *And thou mourn at the last*] Roar like a lion: as if he were going to hell; he hath more horrour now, then joy before.

when thy flesh and thy body are consumed] By some foul disease, which follows loose persons in that kinde, Job 20.11.

V.12. *How have I*] How brutish was I to do so, psal.73.22. Now he seeth his errour, though late first.

hated instruction] He sheweth the true cause of continuing in adultery, to be, hatred of instruction; although no adulterer in his health will confesse so much.

V. 14. *in the midst of the congregation*] I was made a publike spectacle of misery for all men to gaze at, and almost utterly ruined.

V.15. *of thine own cistern*] Get a wife of thine own, and delight in her, to extinguish the fire of lust in a clear well, and not in dirty puddles, which strumpets are.

V.16. *Let thy fountains be dispersed abroad*] Let thy children lawfully begotten be married about into other families with credit, which bastards cannot; for few of credit will joyn with them.

fountains] Or, *springs*, as psal.87.7.

V. 17. *Let them be onely thine own*] Let it not be doubtfull whether they be thine, or other mens; as it is with the children of adulterers.

V.18. *Let thy fountain be blessed*] So God will blesse thy wife, and make her fruitfull.

rejoyce with the wife of thy youth] Which thou didst marry in thy youth, and so mayest have lawfull children by her to rejoyce in, chap.2.17. Mal.2.14.

V.19. *Let her be as the loving hinde*] Heb. *as the hinde of loves*: that is, as the most beloved or amiable hinde. So, *a man of reproofs*: that is, oft reproved, chap.29.1.

let her breasts satisfie thee] Heb. *make thee drunk.* Let them give thee abundance of content.

satisfie thee] Heb. *water thee.*

at all times] Not by fits, as men take content in strumpets.

be thou ravisht always with her love] Heb. *erre thou always in her love.* As the hart wanders up and down when he misseth his best beloved hinde. It requires abundance of affection from the husband to the wife.

V.20. *And why wilt thou*] Seeing there is so many inconveniences in adultery, and conveniences in marriage; Why shouldest thou be taken so with the adultereſſe?

a strange woman] See Notes on chap.2.16.

V.21. *For*] Or, *Seeing that.*

For the ways of man] If the former reasons will not draw thee from adultery, yet let the consideration of Gods judgements do it.

before the eyes of the Lord] Though men see not thy adultery, yet God doth, and will punish thee for it, Heb.13.4.

For the ways of man are before the eyes of the Lord] Job 31.4. and 34.21. Chap.15.3. Jer.16.17. and 32.19. Heb.4.13.

V. 22. *His own iniquities shall take the wicked himself*] Every grosse wicked person; but especially the adulterer.

with the cords of his sins] Chap.29.6.

sins] Heb. *sin.*

V.23. *He shall die without instruction*] Heb. *because there is no instruction.* God is so angry with him, that he will let no man instruct him, that he might escape. Or, it may be understood of correction; God will not correct him, but let him perish in his sins, Hos.4.14. Or, because he receives no instruction.

CHAP. VI.

Vers.1. *Surety for thy friend, if thou hast stricken thy hand, &c.*] Chap.17.18. and 20.16. and 22.26.

for thy friend] Or, *to thy neighbour*, as v.3.

if thou hast stricken thy hand] Joyned hands with a stranger, as a surety, to pay thy friends debt, if he do not.

with a stranger] A man to whom thou owest nothing; nor knowest not how he will use thee, if thou fall into his hands.

V.2. *Thou art*] Or, And *art.*

Thou art snared] He forbiddeth us not to become sureties for our friends, according to the rule of charity; but wills, That we consider for whom, to whom, and upon what terms we do it; so that the creditour may not be defrauded, nor our selves damnified.

with the words of thy mouth] Many think words bring no hurt, if they part with no present money; but Solomon tells us, Our promises do ensnare us.

thou art] Or, and *art.*

V.3. *when*] Or, *seeing.*

into the hand of thy friend] Thy neighbour, to whom thou art bound for another, and therefore humble thy self to him, because thou art in his danger, chap.22.7.

friend] Or, *neighbour.*

and make sure thy friend] Or, *so shalt thou prevail with thy friend*: or, *prevail with thy friends.*

make sure thy friend] Heb. *overcome thy friends.* So the same word is used, Cant.6.5. His meaning is, That if we be not able to pay, nor can finde no favour with the creditour, we should be importunate with our friends to free us from him with all speed, as beast or fowl, pursued, flie for their lives, verse 5.

V. 4. *Give not sleep to thine eyes, nor slumber to thine eye-lids*] Psal.132.4.

V.6. *Go*] When thou art out of debt, go labour for thy living, and keep thy self out of it.

the ant] Because we regard not our teachers, God sets silly creatures to teach us to live of our selves; and not to be burdensome to others.

be wise] Learn of the ant wisely to order thine affairs.

V.7. *which having no guide*] The ant, that hath none to go before her to shew her how to do it, nor none oversee whether she do it or no, nor no ruler to punish her for idlenesse, yet labours: much more should men, that have those motives she hath not, chap.30.25,27.

V.8. *Provideth her meat in the summer*] When the weather is fair, the way smooth, and food to be had, she provides against winter: so should we, against sickneſſe and old age.

V.9. *How long wilt thou sleep, &c.*] Chap.24.33. He chides the sluggard for being so long slothfull.

V.10. *Yet a little sleep*] The sluggard answers, That he had need yet of more sleeps and slumbers: for sluggards never have sleep enough, but ever seek new occasions.

sleep] Heb. *sleeps.*

slumber] Heb. *slumbers.*

V.11. *So shall thy poverty come, &c.*] Chap.13.4. and 20.4. As if God should reply, Sleep on; but thou shalt be poor enough at length.

as one that travelleth] Suddenly, and unlooked for.

thy want as an armed man] So as it cannot be resisted.

V. 12. *A naughty person*] He sheweth what misery will come on mockers.

A naughty person, a wicked man] Heb. *a man of Belial, a man of wickedneſſe.*

V.13. *He*

V.13. *He winketh with his eyes*] He teacheth his companions to deride others by the motion of the eye, foot, or finger, when he dares not with his tongue, Job 15.12. Psal.35.19.

V.14. *Frowardnesse*] Heb. *Frowardnesses.*

he deviseth mischief continually] Besides abundance of corruption in his heart (Heb. *frowardnesses*) he addes more by devising mischief still, even in the night, when workmen sleep, chap.4.16. Mic.2.1. Hos.7.6.

soweth] Heb. *casteth forth.*

discord] Heb. *discords.*

V.15. *broken without remedy*] Jer.19.11.

without remedy] A mockers misery will abide on him.

V.16. *unto him*] Heb. *of his soul.*

V.17. *A proud look*] Heb. *Haughty eyes.*

V.18. *feet that be swift in running to mischief*] Rom.3.15.

V.19. *speaketh lies*] Chap.19.5.

discord] Heb. *discords.*

V.20. *My son, keep thy fathers commandment, and forsake not the law of thy mother*] Chap.1.8.

V.21. *neck*] See chap.2.9.

V.22. *it shall lead thee*] The commandment, mentioned, v. 20.

keep thee] Or, *watch over thee.*

it shall talk with thee] Direct thee what is to be done all day, as masters in the morning appoint their servants what to do the day following.

V.23. *For the commandment is a lamp; and the law is a light*] Psal. 19.8. and 119.105.

the commandment is a lamp] The commandment of thy father, and law of thy mother, v.20, may guide thee, as a candle by night, and the light by day; and their reproofs are means to save you.

lamp] Or, *candle.*

V.24. *To keep thee from the evil woman*] Chap.2.16. and 5.3. and 7.5. The verse before may be included in a parenthesis, and this verse depend on the end of the two and twentieth.

of the tongue of a strange woman] Or, *of the strange tongue.*

V.25. *Lust not*] Or, *That thou lust not.*

Lust not after her beauty in thine heart] Matth.5.28.

neither let her take thee with her eye-lids] Take heed of her fair looks, as well as of her sweet words; for if she catch thee with her eyes, when she hath brought thee to extreme poverty, she will take away thy life also.

V.26. *For*] Or, *When.*

piece of bread] 1 Sam.2.36.

and] Or, *then.*

the adulteresse] Heb. *the woman of a man*, or *a mans wife.*

the adulteresse will hunt] Heb. *the wife* of another *man*: that is, a whore. Or, *A woman* given to *men.*

for the precious life] Which should be precious to thee, Mat. 16.26. Or, after precious souls; that is, properest persons.

V.27. *Can a man take fire in his bosome*] Meaning, that she will never cease, till she have brought thee to beggery, and then seek thy destruction.

V.28. *Can one go upon hot coles*] A man cannot use familiarity with such, or dalliance, but it will turn to his ruine, Judg.16.

V.29. *So he*] Or, *So is he.*

V.30. *Men do not despise a thief*] He approveth not theft; but sheweth, that stealing, for need, is not so abominable as whoredom; forasmuch as theft might be redeemed; but adultery was a perpetuall infamie, and death, by the law of God: and the one proceeds from want, and the other from wantonnesse.

V.31. *if he be found*] Heb. *being found.*

he shall restore seven-fold] That is, for a manifold restitution; for it was divers, according to the thing stollen: or, at most, they can but take his goods, his life they cannot take away for bare theft.

V.32. *understanding*] Heb. *heart.*

V.33. *A wound and dishonour shall he get*] That is, death, appointed by the law; or be slain by the strumpets husband. See verse 34. or, a wound in his fame, which shall never be done away.

V.34. *therefore he will not spare in the day of vengeance*] He sheweth, that a man commonly seeketh his death that hath abused his wife; and so concludeth, That the husband will accept of no ransome, to save the adulterer.

V.35. *He will not regard any ransome*] Heb. *He will not accept the face of any ransome.*

CHAP. VII.

Vers.2. *Keep my commandments, and live*] Chap.4.4.

and my law as the apple of thine eye] By this diversity of words, he meaneth, That nothing ought to be so dear unto us, as the word of God; nor we look on any thing more, nor minde any thing so much.

apple of thine eye] Psal.17.8.

eye] Heb. *eyes.*

V.3. *Binde them upon thy fingers, write them upon the table of thine heart*] Deut.6.8. and 11.18. Chap.3.3.

V.4. *kinswoman*] Heb. *kinsman.*

V.5. *That they may keep thee from the strange woman*] Chap.5.3. and 2.16.

V.6. *For at the window of my house I looked*] I speak not without reason, for I have seen the folly of those that have suffered themselves to be abused by harlots.

V.7. *the youths*] Heb. *the sons.*

V.9. *in the evening*] Heb. *in the evening of the day.*

in the black and dark night] He sheweth, that there was almost none so impudent, but they were afraid to be seen; and also their own consciences did accuse them, which caused them to seek the night, to cover their filthinesse, Job 24.15. 1 Thess. 5.7.

V.10. *subtill*] Heb. *reserved.*

V.11. *She is loud and stubborn*] Chap.9.13. He describeth certain conditions, which are peculiar to harlots.

V.13. *with an impudent face said*] Heb. *she strengthned her face, and said.*

V.14. *I have peace-offerings with me*] Heb. *peace-offerings are upon me*] Because that in peace-offerings a portion returned to them that offered, she sheweth him that she hath meat at home to make good chear with: or else, she would use some cloke of holinesse, till she had gotten him in her snares, 1 Kings 21.9.

this day have I payed my vows] Which declareth, that harlots outwardly will seem holy and religious, both because they may the better deceive others, and also flatter themselves; thinking, by observing of ceremonies and offerings, to make satisfaction for their sins.

V.15. *to meet thee*] As if her affection were to him onely, which was ready for the first comer.

V.18. *our fill of love*] Heb. *be drunken with loves*, chap.5.19.

until the morning] Which shews her unsatiable lust.

V.20. *He hath taken a bag of money*] There is no fear of my husbands sudden return; for he hath taken money with him to supply the charge of a long journey.

with him] Heb. *in his hand.*

the day appointed] Or, *the new moon.*

V.21. *With her much fair speech she caused him to yeeld*] Fair words prevail more to draw men to loosnesse, then wanton gestures, chap.5.3.

with the flattering of her lips she forced him] When once they begin to yeeld, they go on, as it were, by force.

V.22. *He goeth after her straightway*] If he had taken time to consider of the sin, and punishment, he might have escaped.

straightway] Heb. *suddenly.*

as an ox goeth to the slaughter] Which, thinking he goeth to the pasture, goeth to the shambles.

or as a fool to the correction of the stocks] Who goeth cheerfully, not knowing that he shall be punished.

as a fool to the correction of the stocks] Heb. *as the stocks* are *for the correction of the fool.*

V.23. *Till a dart strike thorow his liver*] He shews the blockishnesse of the young-man, who never thinks of his danger, till he have undone himself.

strike thorow his liver] Job 20.24,25.

snare] Chap.1.17. Eccles.9.12.

V.24. *Hearken unto me now therefore*] Being warned by this terrible example, hearken rather to my wholesom words, then to the alluring ones of harlots.

V.26. *yea, many strong men have been slain by her*] Heb. *and all that are slain by her are strong men.*

many strong men have been slain by her] Many stout men have been overcome by harlots; yea, the most of them that she destroys are stout men: so that the strength of a man is oft overcome by the sleight of a woman: none hath been so strong, but, being careless, they have been overcome by lust, Judg.16.

V.27. *Her house is the way to hell*] Chap.2.18. and 5.5. Heb. *the ways to hell are in her house:* that is, there are many ways to hell in the harlots house.

way] Heb. *wayes.*

CHAP. VIII.

Vers. 1. *Doth not*] All that think rightly, must confesse, that wisedom reveals her self. Here Solomon himself begins again, as chap.4.4. and brings in Christ the eternall Word and Wisdom of God, speaking, Joh. 1.1. 1 Cor.1.24.

wisedom cry?] Chap.1.20. Solomon declareth, that man is cause of his own perdition; and that he can pretend no ignorance, forasmuch as God calleth to all men aloud by his ministers in his Church, to walk in the ways of pietie.

V.2. *in the top of high places*] In the highest places, where she may best be heard. Teachers were wont to be placed higher then their auditours, Neh.8.4. Acts 22.3.

by the way] Where men commonly passe by, that she may be not

6. 16. These Six Things] Occasione sumpta ex eo quòd describens hominis nequam et deplorati mores, dixerat eum contentiones serere; subjungit aliquot scelera, quæ præ cæteris Domino displicant; non quòd omnia ei non displicant; sed quòd hæc insignia sunt, et Deum maximè offendentia, et hominum societati perniciosissima.

Mercerus.

Prov. 9. 10. _____ and the knowledge of the holy is Understanding.
And the knowledge of holy things is understanding. Tindal, Geneva. vide Polum.

heard of all men. Thus wisedom speaks openly, in the light, not caring who hear her; whereas, the harlot spake in darknes and corners, chap.7.9,12.

V.3. *She crieth*] Heb. *They cry*, chap.1.20.

She crieth at the gates] Where the people resorted for justice, and which they passed thorow for commerce, Ruth 4.1. Psal. 127.5. Jer.17.19.

gates] Heb. *hand*, or *side of the gates*.

entry] Heb. *mouth*.

at the coming in at the doors] Where they must needs go in and out, upon all occasions.

V.4. *O men*] That is, great men, and mean, as psal.49.2. wisedom cries to all sorts.

V.6. *I will speak of excellent things*] Heb. *princes*: that is, words that do as much excell others, as princes do the people: or, words that all men ought to be guided by, as by princes. So we call the sentences of judges in times past, *ruling-cases*.

excellent things] Chap.22.20.

V.7. *my mouth shall speak truth*] There is nothing but truth in wisedoms speech; whereas, in the best mens sayings there may be errours, as water mixt with wine, and drosse with gold, psal.12.6. and 19.10.

mouth] Heb. *palate*, chap.5.3.

wickednesse is an abomination to my lips] We must speak the truth, not for by-ends, but for love of it, which appears by our hatred of lying.

an abomination to my lips] Heb. *the abomination of my lips*.

V.8. *froward*] Heb. *wreathed*.

V.9. *They are all plain*] Heb. *right before him*: that is, obvious, and easie to be found.

to him that understandeth] If we erre, it is for want of sight, not for want of light.

V.10. *and not silver*] That is, rather then silver, Hos.6.6.

V.11. *For wisedom is better then rubies*] Job 28.15. Psal.19. 10. Chap.3.15. and 16.16.

V.12. *I wisedom dwell with prudence*] Except a man have wisedom, which is the true knowledge of Gods will, he can neither be prudent, nor a good counsellour.

prudence] Or, *subtilty*.

witty] Or, *skilfull*.

V.13. *The fear of the Lord is to hate evil*] He then that doth not hate evil, feareth not the LORD, chap.16.6. Gen.20.11. Job 1.1. Psal.97.10.

V.14. *I have strength*] I have power to bring my witty inventions to effect, v.12. or, I give both policie and power.

V.15. *By me kings reign*] Rulers cannot rule justly, nor establish their authority, without wisedom: for from Christ they have their power, and wisedom to use it aright.

V.17. *those that seek me early shall finde me*] That is, they that seek me in my word diligently, with a desire to profit by it, as students do, that rise betimes to get knowledge.

V.18. *Riches and honour are with me*] Chap.3.16.

durable riches and righteousnesse] Signifying, that he chiefly meaneth the spirituall treasures, and heavenly riches, Heb. 10.34.

V.19. *My fruit is better then gold, yea, then fine gold*] Chap. 3.14.

V.20. *lead*] Or, *walk*: or, *make to walk*.

in the midst of the paths of judgement] For there can be no true justice or judgement, which is not directed by this wisedom.

V.21. *and I will fill*] Or, *and fill*.

V.22. *before his works*] This Wisedom is Christ the Son of God, who was before the world. See v.1. Joh.1.1.

of old] Psal. 93. 2. Heb. *from then*: that is, before his works made in the Creation, psal.93.2.

V.23. *I was set up from everlasting*] Christ was anointed King over the Church, by Gods decree, before the world was.

V.24. *I was brought forth*] He was begotten by the Father from eternitie.

V.26. *fields*] Or, *open places*.

nor the highest part of the dust of the world] Heb. *the beginning of the dusts of the world*: that is, before the matter of the earth was made.

the highest part] Or, *the chief part*.

V.27. *When he prepared the heavens*] Christ was with the Father in the creation of the world, when he made the heavens, girded in the sea, set the clouds fast above, and the fountains beneath.

a compasse] Or, *a circle*.

V.29. *When he gave to the sea his decree*] Gen.1.9, 10. Job 38.10,11. Psal.104.9. The decree of the sea, to keep it always in its bounds.

V.30. *as one brought up with him*] As a childe with the father.

I was daily his delight] Heb. *delights*: that is, his greatest delight: for even when the world was in making, God the Father took more pleasure in his Son, then in his works.

rejoycing] Or, *sporting*. So v.31.

rejoycing always before him] Heb. *sporting greatly*, as little ones do before their parents.

V.31. *Rejoycing in the habitable part of his earth*] Heb. *sporting greatly*: so that the work of creation was no pain or labour, but a pleasure to the Son of God.

my delights were with the sons of men] Though he delighted in all the creatures, yet most of all in men; and came afterwards to dwell among them, Joh.1.14.

V.32. *Now therefore hearken unto me*] Seeing I am Eternall, and so dear to God, and count you as my children; hearken to my counsel, and ye shall be happie.

blessed are they that keep my ways] Psal.119.1,2. and 128.2. Luke 11.28.

V.34. *Blessed is the man that heareth me*] Chap.3.13,18.

watching daily at my gates] No pains is too much to get wisedom.

waiting at the posts of my doors] Men must take instruction when God offers it; and, like scholars, attend their masters hours, v.17.

V.35. *obtain*] Heb. *bring forth*.

V.36. *all they that hate me, love death*] Draw death on themselves, as if they loved it; and greedily seek their own ruine.

CHAP. IX.

Vers.1. *Wisedom*] Chap.1.20.

Wisedom hath builded] Heb. *Wisedoms*: that is, Christ, the supreme Wisedom, chap.8.1.

her house] He hath prepared him a Church.

seven pillars] Many chief stays, and principall parts of his Church, as were the patriarchs, prophets, apostles, pastours and doctours.

V.2. *her beasts*] Heb. *her killing*.

she hath mingled her wine] Heb. *mingled it*: or, *poured it out*. So they did, in those hot countreys, mix their wine with water, to allay the heat of it. So doth Christ fit his heavenly instruction for our earthly capacitie.

mingled] Or, *poured out*.

she hath also furnished her table] He compareth wisedom to a great queen, who keeps open house for all comers. So doth the King of heaven, Matth.22.2. This is opposed to the harlots feast, chap.7.14.

V.3. *She hath sent forth*] Salvation wrought by Christ will not profit us, except it be published to us.

her maidens] The incorrupt teachers and ministers of Christ, who are his servants, 2 Cor.4.2.

the highest places] Heb. *the wings of the high places*.

V.4. *Whoso is simple*] He that knoweth his own ignorance, and is void of malice.

in hither] Or, *aside*, as v.15,16.

V.5. *eat of my bread*] By meat and drink, is meant the word of God, and the ministration of the sacraments, whereby God nourisheth his servants in his house, which is, the Church. Joh.6.27.

mingled] Or, *poured out*, as v.2.

V.6. *Forsake the foolish*] Leave the company of ignorant and wicked men: or, leave your foolish and sinfull ways. So Prov.1.22.

V.7. *He that reproveth a scorner*] The 7,8,9,10 verses may be read included in a parenthesis: for in the 11 verse is a reason given of the exhortation given in the 5 and 6 verses.

getteth himself a blot] For the wicked will contemn the reprover, and labour to defame him, Matth.7.6.

V.8. *Reprove not a scorner*] Meaning, them which are incorrigible, which Christ calleth dogs and swine: or, he speaketh in comparison; Rather rebuke a wise man then a fool: not that scorners should not be rebuked simply, or of none; but advisedly and discreetly, considering their malice, and the small hope of doing them good.

Reprove not a scorner, lest he hate thee] Matth.7.6.

V.10. *The fear of the Lord is the beginning of wisedom*] Job 28.28. Psal.111.10. Chap.1.7. They then that fear not God, have not one spark of true and saving knowledge.

V.11. *For by me thy days shall be multiplied*] Chap.10.27.

V.12. *thou shalt be wise for thy self*] I speak not for my profit, but for thine: if thou hearken to me, the good will be thine; and if thou scoff at my instruction, the hurt will be thine own, Job 35.6,7. Gal.6.5.

V.13. *A foolish woman is clamorous*] Chap.7.11. The adultéresse, spoken of, chap.7.

V.15. *who go right on their ways*] That would hearken to wisedoms lessons, if they were not seduced.

V.16. *Whoso is simple*] She speaks in the same words which wisedom used before, yet seeks to deceive, v.4.

in hither] Or, *aside*, v.4.

V.17. *Stolen waters are sweet*] Sinfull delights taken by stealth, are the more pleasant to persons sensually affected; contrary to chap.5.15.

eaten in secret] Heb. *of secrecies*: that is, eaten most secretly.

V.18. *dead*

V.18. *dead are there*] Prov.2.18. and 7.26.
her guests are in the depths of hell] They are as sure to go into the deepest place of hell, as if they were there already. A metaphor from a dungeon.

CHAP. X.

Vers.1. *The proverbs of Solomon*] See Notes on chap.4.4. and 8.1.
A wise son maketh a glad father] Chap.15.20. Parents look for comfort from their children; and their hearts are dead within them, when they are disappointed of it.
V. 2. *Treasures of wickednesse profit nothing*] Chap.11.4. Riches wickedly gotten do not profit, but do much hurt, chap. 24.23. and 17.21.
V.3. *The Lord will not suffer the soul of the righteous to famish*] Psal.37.25. Though he suffer the just to want for a time, yet he will send him comfort in due season.
the substance of the wicked] Or, *the wicked for* their *wickednesse*.
V.4. *He becometh poor that dealeth with a slack hand*] Chap. 12.24.
with a slack hand] Or, *a deceitfull hand*, Jer.48.10. for slothfull men live by deceiving others.
V.5. *He that gathereth in summer, is a wise son*] He that takes his opportunity for his businesse, credits himself and his: he that neglects it, discredits both.
V.6. *violence covereth the mouth of the wicked*] Vers.11. When their wickednesse shall be discovered, they shall be as dumb, and not know what to say: or, other mens violence shall stop their mouthes.
V.7. *The memory of the just is blessed*] Psal.112.6. Men shall speak of a just man after his death, with praise; and of the wicked, with disdain and disgrace. Or, the just shall leave a sweet sent behinde him, and the wicked, a stinking savour.
V.8. *a prating fool*] Heb. *a fool of lips*.
a prating fool shall fall] He that shews the folly of his heart by irregular speech, shall fall; though he look to rise by his talk.
shall fall] Or, *shall be beaten*.
V.9. *He that walketh uprightly, walketh surely*] Psal.23.4. Upright ways bring peace, though wicked men think them exposed to danger: but craftie plots, to prevent danger, prove the ruine of the devisers.
V.10. *He that winketh with the eye, causeth sorrow*] Chap.6. 13. He that mocks others with his eyes. See Notes on chap.6.13.
a prating fool shall fall] Vers.8.
shall fall] Or, *shall be beaten*.
V.11. *The mouth of a righteous man is a well of life*] Chap.13. 14. It always refresheth others, and cannot be stopt.
V.12. *Hatred stirreth up strifes*] By discovering and upbraiding mens faults to them, which love covereth, and so extinguisheth strife.
love covereth all sins] 1 Cor.13.4. 1 Pet.4.8.
V.13. *In the lips of him that hath understanding, wisedom is found*] Whereby he knows how to speak without danger; which fools do not.
a rod is for the back of him that is void of understanding] Chap. 26.3.
understanding] Heb. *heart*.
V.15. *The rich mans wealth is his strong citie*] Chap.18.11. A rich man trusts in his riches: a poor man fears destruction, for want of wealth.
V.16. *The labour of the righteous tendeth to life*] That which a righteous man gets, he useth to preserve his own life, and other mens; but wicked men use their wealth to undo themselves and others.
V.17. *erreth*] Or, *causeth to erre*.
V.18. *with*] Or, hath.
V.19. *In the multitude of words there wanteth not sin*] Eccles. 5.3. Jam.3.2. Not of pondered words, but of rash ones, which wisedom teacheth men to forbear: or, men that are full of talk, cannot but talk amisse sometimes.
V.20. *The tongue of the just is as choice silver*] Good mens words are of great price; wicked mens thoughts are of small value.
V.21. *The lips of the righteous feed many*] They are able to admonish, exhort, counsell and comfort others; when wicked men cannot preserve themselves.
of wisedom] Heb. *of heart*.
V.22. *The blessing of the Lord, it maketh rich*] Gods blessing makes men rich, without those carefull toils that covetous men are oppressed withall, psal.127.2,3.
V.23. *It is a sport to a fool to do mischief*] Chap.14.9.
but a man of understanding hath wisedom] Or, *and so is wisedom* (or, *to do wisedom*) *to a man of understanding*.
a man of understanding hath wisedom] To avoid doing mischief.
V.24. *be granted*] Or, *yeeld fruit*, as chap.12.12.
V.25. *As*] Or, *When*.
As the whirlwinde passeth] Assoon as a whirlwinde passeth away: or, when the whirlwinde of Gods wrath passeth over them.
so] Or, *then*.
the] Or, to *the*.
V.26. *so is the sluggard to them that send him*] He is but a trouble and grief to them that employ him.
V. 27. *The fear of the Lord prolongeth days*] Chap.9.11. Good men shall live long, when bad men die soon.
prolongeth] Heb. *addeth*.
yeers of the wicked shall be shortened] Job 22.16. Psal.55.23.
V.28. *The hope of the righteous shall be gladnesse*] They shall attain the good they look for; but wicked men shall not.
the expectation of the wicked shall perish] Jeb 8.13. and 11.20. Psal.112.10. They that fear not God, are accounted wicked men, in Scripture-phrase; though they be not openly profane.
V.30. *The righteous shall never be removed*] Psal.37.22. and 125.1. Out of his habitation: his children shall dwell there after him, psal.37.29.
V.31. *The mouth of the just*, &c.] Pentifully, as a fruitfull field doth corn.
bringeth forth wisedom] To avoid crosse words, that bring destruction.
the froward tongue] Heb. *tongue of frowardnesses*: that is, accustomed to speak frowardly.
froward] Heb. *of frowardnesses*.
shall be cut out] Like a bad tree, that bringeth forth evil fruit, psal.52.5.
V.32. *the mouth of the wicked speaketh frowardnesse*] Things justly displeasing to others.
frowardnesse] Heb. *frowardnesses*.

CHAP. XI.

Vers.1. *A false balance*] Heb. *balances of deceit*. Under this word, he condemneth all false weights, measures, and deceit.
abomination to the Lord] Though some men make light of it, yet God hates it.
A false balance is abomination to the Lord] Levit.19.36. Deut.25.15. Chap.16.11. and 20.10,23.
a just weight] Heb. *a perfect stone*.
V.2. *When pride cometh, then cometh shame*] Chap.15.33. and 16.18. and 18.12. When man forgetteth himself, and exalteth himself above his vocation; then God, by some sudden accident, bringeth him to confusion.
with the lowly is wisedom] And, by consequence, honour; from them that rightly weigh things.
V.3. *The integritie of the upright shall guide them*] Chap.13.6.
V.4. *Riches profit not in the day of wrath*] Chap.10.2. Ezek. 7.19. Zeph.1.18. Though well gotten, and not by fraud, as vers. 1.
V. 5. *direct*] Heb. *rectifie*.
V.6. *The righteousnesse of the upright shall deliver them*] It shall not onely leade him in safe paths; but also free him out of dangers.
transgressours shall be taken in their own naughtinesse] Chap. 5.22.
in their own naughtinesse] His plots to ruine others, shall ruine himself, chap.5.22.
V.7. *hope*] Or, *expectation of strengths*: that is, the most strong hope.
V.8. *The righteous is delivered out of trouble*] Chap.21.18.
the wicked cometh in his stead] It shews the great love of God to his, who brings them out of the snare, and their enemies into it; as in Mordecai's case, Esth.7.9.
V. 9. *An hypocrite with his mouth destroyeth his neighbour*] Job 8.13 A man that dissembles with his neighbour by fair words, leads him to destruction; unlesse he be a good man, that by knowledge findes out his drifts, and prevents them: or, a man that dissembles with God, draws others to do so: but good men that know Gods will, will not be drawn by him.
hypocrite] Or, *profane man*, psal.35.16.
V.10. *the citie rejoyceth*] Because of the good they get by them; whereas, by wicked men exalted they get hurt, v.11.
V.11. *By the blessing of the upright the citie is exalted*] By the prayers and good counsells of righteous men, a citie is exalted, as it is pulled down by the cursings and ill counsells of wicked men.
V. 12. *void of wisedom*] Heb. *destitute of heart*.
despiseth his neighbour] Speaketh ill of him, or to him; but he that is thorowly wise (Heb. *a man of understandings*) will not therefore speak ill of others, nor to him that reproacheth him.
understanding] Heb. *understandings*.
V. 13. *A tale-bearer*] Heb. *he that walketh*, being *a tale-bearer*, Levit.19.16.

A tale-

12.9. He that is despised I
— that esteemeth himself mean —
Dutch.

26 He is Evangelically righteous

1. in his birth 1 Jo. 12. 13. 1 Jo. 3. 2.
2. in his supernatural gifts
3. in his life & actions
4 in his death
5 in his resurrection

A tale-bearer revealeth secrets] Things committed to him concerning the speaker, or some other, upon condition of secrecie.

V. 14. *Where no counsel is, the people fall*] 1 King. 12. 1, *&c.* chap. 15. 22. Heb. *counsells:* Such as ship-masters use, to guide the ship well: for so the word signifies.

V. 15. *He that is suretie for a stranger*] Whose condition he knows not: or, for one whom he is no way obliged to, and therefore is not tied to be bound for him. So a strange woman is she that is not a mans own wife, chap. 2. 16. and 6. 1.

shall smart for it] Heb. *shall be sore broken.* Heb. *be broken by breaking:* That is, broken to shivers, as an earthen pot with a fall: and we call it breaking, when men are undone.

he that hateth suretiship, is sure] Loveth it not, and will not do it without just cause. The hated wife was the lesse beloved, Deut. 21. 15.

suretiship] Heb. *those that strike* hands.

V. 16. *A gracious woman retaineth honour*] That hath found favour with God: or, a woman endued with grace.

V. 17. *The mercifull man doth good to his own soul*] He that is of a bountifull disposition, affords himself things needfull, which a cruell man doth not: or, he that is good to others, shall receive a reward for it.

V. 18. *The wicked worketh a deceitfull work*] That promiseth a reward, but brings none, Rom. 6. 21. Eph. 5. 11.

to him that soweth] Psal. 112. 9, 10. It is like good seed: it will certainly bring profit, Gal. 6. 8. 2 Cor. 9. 6.

righteousnesse] Sometimes it is taken for alms.

a sure reward] Heb. *a reward of truth.*

V. 19. *As*] *So.*

As righteousnesse tendeth to life] He unfoldeth what he meant in the last verse, expounding the last part first.

so] Heb. *and.*

V. 21. *Though hand joyn in hand, the wicked shall not be unpunished*] chap. 16. 5.

the wicked shall not be unpunished] A wicked man cannot free himself from mischief; but a good man may free his posterity also.

V. 22. *so is a fair woman which is without discretion*] Heb. *that hath departed from taste:* That is, that wants reason to guide her self. Or, *that hath lost her savour:* That is, her credit, by light courses.

the expectation] Or, to *the expectation.*

V. 23. *The desire*] Or, To *the desire.*

The desire of the righteous is onely good] The good shall have that happinesse they desire: but the wicked can expect for nothing but Gods anger.

V. 24. *scattereth*] Psal. 112. 9, 10.

and yet increaseth] He that giveth liberally, gets by giving: and the covetous lose by not giving.

V. 25. *The liberall soul shall be made fat*] 2 Cor. 9. 8, 9, 10. That is, rich.

The liberall soul] Heb. *The soul of blessing.*

he that watereth, shall be watered also himself] He shall be made richer, that he may still do good.

V. 26. *He that withholdeth corn*] He that keeps corn till it be dear, or faulty.

the people shall curse him] Heb. *strike him thorow.* For curses are like darts.

but blessing shall be upon the head of him that selleth it] They will pray God to blesse him.

V. 27. *He that diligently seeketh good, procureth favour*] He that riseth betimes to seek good to himself, or others.

but he that seeketh mischief, it shall come unto him] Psal. 7. 15, 16. and 9. 15, 16. and 10. 2. and 57. 6.

V. 28. *He that trusteth in his riches, shall fall*] Like a dry leaf, or as one that trusts to an unsure stay, Isai. 36. 6. 1 Tim. 6. 17. but the righteous that trust in God, shall flourish like a green leaf or branch.

the righteous shall flourish as a branch] Psal. 1. 3. and 92. 12, *&c.* Jere. 17. 8.

branch] Or, *a leaf:* That is, a green leaf.

V. 29. *He that troubleth his own house, shall inherit the winde*] Chap. 15. 27. By imposing too much labour, sparing too much, or raising quarrells; he shall not mend his estate, but impair it.

the fool shall be servant to the wise of heart] He that hath not wit to keep what his friends left him, must in his old dayes serve them, that are wiser then himself.

V. 30. *and he that winneth*] That they learn of some, they teach others.

he that winneth souls, is wise] Subdueth them to the knowledge and will of God, 2 Cor. 10. 4, 5.

winneth] Heb. *taketh.*

V. 31. *Behold, the righteous shall be recompensed in the earth*] 1 Pet. 4. 18. Punished for his sins.

CHAP. XII.

Vers. 1. WHoso loveth instruction, loveth knowledge] Rather, *correction.* To wit, by word of mouth, called reproof afterwards. It is a sign he loves knowledge, that can bear his masters reproof: but he that cannot bear it, loves it no more then a beast.

V. 3. *the root of the righteous shall not be moved*] Chap. 10. 25. The state of the righteous, though it shake sometimes, yet is like a deep rooted tree, it will not be blown down; whereas the wicked fall, when they seem strongest.

V. 4. *vertuous*] Heb. *Of vertue,* Chap. 31. 10.

A vertuous woman is a crown to her husband] 1 Cor. 11. 7. Not onely an excellent helper, but also a chief ornament in the eyes of others, chap. 31. 23.

V. 5. *The thoughts of the righteous are right*] Heb. *judgement.* That is, right as judgements ought to be.

the counsels of the wicked are deceit] Not onely their rash thoughts, but also their deliberate ones.

V. 6. *The words of the wicked are to lie in wait for blood*] Chap. 1. 11, 18.

the mouth of the upright shall deliver them] Those whose blood the wicked seek to spill, 1 Sam. 19. 4. or, themselves.

V. 7. *The wicked are overthrown, and are not*] Psal. 37. 37. chap. 11. 21.

V. 8. *of a perverse heart*] Heb. *perverse of heart.*

V. 10. *A righteous man regardeth the life of his beast*] Is mercifull even to the very beast that doth him service.

the tender mercies of the wicked are cruel] If they be cruell, when they pretend to shew mercy; what are they, when they come with a drawn sword to shed blood?

tender] Or, *bowels.*

V. 11. *He that tilleth his land, shall be satisfied with bread*] Chap. 28. 19.

he that followeth vain persons, is void of understanding] And so neglects his businesse, whereby he should live.

V. 12. *The wicked desireth the net of evil men*] He continually imagineth means how to do harm to others.

the net] Or, *the fortresse.*

the root of the righteous yeeldeth fruit] Meaning, their heart within, which is upright, and doth good to all.

V. 13. *The wicked is snared by the transgression of his lips*] Heb. *The snare of the wicked is in the transgression of lips,* Chap. 18. 7. An evill mans tongue brings himself into trouble, and a good mans helps himself out, 1 Sam. 25.

V. 14. *A man shall be satisfied with good by the fruit of his mouth*] Chap. 13. 2.

and the recompence of a mans hands shall be rendred unto him] A good man shall be rewarded both for his good words and works.

V. 15. *The way of a fool is right in his own eyes*] Chap. 3. 7. His own device: for he thinketh himself wisest, and hearkneth to no mans counsell.

he that hearkneth unto counsel is wise] No man is naturally wise: every one therefore must get wisdom by hearkning to others, Job 11. 12.

V. 16. *A fools wrath is presently known*] Or, *A fool is known in the day of his wrath.* For then he vents his folly.

presently] Heb. *in that day.*

a prudent man covereth shame] Bridleth his affections, that he may not speak, or do any thing that may shame him: or, hideth the shame of another, by taking no notice of an injury.

V. 17. *He that speaketh truth, sheweth forth righteousnesse*] Chap. 14. 5.

a false witnesse] Heb. *of lies.*

V. 18. *There is that speaketh like the piercings of a sword*] Psal. 57. 4. and 59. 7. It is not every man that doth so, but there are some so bad, that their tongues wound like swords.

V. 19. *The lip of truth shall be established for ever*] A true speaker can stand it out to the end; but a liar can shift but a while.

V. 20. *Deceit is in the heart of them that imagine evil*] Or, *Deceit* returns *into the heart.* That is, they that seek to deceive others, hurt themselves: but they that give good counsell, fare the better for it themselves.

V. 22. *Lying lips are abomination to the Lord*] Chap. 6. 17. Though God hate all manner of evill; yet lying is most hatefull to him, being a God of truth, Revel. 22. 15.

they that deal truly are his delight] That do as they speak, which liars do not.

V. 23. *A prudent man concealeth knowledge*] Chap. 13. 16. and 15. 2. He that is wise, reveals his knowledge, onely when he may do good with it: but fools by prating, shew their folly.

V. 24. *The hand of the diligent shall bear rule*] Chapter 10. 4.

the slothfull shall be under tribute] Or, *deceitfull:* For such men live by their wits, not by their hands.

V. 25. *Heavinesse in the heart of man maketh it stoop*] Chap. 15. 13. As a heavy burden weighs down the body.

a good word maketh it glad] A word of comfort from a friend.

word] Or, *matter.* chap. 15. 20.

V. 26. *excellent*] Or, *abundant.*

the way of the wicked seduceth them] They think their way more excellent; but they are deceived.

V. 27. *The slothfull man roasteth not that which he took in hunting*] A wicked man gets no good by his, for others get it away: but a good man hath good by his riches.

slothfull man] Heb. man *of slackness*, as chap. 10. 4. Mic. 6. 9.

CHAP. XIII.

Vers. 1. *Instruction*] Or, *reproof.*

V 2. *A man shall eat good by the fruit of his mouth*] Chap. 12. 14. He that useth his tongue aright, shall get good by it: he that doth otherwise, shall get hurt.

V. 3. *He that keepeth his mouth, keepeth his life*] Chap. 21. 23. From rash and hasty speeches.

V. 4. *The soul of the sluggard desireth, and hath nothing*] He ever desireth, but taketh no pains to get any thing: and therefore must lose his longing.

V. 5. *A righteous man hateth lying*] A man is not righteous that abstains from lying, unless he do it out of the hatred of that sin.

lying] Heb. *a word of a lie.*

and cometh to shame] By his lying.

V. 6. *Righteousness keepeth him that is upright in the way*] Chap. 11. 3, 5, 6.

the sinner] Heb. *sin.*

V. 8. *but the poor heareth not rebuke*] A rich man questioned and troubled, may make his peace by his riches: but a poor man is seldom questioned, or quarrelled with, having nothing to lose.

V. 9. *The light of the righteous rejoyceth*] Chap. 4. 18, 19. The prosperity of good men is like the light of the sun, which encreasing brings more joy still: but the prosperity of the wicked is like a candle, that lessens, till it go out.

rejoyceth] Or, *shall rejoyce.*

but the lamp of the wicked shall be put out] Job 18. 6. and 21. 17.

lamp] Or, *candle.*

V. 10. *Only by pride cometh contention*] Angry men are provoked by wrongs: but proud men contend for preeminence: or, the main cause of contention generally is pride.

with the well-advised is wisdom] Proud men quarrell, because they hearken not to counsell: they that hearken to it, are too wise to quarrell.

V. 11. *wealth gotten by vanitie, shall be diminished*] Chap. 10. 2. and 20. 21.

by labour] Heb. *with the hand.*

V. 12. *when the desire cometh, it is a tree of life*] Chapter 13. 19.

V. 13. *whoso despiseth the word, shall be destroyed*] Meaning, the word of God, whereby he is admonished of his duty.

shall be rewarded] Or, *shall be in peace.*

V. 14. *The law of the wise is a fountain of life, to depart from the snares of death*] Chap. 14. 27.

V. 15. *the way of transgressours is hard*] Or, *harsh.* And therefore displeasing to others.

hard] Or, *rough.*

V. 16. *Every prudent man dealeth with knowledge*] Chap. 12. 23. and 15. 2.

layeth] Heb. *spreadeth.*

V. 17. *A wicked messenger falleth into mischief*] An unfaithfull messenger shall be punished, because he hath wounded his masters estate by neglect of his businesse: but a faithfull one, which hath healed it, shall be rewarded.

a faithfull ambassadour is health] Heb. *an ambassadour of faithfulnesses:* That is, a most faithfull one, chap. 25. 13.

V. 18. *instruction*] Or, *rebuke.*

but he that regardeth reproof, shall be honoured] Chap. 15. 5, 31. With riches, and dignity.

V. 19. *The desire accomplished is sweet to the soul*] Verse 12. God doth accomplish the desire of good men to their joy, Psal. 145. 19. but not of the wicked, because they cannot be drawn to leave their sins.

V. 20. *He that walketh with wise men, shall be wise*] And so preserved, whereas a companion of fools learning folly of them, shall perish. Feeder of fools - Heb. Dusk

shall be destroyed] Heb. *shall be broken.*

V. 21. *pursueth*] Heb. *eagerly pursueth.*

V. 22. *A good man leaveth an inheritance to his childrens children*] He leaves it to his children, and they to theirs; whereas the wealth of wicked men many times comes not to their children, but to good men, that have no relation to them, Psalm 37. 26.

the wealth of the sinner is laid up for the just] Job 27. 17.

laid] Heb. *hidd n.*

V. 23. *Much food is in the tillage of the poor*] Chap. 12. 11. If he follow his businesse with judgement, without which, rich men may want.

V. 24. *He that spareth his rod, hateth his son*] Chap. 23. 13. Doth as one that hates him: lets him be corrupted, and so undone.

he that loveth him chasteneth him betimes] Ere his sin grow to an head.

V. 25. *The righteous eateth to the satisfying of his soul*] Psal. 34. 10. and 37. 3. Hath food to fill his belly.

CHAP. XIIII.

Vers. 1. *Every wise woman buildeth her house*] Encreaseth the welfare of it, by looking well to her children and servants: but foolish women ruine the family. Pride then must not make a man despise the counsell of a prudent wife, nor affection force him to give way to a foolish.

V. 2. *He that walketh in his uprightnesse, feareth the Lord*] Mens courses shew, whether they fear God, or despise him.

but he that is perverse in his wayes, despiseth him] Job 12. 4.

V. 3. *In the mouth of the foolish is a rod of pride*] His proud tongue shall cause him to be punished, chap. 10. 8, 10.

V. 4. *where no oxen are, the crib is clean*] By the ox is meant labour, and by the crib, the barne: meaning, without labour, there is no food for cattell, much lesse for men.

V. 5. *A faithfull witnesse will not lie*] Exod. 20. 16. and 23. 1. chap. 6. 19. and 12. 17.

A faithfull] Heb. *Of faithfulnesses.*

V. 6. *A scorner seeketh wisdom, and findeth it not*] For the maintenance of his own ambition, as *Simon Magus* did, Acts 8. 18, 19. and not for Gods glory.

knowledge is easie unto him that understandeth] Chap. 8. 9.

V. 9. *Fools make a mock at sin*] Chap. 10. 23. They that know not the grievousnesse of sin, nor Gods judgements that follow it: or, it may be read. *Sin mocks fools:* It deceives them of Gods favour, which they expect, in vain; but righteous men, which are truely wise, have it among them.

V. 10. *The heart knoweth his own bitternesse*] Other men know not whether we joy, or grieve, on good ground; nor have no part in our inward joy or grief, till we reveal it.

his own bitternesse] Heb. *the bitternesse of his soul.*

V. 12. *There is a way which seemeth right unto a man*] Chap. 16. 25.

V. 13. *and the end of that mirth is heavinesse*] He sheweth, that the allurement unto sin, seemeth sweet; but the end thereof is destruction.

V. 14. *The backslider in heart shall be filled with his own wayes*] He that forsaketh God shall be punished, and made weary of his sins, wherein he delighted.

filled with his own wayes] Chap. 1. 31. and 12. 14.

a good man shall be satisfied from himself] Heb. *from with himself.* That is, by those graces, and comforts that God hath given him: or, from the goodnesse of his actions, though others discourage him.

V. 17. *a man of wicked devices is hated*] Men can bear with him that is rashly angry; but they hate him that deviseth mischief to others in cool blood: or, a man that conceals the mischief he contrives, is hated, 2 Sam. 13. 22.

V. 20. *The poor is hated even of his own neighbour*] Chap. 19. 7.

neighbour] Or, *friend.*

the rich hath many friends] Heb. *many* are *the lovers of the rich.*

V. 21. *He that despiseth his neighbour, sinneth*] He that will not give to the poor, shall be punished as a sinner, although he take nothing from them.

but he that hath mercy on the poor, happy is he] Psal. 112. 9.

V. 22. *Do they not erre that devise evil?*] They that seek to hurt others, go out of the way of safety themselves, and perish miserably.

mercy and truth shall be to them that devise good] Gods mercifull promise shall be made good to them.

V. 23. *the talk of the lips tendeth only to penury*] Talk without study or labour, makes no man rich.

V. 24. *The crown of the wise is their riches*] Riches honour wise men, that use them well; but make fools more contemptible.

V. 25. *A true witnesse delivereth souls; but a deceitfull witnesse speaketh lies*] Verse 5.

A true witnesse delivereth souls] Saveth men, by witnessing the truth; whereas false witnesses destroy themselves and others.

souls] Or, *lives.*

V. 26. *and his children shall have a place of refuge*] Gods children, or the children of him that fears God, Psal. 115. 13, 14.

V. 27. *The fear of the Lord is a fountain of life, to depart from the snares of death*] Chap. 13. 14.

V. 28. *In the multitude of people is the kings honour*] That is, the strength, as appears by the opposition: for a king without strength, hath neither honour nor safety.

V. 29. *he that is hastie of spirit exalteth folly*] Shews it to all men, as things set on high, are seen far.

hasty of spirit] Heb. *short of spirit.*

V. 30. *A sound heart is the life of the flesh*] A heart free from passions preserveth the health of the body.

envy the rottennesse of the bones] Psal. 112. 10.

V. 31. *He*

V. 31. *He that oppresseth the poor, reproacheth his maker*] Chap. 17. 5. Matth. 25. 40.

reproacheth his maker] His own maker, or the maker of the poor: for God made him, and in that state, not to be despised, but to be relieved.

but he that honoureth him, hath]. Or, *but he honoureth him that hath.*

V. 32. *in*] Or, *for.*

hath hope in his death] Job 13. 15. and 19. 26. Psal. 23. 4. 2 Cor. 1. 9.

V. 34. *Righteousnesse exalteth a nation*] A mean people grows great and honourable by justice; whereas a great nation is ruined by injustice, and suffering sin to be unpunished.

to any people] Heb. *to nations.*

V. 35. *his wrath is against him that causeth shame*] By doing the kings business foolishly; whereas he that doth it wisely, gets the king credit, Isai. 22. 18.

CHAP. XV.

Vers. 1. A *Soft answer turneth away wrath*] Chap. 25. 15.

V. 2. *but the mouth of fools poureth out foolishnesse*] Verse 28. Chap. 12. 23. and 13. 16.

poureth] Heb. *belcheth*, or *bubleth.*

V. 3. *The eyes of the Lord are in every place, beholding the evil and the good*] Job 34. 21. Chap. 5. 21. Jere. 16. 17. and 32. 19. Heb. 4. 13.

V. 4. *A wholesome tongue*] Heb. *the healing of the tongue.*

V. 5. *A fool despiseth his fathers instruction*] Chap. 10. 1.

instruction] Or, *rebuke.*

but he that regardeth reproof, is prudent] Chap. 13. 18.

V. 6. *but in the revenues of the wicked is trouble*] A wicked man may get much wealth, but he hath much care and trouble with it, because Gods blessing goes not with it, Psal. 127. 2. whereas a good mans treasure may be his strength, and without trouble, through Gods blessing.

V. 7. *disperse knowledge*]. Scatter it abroad in hope of increase, as husband-men do their seed, Psal. 112. 9.

doth not so] Or, *is not right.*

V. 8. *The sacrifice of the wicked is an abomination to the Lord*] Chap. 21. 27. Isai. 1. 11. and 66. 3. Jere. 6. 20. and 7. 22. Amos 5. 22. That thing is abominable before God, which the wicked think to be most excellent, and whereby they think to be most accepted: For they pray solemnly with sacrifice, God hates it: but he accepts the bare prayers of the godly, without sacrifice.

V. 9. *that followeth after righteousnesse*] That followeth eagerly after it, Chap. 21. 21. 1 Tim. 6. 11. Heb. 12. 14.

V. 10. *Correction*] Or, *instruction.*

Correction is grievous unto him] Or, *A grievous correction shall befall him.*

Correction is grievous unto him that forsaketh the way] He that swarveth in his whole course from Gods word, cannot endure to be reproved.

he that hateth reproof shall die] Chap. 5. 12, &c. and 10. 17.

V. 11. *Hell and destruction are before the Lord*] Job 26. 6. Psal. 139. 8. There is nothing so deep, or secret, that can be hid from the eyes of God: he knows the souls in hell, and the bodies in the grave; and much more mens thoughts here.

V. 12. *one that reproveth him*] Or, *that one should reprove him.*

V. 13. *A merry heart maketh a cheerfull countenance*] Chap. 17. 22.

but by sorrow of the heart, the spirit is broken] Chap. 12. 25.

the spirit is broken] So much that a mans grief appears in his face.

V. 14. *the mouth of fools feedeth on foolishnesse*] Their heart receives foolishnesse, as their mouth receives meat; for all things are nourished by their like.

V. 16. *Better is little with the fear of the Lord, then great treasure, and trouble therewith*] Psal. 37. 16. Chap. 16. 8. 1 Tim. 6. 6.

Better is little with the fear of the Lord] Which usually is without trouble; as on the contrary, great troubles attend the treasures of them that fear not God.

V. 17. *Better is a dinner of herbs where love is, then a stalled ox, and hatred therewith*] Chap. 17. 1.

a dinner of herbs] The word signifies, a travailers dinner, a short and sudden one without preparation.

V. 18. *A wrathfull man stirreth up strife*] Chap. 26. 21. and 29. 22.

V. 19. *The way of the slothfull man is as an hedge of thorns*] He ever findeth some let or stay, and dares not go forward.

hedge of thorns] Hos. 2. 6.

but the way of the righteous] Then a slothfull man is not righteous, nor a righteous man slothfull.

is made plain] Heb. *is raised up as a causey.*

V. 20. *A wise son maketh a glad father*] Chap. 10. 1.

a foolish man despiseth his mother] And so grieves her: as on the contrary, the father is made glad by honouring him.

V. 21. *Folly is joy to him that is destitute of wisdom*] Chap. 10. 23. As fools rejoycing in evil, live wickedly: so wisemen rejoycing in goodnesse, live uprightly.

destitute of wisdom] Heb. *void of heart.*

V. 22. *Without counsell, purposes are disappointed: but in the multitude of counsellers they are established*] Or, *Break purposes without counsell: for in the multitude of counsellers thou shalt be established.*

Without counsell, purposes are disappointed] Chap. 11. 14. Things rashly undertaken are blown away like chaff.

counsellers they are established] Chap 10. 18.

V. 23. *by the answer of his mouth*] Answer is put for speech, though no man speak before, as it is often in the old and new testament.

a word spoken in due season, how good is it?] Chap. 25. 11. If we will that our talk be comfortable, we must wait for a seasonable time.

in due season] Heb. *in his season.*

V. 24. *The way of life is above to the wise, that he may depart from hell beneath*] Phil. 3. 20. Col. 3. 1, 2.

V. 25. *The Lord will destroy the house of the proud*] Chap. 12. 7. and 14. 11.

he will establish the border of the widow] Who hath no cause to be proud.

V. 26. *The thoughts of the wicked are an abomination to the Lord*] Chap. 6. 18. Wicked mens thoughts and words displease God; good mens please him.

pleasant words] Heb. *words of pleasantnesse.*

V. 27. *He that is greedy of gain, troubleth his own house*] Hinders the comfort of himself and his: whereas, he that hates bribes, so that he will not receive them offered, much lesse ask them, he and his shall live comfortably.

troubleth his own house] Chap. 11. 29.

V. 28. *the mouth of the wicked poureth out evil things*] Rashly and abundantly, for lack of premeditation.

V. 29. *The Lord is farre from the wicked*] Psal. 34. 16. God is far off from wicked men, and will not hear their prayers: but he is nigh to good men, and hears them quickly: Therefore the former must not presume, nor the latter despair of the good successe of their prayers.

he heareth the prayer of the righteous] Psal. 145. 18.

V. 30. *The light of the eyes rejoyceth the heart*] As light delights the eyes; so good news, or a good name joyes the heart.

report] Heb. *hearing.* chap. 12. 25.

V. 31. *The ear that heareth the reproof of life, abideth among the wise*] Verse 5. That suffereth himself to be admonished by Gods word, that bringeth life, and so amendeth.

V. 32. *instruction*] Or, *correction.*

heareth] Or, *obeyeth.*

getteth understanding] Heb. *possesseth an heart.*

V. 33. *The fear of the Lord is the instruction of wisdom*] Job 28. 28.

before honour is humility] Chap. 18. 12. Meaning, that God useth to exalt them that are truely humble.

CHAP. XVI.

Vers. 1. *The preparations of the heart in man, and the answer of the tongue is from the Lord*] Chap. 19. 21. and 20. 24. Jere. 10. 23. He derideth the presumption of man, who dare attribute to himself any thing, and yet can neither prepare his heart to speak, nor speak what he hath prepared, without Gods assistance: or, though man have never so well prepared himself, yet without God, he cannot utter his conceptions: as verse 9.

preparations] Or, *disposings.*

in man, and] Or, *are of man, but.*

V. 2. *All the ways of a man are clean in his own eyes*] Chap. 21. 2. He sheweth hereby, that man flattereth himself in his doings, calling that vertue, which God calleth vice, Psal. 36. 2. Isai. 5. 20.

the Lord weigheth the spirits] God weighs mens thoughts in an even balance, and findes them too light, and their actions also, Dan. 5. 27.

V. 3. *Commit thy works unto the Lord, and thy thoughts shall be established*] Psal. 37. 5. and 55. 22. Matth. 6. 25. Luk. 12. 22. 1 Pet. 5. 7.

Commit] Heb. *Roll.*

Commit thy works unto the Lord.] Those things that are too hard for thee, trust God with them, as men use to lay their burdens on other mens shoulders, when they cannot bear them; and he will effect them according to thy intention.

V. 4. *The Lord hath made all things for himself*] For his own glory.

yea even the wicked for the day of evil] Job 21.30. He bringeth wicked men daily into the world, in whose condemnation he intends to glorifie his justice: or, to be executioners of his wrath, for the punishment of others.

V. 5. *Every one that is proud in heart, is an abomination to the Lord*] Chap.6.17. and 8.13.

unpunished] Heb. *held innocent.*

V.6. *By mercy and truth iniquitie is purged*, &c.] Or, *Where mercy and truth is, iniquitie is purged; and where the fear of God shews it self, by departing from evil:* that is, pietie is a sure token of remission of sins; and not sacrifices, without it.

V. 7. *When a mans ways please the Lord*] He that will enjoy the favour of men for good, must get God's first, Job 5.23.

V. 8. *Better is a little with righteousnesse*, &c.] Psal. 37. 16. Chap.15.16. A little well gotten, is better then a great deal ill gotten, psal.37.16.

V.9. *A mans heart deviseth his way*] Verse 1.

but the Lord directeth his steps] See Notes on v.1.

V.10. *A divine sentence*] Heb. *divination.*

A divine sentence is in the lips of the king] Of a godly and wise king: or rather, of Solomon himself, whose proverbs we ought therefore to attend unto, as to an unerring sentence of a judge on the bench.

V.11. *A just weight and balance are the Lords*] Levit.19.36. Chap.11.1.

all the weights] Heb. *all the stones.*

all the weights of the bag are his work] If they be true and just, they are Gods work, and he delighteth therein: but if they be false, they are the work of the devil, and serve to their condemnation that use them.

V.12. *It is an abomination to kings to commit wickednesse*] Wise kings hate injustice, knowing it will overthrow their thrones.

for] Or, *but.*

V. 14. *The wrath of a king is as messengers of death*] Chap. 20. 2. That is, he findeth out many means to execute his wrath.

a wise man will pacifie it] For there is no resisting it.

V.15. *In the light of the kings countenance is life*] The kings cheerfull countenance rejoyceth the subjects, like sun-shine; and enricheth them, like the later reign.

his favour is as a cloud of the later rain] Chap.19.12.

V.16. *How much better is it to get wisedom, then gold*] Chap. 8. 11.

V.18. *Pride goeth before destruction*] Chap.11.2. and 18.12. Mens estates are like earthen-ware; the higher they are lifted, the greater is their fall and breaking. Pride makes many break in our days, chap.17.19.

V.19. *Better it is to be of an humble spirit with the lowly*] To be as lowly as men overcome in battell.

V.20. *He that handleth a matter*] Or, *He that understandeth a matter.*

He that handleth a matter wisely, shall finde good] Or, he that wisely understandeth the word; meaning, Gods word: else he means, That he that will bring his affairs to a good end, must have understanding in his businesse, and trust in God.

trusteth in the Lord, happie is he] Psal.2.12. and 34.8. and 125.1. Isa.30.18. Jer.17.7.

V.21. *the sweetnesse of the lips encreaseth learning*] Wisedom joyned with eloquence, doth much good.

V. 22. *Understanding is a well-spring of life unto him that hath it*] Chap.13.14.

him that hath it] Heb. *the owners of it.*

the instruction of fools is folly] Either that which the wicked teach others; or else, it is folly to teach wilfull fools.

V.23. *teacheth*] Heb. *maketh wise.*

and addeth learning to his lips] To himself, or others.

to] Or, *by.*

V.24. *Pleasant words are as an honey-comb*] Chap.12.25.

sweet to the soul] Pleasant and profitable.

V. 25. *There is a way that seemeth right unto a man*] Chap. 14. 12.

V.26. *He that laboureth*] Heb. *the soul of him that laboureth.*

craveth it of him] Heb. *boweth unto him.*

V.27. *An ungodly man*] Heb. *A man of Belial*, 2 Sam.20.1.

in his lips there is a burning fire] For he consumeth himself and others.

V.28. *A froward man soweth strife*] Chap.6.14, 19. and 15. 18. and 26.21. and 29.22.

soweth] Heb. *sendeth forth.*

a whisperer separateth chief friends] Heb. *a guide:* One that is of our intimate counsell, psal.55.13. Mic.7.5.

V.29. *leadeth him into the way that is not good*] Either to undo him, or to make him joyn with him in undoing others.

V. 30. *He shutteth his eyes to devise froward things*] With his whole endeavour he laboureth to bring his wickednesse to passe.

V.31. *if it be found in the way of righteousnesse*] Old men that fear God ought to be reverenced, Levit.19.32. Or, *it is found:* that is, God, for the most part, gives old age to righteous men, as a reward, psal.91.16.

V. 32. *He that is slowe to anger, is better then the mightie*] Though the world despise patient men, yet God prefers them before conquerours.

V.33. *The lot is cast into the lap: but the whole disposing thereof is of the Lord*] Men can but put the lots into the lap; afterwards God disposeth it as he will.

whole disposing] Or, *every judgement* (or, *sentence.*)

CHAP. XVII.

Vers.1. *A Drie morsell, and quietnesse therewith, then a house full of sacrifices with strife*] Chap.15.17.

then a house full of sacrifices with strife] For where as were many sacrifices, there were many portions given to the people, wherewith they feasted. Or, the word may signifie cattell slain to eat, not to sacrifice.

sacrifices] Or, *good cheer.*

V.2. *A wise servant shall have rule over a son that causeth shame*] Sometimes a wise and faithfull servant is by the father set over slothfull children, and hath part of the inheritance with them.

V.3. *The fining pot is for silver, and the furnace for gold*] Psal. 26.2. Chap.27.21. Jer.17.10. Mal.3.3.

but the Lord trieth the hearts] Men can finde out other things, but not other mens thoughts.

V.4. *a liar giveth ear to a naughtie tongue*] No tongue so bad, but a liar will hearken to it.

naughtie tongue] Heb. *of naughtinesses:* that is, most naughtie.

V.5. *Whoso mocketh the poor, reproacheth his Maker*] Chap. 14. 31.

unpunished] Heb. *held innocent.*

V.6. *Childrens children are the crown of old men*] Psal.127.3. and 128.3.

V.7. *Excellent speech*] Heb. *a lip of excellencie.*

Excellent speech becometh not a fool] As eloquent speech shews a fool speaks not like himself: so a prince speaks much lesse like himself, if he speak falsly.

lying lips] Heb. *a lip of lying.*

V. 8. *A gift is as a precious stone in the eyes of him that hath it*] Chap.18.16. Heb. *of the masters of it.* Rich-men think they can do any thing with gifts. owners.

a precious stone] Heb. *a stone of grace.*

V.9. *He that covereth a transgression, seeketh love*] Chap.10.12. Concealing injuries done us, breeds peace; ripping them up, breeds discord among neerest friends.

seeketh] Or, *procureth.*

V.10. *A reproof entreth more into a wise man*, &c.] A wise man is more affected with, and mends sooner after a reproof, then a foolish person after many stripes.

A reproof entreth more into a wise man, then an hundred stripes into a fool] Or, *a reproof aweth more a wise man, then to strike a fool an hundred times.*

V. 11. *therefore a cruell messenger shall be sent against him*] An hangman or executioner.

V.12. *Let a bear robbed of her whelps meet a man*] It is better to meet a she-bear, that falls on every one she meets, as if he had stolen her whelps; then to meet a wicked man in a violent passion.

V. 13. *rewardeth evil for good, evil shall not depart from his house*] Rom.12.17. 1 Thess.5.15. 1 Pet.3.9.

V. 14. *The beginning of strife is as when one letteth out water*] He that raiseth strife, knows not how to stay it, no more then he that opens a breach to let out waters to drown a countrey: therefore begin not to contend at any time.

V. 15. *He that justifieth the wicked, and he that condemneth the just*, &c.] Exod.23.7. Chap.24.24. Isai.5.23.

even they both are abomination to the Lord] Men think it mercy to favour a wicked man in judgement; but God accounts it as bad as condemning an innocent.

V.16. *Wherefore is there a price in the hand of a fool to get wisedom*] If a man have never so much opportunity, and means; yet he will not use them, unlesse he have an heart desirous to learn.

V.17. *A friend loveth at all times, and a brother is born for adversity*] Chap.18.24.

a brother is born for adversitie] They are true friends and kinred that forsake us not in adversity.

V.18. *A man void of understanding striketh hands*] Chap.6.1. and 11.15.

understanding] Heb. *heart.*

in the presence of his friend] Openly, in the presence of the creditour, chap.6.3.

friend] Or, *neighbour.*

V. 19. *he that exalteth his gate, seeketh destruction*] He that makes him fairer gates then his neighbour, seeking to exalt himself above his degree; gives others occasion to seek his ruine. Broad gates break men many times.

V.20. *He*

16.18. Destruction] Breaking to Shivers
Dutch -
Heb. In presence, or view, in sight of
Breaking: & so in ye latter clause, be-
fore the face ——

17.15. Justifieth &c] Abominationi
Jahovæ sunt æquè ambo. Tremel.
Ex æquo utrque Domino est abomina-
bilis —— [illegible] pertinet ad exæquationem.
Isa. 5. 23. [Væ] Mercerus.
The Lord hateth as well him that
justifieth the ungodly, as him that
condemneth the innocent. Tindal.

17. 22. — Merry upon holy grounds, especially upon a sight, by faith, of our Reconciliation to God — through Christ, and of our acceptance in Him. This will make the heart merry to purpose. Such a merry heart, or (as some render) good Conscience, is like a medicine indeed; it refresheth the whole body. Caryl, 2 06, 30. 30. p. 279, 80.

Prov. 18. 10. Name — i. e. Invocatio vera Dei. Melancth. de Precatione. p. 654.

18. 14. But a dejected Spirit, who shall lift it up? Dutchen.

V. 20. *He that hath a froward heart*] Heb. *the froward of heart.*

V. 21. *He that begetteth a fool, doth it to his sorrow*] Chap. 10. 1.

V. 22. *A merry heart doth good like a medicine*] Chap. 15. 13. and 12. 25. A cheerfull heart helps well to recover health loſt: but a ſad one breeds deadly diſeaſes.

like a medicine] Or, *to a medicine.*

V. 23. *A wicked man taketh a gift out of the boſome*] That is, ſecretly, as it were out of the boſome of the rich.

V. 24. *Wiſdom is before him that hath underſtanding, but the eyes of a fool are in the ends of the earth*] Eccleſ. 2. 14. and 8. 1.

Wiſdom is before him that hath underſtanding] Eaſie to be gotten, or ready to guide him, or, appears in his face by his modeſt carriage: in fools, all is contrary.

V. 25. *A fooliſh ſon is a grief to his father, and bitterneſſe to her that bare him*] Chap. 10. 1. and 15. 20. and 19. 13.

V. 26. *nor to ſtrike princes for equity*] Or, *that princes ſhould ſtrike for equity*: That is, no man ſhould ſuffer for well-doing.

V. 27. *He that hath knowledge ſpareth his words*] Jam. 1. 19. It is a ſign of excellent wiſdom, for a man to moderate his ſpeech at any time, but eſpecially in his anger.

an excellent ſpirit] Or, *a cool ſpirit.*

V. 28. *Even a fool when he holdeth his peace, is counted wiſe*] Job. 13. 5.

CHAP. XVIII.

Verſe 1. *Through deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all wiſdom*] Or, *He that ſeparateth himſelf ſeeketh according to* his *deſire*, and *intermedleth in every buſineſſe.*

Through deſire a man having ſeparated himſelf] He that loveth wiſdom, will ſeparate himſelf from all impediments; and give himſelf wholly to ſeek it.

V. 2. *but that his heart may diſcover it ſelf*] That is, that he may talk licentiouſly of whatſoever cometh to minde.

V. 3. *then cometh alſo contempt*] Either, contempt of God, and ſhame from him lights upon wicked men: or elſe, he means, they contemn all others.

V. 4. *The words of a mans mouth are as deep waters, and the well-ſpring of wiſdom as a flowing brook*] Chap. 20. 5.

as deep waters] Which can never be drawn empty, but ever brings profit, Chap. 10. 11.

V. 5. *It is not good to accept the perſon of the wicked, to overthrow the righteous in judgement*] Levit. 19. 15. Deut. 1. 17. and 16. 9. Chap. 24. 23.

It is not good to accept the perſon of the wicked] To favour and ſupport him, to the injury of him that hath the right on his ſide.

V. 6. *his mouth calleth for ſtrokes*] Encourageth others to fight, or, cauſeth himſelf to be beaten, verſe 7.

V. 7. *A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul*] Chap. 10. 14. and 12. 13. and 13. 3.

V. 8. *The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly*] Chap. 12. 18. and 26. 22.

tale-bearer] Or, *whiſperer.*

are as wounds] They are firmly beleeved by ſome, and wound mens reputation irrecoverably.

as wounds] Or, *like as when men are wounded.*

innermoſt parts] Heb. *chambers.*

V. 9. *is brother to him that is a great waſter*] Will be as poor as he; for one gets nothing, and the other ſpends all.

V. 10. *The name of the Lord is a ſtrong tower*: Pſal. 18. 2. and 27. 1. and 144. 2. God rightly known, and ſpeedily called upon, keeps his ſafe againſt trouble.

is ſafe] Heb. *is ſet aloft.*

V. 11. *The rich mans wealth is his ſtrong city, and as an high wall in his own conceit*] Chap. 10. 15.

V. 12. *Before deſtruction the heart of man is haughty, and before honour is humilitie*] Chap. 11. 2. and 15. 33. and 16. 18.

V. 13. *He that anſwereth a matter*] He that anſwers one word, before he hear the whole matter, that he may underſtand it throughly; ſhews his own folly, and brings diſgrace upon himſelf.

anſwereth a matter] Heb. *returneth a word.*

V. 14. *but a wounded ſpirit who can bear?*] The minde being quiet, can well bear the infirmity of the body; but when the ſpirit is wounded, it is a thing moſt hard to ſuſtain.

V. 15. *and the ear of the wiſe ſeeketh knowledge*] A man muſt uſe both heart and ear to get wiſdom: that is, both meditation of his own, and inſtruction from others.

V. 16. *A mans gift maketh room for him, and bringeth him before great men*] Chap. 17. 8.

A mans gift maketh room for him] Getteth him liberty to ſpeak, and favourable audience of great men: or, brings him out of priſon, and exalts him to honour.

V. 17. *He that is firſt in his own cauſe*] The accuſer ſeems to be in the right, till the defendant ſhew the weakneſſe of his plea.

V. 18. *The lot cauſeth contentions to ceaſe*] A lot is a good way to end contentions, for the avoiding of part-takings.

V. 19. *A brother offended is harder to be won then a ſtrong city*] Becauſe he findes hurt where he had reaſon to look for help.

their contentions are like the barres of a caſtle] Which being ſtrong, will neither bow nor yeeld.

V. 20. *A mans belly ſhall be ſatisfied with the fruit of his mouth*] Chap. 12. 14. and 13. 2.

V. 21. *Death and life are in the power of the tongue*] A mans tongue well uſed, brings life: ill uſed, brings death.

V. 22. *Whoſo findeth a wife, findeth a good thing, and obtaineth favour of the Lord*] Chap. 19. 14.

Whoſo findeth a wife, findeth a good thing] Marriage is good in it ſelf, for a wife is an helper.

V. 23. *roughly*] James 2. 3.

V. 24. *and there is a friend that ſticketh cloſer then a brother*] Chap. 17. 17. Ofttimes friends are found, that are more ready to do us pleaſure, then they that are neer to us in the fleſh, and ſo more obliged to us. And in trouble, a friend ſticks cloſe to us ſometimes, when a brother forſakes us.

CHAP. XIX.

Verſ. 1. *Better is the poor that walketh in his integrity, then he that is perverſe in his lips, and is a fool*] Chap. 28. 6. *and is a fool*] Though he be rich.

V. 2. *he that haſteth with his feet, ſinneth*] He that doth things raſhly without premeditation, or forecaſt.

V. 3. *and his heart fretteth againſt the Lord*] Though mans fooliſh carriage make his buſineſſe not ſucceed well, yet he layes the fault upon God, Gen. 3. 12.

V. 4. *Wealth maketh many friends; but the poor is ſeparated from his neighbour*] Chap. 14. 20.

V. 5. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape*] Exod. 23. 1. Deut. 19. 16. Chap. 6. 19. and 21. 28.

A falſe witneſſe ſhall not be unpuniſhed] Heb. *a witneſſe of falſehoods*: That is, a moſt falſe witneſſe. Let him be as cunning as he can to invent lies, all his tricks cannot keep him from puniſhment.

unpuniſhed] Heb. *held innocent.*

V. 6. *Many will intreat the favour of the prince*] Heb. *the face.* Becauſe they that ſue for favour to a great man, faſten their eyes on his face, Pſal. 123. 2.

a friend to him that giveth gifts] Chap. 17. 8.

him that giveth gifts] Heb. *a man of gifts.*

V. 7. *All the brethren of the poor do hate him*] Chap. 14. 20. Neglect him, as if they hated him, Matth. 6. 24.

how much more do his friends go far from him] Are far off in affection, and help him no more, then if they were far off in place.

he purſueth them with words] To have comfort from them, or help.

V. 8. *He that getteth wiſdom, loveth his own ſoul*] Shall preſerve his life, and thrive, though all men fail him.

wiſdom] Heb. *an heart.*

he that keepeth underſtanding, ſhall finde good] Heb. *he keepeth underſtanding to finde good.*

V. 9. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lies, ſhall periſh*] Verſe 5.

V. 10. *Delight is not ſeemly for a fool*] The free uſe of things is not to be permitted to him that cannot uſe them aright.

for a ſervant to have rule over princes] Chap. 30. 22. Eccleſ. 10. 6, 7.

V. 11. *The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſſion*] Chap. 14. 29.

diſcretion] Or, *prudence.*

it is his glory to paſſe over a tranſgreſſion] To take no notice of it, or to forgive, and forget it, Levit. 19. 18.

V. 12. *The kings wrath is as the roaring of a lion; but his favour is as dew upon the graſſe*] Chap. 16. 14, 15. and 20. 2. and 28. 15.

V. 13. *A fooliſh ſon is the calamity of his father*] Chap. 10. 1. and 15. 20. and 17. 21, 25. Heb. *calamities.* That is, the greateſt calamity.

and the contentions of a wife are a continuall dropping] Chap. 21. 9. and 27. 15. As rain that droppeth in, and rotteth the houſe at length.

V. 14. *Houſe and riches are the inheritance of fathers*] Parents can leave their children wealth, but not good wives.

a prudent wife is from the Lord] Chap. 18. 22.

V. 15. *an idle ſoul ſhall ſuffer hunger*] Chap. 10. 4. and 20. 13. Or, *deceitfulneſſe.* For ſuch perſons live idly.

V. 16. *He that keepeth the commandment, keepeth his own ſoul*] Luke 11. 28.

V. 17. *He*

V.17. *He that hath pitie upon the poor, lendeth unto the Lord*] Matth.10.42. and 25.40. 2 Cor.9.6,7.

that which he hath given] Or, *his deed.*

V.18. *Chasten thy son while there is hope*] Chap. 13. 24. and 23. 13.

for his crying] Or, *to his destruction:* or, *to cause him to die.*

V.19. *yet thou must do it again*] Though he be brought out of danger, yet his passion will bring him in again.

do] Heb. *adde.*

V.21. *There are many devices in a mans heart, &c.*] Job 23.13. Psal.33.10,11, Chap.16.1,9. Isa.46.10.

nevertheless the counsel of the Lord, that shall stand] Mans device shall not have successe, except God govern it, whose purpose is unchangeable, psal.33.10,11. Isa.14.26,27.

V.22. *The desire of a man is his*] Or, *That which is to be desired of a man is his.*

The desire of a man is his kindnesse] A mans will is to be accepted for the deed, if he have nothing to give, 2 Cor. 8. 12.

V.23. *and he that hath it shall abide satisfied: he shall*] Or, *and he that is filled with it shall abide: he shall.*

V.24. *A slothfull man hideth his hand in his bosome*] Chap.15. 19. and 26.13,15.

V.25. *Smite a scorner, and the simple will beware*] Chap.21.11. Men that do ill out of ignorance, will amend by the punishments and reproofs of scorners, though they themselves will not: or, scorners must be smitten, that offend out of malice; that others may amend: but he that sins out of frailty, will amend, if he be but reproved, though he be not smitten, when he duely considers what he hath done.

will beware] Heb. *will be cunning.*

V.28. *An ungodly witnesse*] Heb. *A witnesse of Belial.*

the mouth of the wicked devoureth iniquitie] Taketh as much pleasure in speaking falsly, as gluttons and drunkards in swallowing down abundance of delicate meats and drinks, Job 15. 16. Eph.4.19.

CHAP. XX.

Vers.1. *Wine is a mocker*] Wine, immoderately taken, makes men scoffers and furious: or, it overtakes men before they are aware, Gen.9.21.

V.2. *The fear of a king is as the roaring of a lion*] Chap. 16. 14. and 19.12.

sinneth against his own soul] Putteth his life in danger.

V. 4. *The sluggard will not plow by reason of the cold*] Chap. 10. 4.

cold] Or, *winter.*

V.5. *Counsell in the heart of a man is like deep water*] Chap. 18.4. It is hard to finde; for it is as deep waters, whose bottom cannot be found: yet a wise man will fetch it out of him, by observing his words and manners.

V.6. *goodnesse*] Or, *bounty.*

but a faithfull man who can finde?] Heb. *a man of faithfulnesses:* that is, a man faithfull in every thing.

V.7. *his children are blessed after him*] Psal.112.2.

V.8. *scattereth away all evil with his eyes*] Where righteous judgement is executed, there sin ceaseth, and vice dares not appear, v.26.

all evil] Or, *every evil man,* as v.26.

V.9. *Who can say, I have made my heart clean,* &c.] 1 Kings 8. 46. 2 Chron. 6. 36. Job. 14. 4. Psal. 51. 5. Eccles. 7. 20. 1 John 1. 8.

V.10. *Divers weights*] Heb. *a stone and a stone.* An heavie one to buy withall; and a light one to sell withall.

Divers weights, and divers measures, both of them, &c.] Deut. 25.13, &c. Chap.11.1. and 16.11.

divers measures] Heb. *an ephah and an ephah.*

V. 11. *Even a child is known by his doings*] Children shew betimes, whether they be enclined to good wayes, or bad; and must be dealt withall accordingly.

V.12. *The hearing ear, and the seeing eye, the Lord hath made even both of them*] Exod.4.11. Psal.94.9.

V.13. *Love not sleep, lest thou come to poverty*] Chap. 12. 11. and 19.15.

V.14. *It is naught*] He often dispraiseth it, that he may buy it the cheaper.

V. 15. *but the lips of knowledge are a precious jewel*] He is richer that can speak wisely, then he that hath much treasure.

V.16. *Take his garment that is surety for a stranger*] Chap.27. 13. Trust him not without a pawn, that cares not whom he be surety for.

V.17. *Bread of deceit*] Heb. *bread of lying,* or *falshood.*

Bread of deceit is sweet to a man] Chap.9.17.

V. 18. *Every purpose is established by counsel*] Chap. 15. 22. and 24.6.

with good advice make war] Heb. *advices:* that is, by store of good counsell.

V. 19. *He that goeth about as a tale-bearer, revealeth secrets*] Chap. 11. 13.

flattereth] Or, *enticeth.*

V. 20. *Whoso curseth his father or his mother,* &c.] Exod. 21. 17. Levit.20.9. Matth.15.4.

lamp] Or, *candle.*

V. 22. *Say not thou, I will recompense evil*] Deut. 32. 35. Chap.17.13. and 24. 29. Rom.12.17. 1 Thess.5.15. 1 Pet. 3. 9.

V. 23. *Divers weights are an abomination unto the LORD*] Vers. 10.

a false balance] Heb. *balances of deceit.*

V.24. *Mans goings are of the Lord*] Psal.37.23. Chap.16.9. Jer.10.23.

V.25. *It is a snare to the man who devoureth that which is holy*] That is, to apply it or take it to his own use, which was appointed to Gods; yea, to go about to do it, by enquiring how the vow may be made void.

V. 26. *A wise king scattereth the wicked*] Psal.101.5, &c. Verse 8.

and bringeth the wheel over them] Which was a kinde of punishment then in use; and in many places is yet.

V.27. *candle*] Or, *lamp.*

searching all the inward parts of the belly] Mans soul can dive into those things, which his eyes cannot.

V.28. *Mercy and truth preserve the king*] Psal.101.1. Chap. 29. 14.

V.29. *the beauty of old men is the gray head*] Chap.16.31.

V.30. *cleanseth away evil*] Heb. *is a purging medicine against evil.*

so do stripes the inward parts of the belly] Sharp punishments make wicked men to bewail their secret sins.

CHAP. XXI.

Vers.1. *The kings heart is in the hand of the Lord*] Though kings seem to have all things at command, yet are they not able to bring their own purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.

as the rivers of water] As water is drawn in trenches this way or that way: or, as a boat in the water is easily turned this way or that way.

V.2. *Every way of a man is right in his own eyes*] Chap.16.2.

V.3. *To do justice and judgement, is more acceptable,* &c.] 1 Sam. 15.22. Chap.15.8. Isa.1.11. Hos.6.6. Mic.6.7,8.

V.4. *An high look*] Heb. *haughtinesse of eyes.*

An high look, and a proud heart, and, &c.] Chap.6.17.

the plowing of the wicked] Or, *the light of the wicked.*

the plowing of the wicked, is sin] A bad crop follows their plots, Job 4.8.

V. 5. *The thoughts of the diligent tend onely to plenteousnesse*] They that do their businesse wisely and carefully, shall thrive: they that do it rashly, shall not prosper.

V.6. *The getting of treasures by a lying tongue, is a vanitie,* &c.] Chap.10.2. and 13.11.

V.7. *destroy them*] Heb. *saw them,* or *dwell with them.*

because they refuse to do judgement] Unjust judges are robbers then, who poll others, to maintain their lusts.

V.9. *It is better to dwell in a corner of the house top, then with,* &c.] Chap 19.13. and 25.24. and 27.15.

a brawling woman] Heb. *a woman of contentions:* that is, a very contentious woman.

a wide house] Heb. *an house of societie.*

V.10. *The soul of the wicked desireth evil*] James 4. 5.

findeth no favour] Heb. *is not favoured.*

V.11. *When the scorner is punished, the simple is made wise*] Chap.19.25.

V.12. *The righteous man wisely considereth the house of the wicked*] Observing Gods judgements on wicked mens families, he takes heed of their wicked ways.

but] Or, *how.*

V.13. *Whoso stoppeth his ears at the crie of the poor, he also,* &c.] Matth.18.30, &c.

he also shall crie himself, but shall not be heard] He shall crie as loud to God, in vain, as the poor did to him.

V.14. *A gift in secret pacifieth anger*] Chap.17.8. and 18.16. To do a pleasure to an angry man, in secret, pacifieth him.

V.17. *pleasure*] Or, *sport.*

V. 18. *The wicked shall be a ransome for the righteous*] Chap. 11.8. God shall cause that to fall on the wicked, which was intended against the just, by delivering the just, and putting the wicked in their places.

V.19. *It is better,* &c.] Vers.9.

in the wilderneſſe] Heb. *in the land of the desert.*

V.20. *and oil in the dwelling of the wise*] Meaning, abundance of all things.

but a foolish man spendeth it up] His own treasure, not the godly mans.

V.21. *fol-*

Prov. 20. 12. The hearing Ear] Duorũ Organorum in homine præstantissimorum & nobilissimorum meminit, ut consideremus in quem usum et finem a Domino sint condita; et eò ipsa distinemus et accomodemus: aurem ad audiendum doctrinam et disciplinam; Oculum ad videndum libros virorum doctorum & libros sacros quibus nostram vitam & mores formemus: item ea quæ quotidie fiunt, ut inde sapere discamus. Item sciamus & agnoscamus, his si rectè et dextrè utamur, aut utamur; Beneficium esse Domini: nihil esse a nobis. Mercerus. / Munster translates thus, Aurem et audiat, et Oculum ut videat, Dominus fecit utrumque.

22.20. Have I not written] Have I not written three times — Geneva. Have I not warned thee very oft. Tindal. Multifariam — Munster. Mihi maxime placet insignia exponi et eximia. Mercerus.

23.5. Sweet] Or Pleasant Words, as Tremellius, the Dutch, & French render the Word. Vide Buxtorfium.

V.21. *followeth after righteousnesse and mercy, findeth life, &c.*] Chap.15.9.

V.22. *A wise man scaleth the citie of the mighty*] Eccles.9.14,&c. *and casteth down the strength of the confidence thereof*] Wisedom overcometh strength, and stratagems in war win strong cities.

V.23. *Whoso keepeth his mouth and his tongue, keepeth his soul from troubles*] Chap.12.13. and 18.21.

his tongue, keepeth his soul from troubles] Which bring others into such straits, that, like a man in a narrow room, they know not which way to turn themselves.

V.24. *in proud wrath*] Heb. *in the wrath of pride.*

V.25. *The desire of the slothfull killeth him*] Because he cannot attain desired food, he vexeth himself to death; and yet he will not work for it.

V.26. *but the righteous giveth, and spareth not*] Psal.112.9. Hath enough for himself, and to relieve others daily, while the slothfull man pines.

V.27. *The sacrifice of the wicked is abomination*] Psal. 50.9. Chap.15.8. Isa.66.3. Jer.6.20. Amos 5.22.

with a wicked minde?] Heb. *in wickednesse.* Either thinking to satisfie God thereby for his sin, or that God will accept of it, notwithstanding his sin, Jer.7.9,10. Mic.6.6,7,8.

V.28. *A false witnesse*] Heb. *a witnesse of lyes.*

A false witnesse shall perish] Chap.19.5,9.

ut the man that heareth, speaketh constantly] The true witnesse, that speaks no more then he heareth himself, shall be left alive to bear witnesse again, (when God hath destroyed false witnesses) and shall be heard with credit.

V.29. *directeth*] Or, *considereth.*

V.30. *There is no wisdom, nor understanding, nor counsel against the Lord*] Jer.9.23.

V.31. *The horse is prepared against the day of battel*] Psal.33.17.

safety] Or, *victory.*

but safety is of the Lord] Psal.3.8. There was no trusting in humane policie, v.30. nor strength, v.31. Isa.30.1. and 31.1.

CHAP. XXII.

Vers.1. *A Good name is rather to be chosen then great riches*] Eccles. 7.1. Credit and friendship is better then riches.

loving favour rather then, &c.] Or, *favour is better then, &c.*

V.2. *The rich and the poor meet together*] Chap. 29.13. Rich and poor must love one another, because they live together, have need one of another, lie together in the earth, and have the same Maker: for God made the rich to help the poor, and the poor to prove the rich, Deut. 15.11. Matth. 26.11.

V.3. *A prudent man foreseeth the evil, &c.*] Chap.14.16. and 27.12. The evil of punishment, and withdraweth himself; but fools run desperately into danger.

V.4. *By humility, &c.*] Or, *the reward of humility, &c.*

By humility and the fear of the Lord are riches, and honour, and life] Psal.112.3.

V.5. *Thorns and snares are in the way of the froward*] Chap. 15.19.

V.6. *Train up*] Or, *catechize.*

in the way he should go] Heb. *in his way.* Bring him up vertuously, and he shall so continue.

V.7. *The rich ruleth over the poor*] Especially if he lend him money; as follows in this verse.

to the lender] Heb. *to the man that lendeth.*

V.8. *He that soweth iniquitie, shall reap vanitie*] Chap. 21.4. Job 4.8. Hos. 10.13.

and the rod of his anger shall fail] Or, *and with the rod of his anger he shall be consumed.* His wealth and authority, whereby he oppressed others, shall be taken from him.

V.9. *He that hath a bountifull eye*] Heb. *good of eye.*

He that hath a bountifull eye shall be blessed] 2 Cor.9.6.

V.9. *Cast out the scorner, and contention shall go out*] Psal.101.5.

V.11. *for the grace of his lips*] Or, and hath *grace in his lips.*

the king shall be his friend] Good princes use their familiarity, whose conscience is good, and their talk wise and godly.

V.12. *The eyes of the Lord preserve knowledge*] Favour them that love knowledge.

the words] Or, *the matters.*

V.13. *The slothfull man saith, There is a lion without*] Chap.26.13.

There is a lion without] He dereideth them that invent vain excuses, because they would not do their dutie, chap.15.19.

V.14. *The mouth of strange women is a deep pit*] Chap.2.16. and 5.3. and 7.5. and 23.27.

he that is abhorred of the Lord, shall fall therein] So God punisheth one sin by another, when he suffereth the wicked to fall into the acquaintance of an harlot, Eccles.7.26.

V.15. *Foolishnesse is bound in the heart of a childe*] He is naturally given to it, and can hardly be parted from it, Job 11.12.

the rod of correction shall drive it far from him] Chap.13.24. and 19.18. and 23.13. and 29.15,17.

V.16. *he that giveth to the rich, shall surely come to want*] To encrease his riches, as before.

V.19. *within thee*] Heb. *in thy belly.*

V.18. *That thy trust may be in the Lord*] He sheweth what the end of instruction is; to wit, To direct us to trust in the LORD.

even to thee] Or, trust *thou also.*

V.20. *excellent things in counsels and knowledge*] Chap.8.6.

V.21. *to them that send unto thee*] Or, *to those that send thee.*

V.22. *Rob not the poor*] Oppresse not the poor by might, nor by false judgement.

neither oppresse the afflicted in the gate] Zech.7.10.

V.23. *For the Lord will plead their cause*] Job 31.21. chap. 23.11.

V.24. *Make no friendship with an angry man*] Chuse not him for thy friend that is not able to rule his affections: for he would hurt thee by his evil conversation: and if he be very angry by nature (Heb. *a man of wraths*) come not in his company at all.

V.26. *Be not thou one of them that strike hands*] Chap.6.1. and 11.15. Which rashly put themselves in danger, by suretiship for others.

V.28. *Remove not the ancient land-mark*] Deut. 19.14. and 27.17. chap.23.10.

land-mark] Or, *bound.*

V.22. *he shall not stand before mean men*] Men that live as it were in the dark, and observed but by few; whereas princes are the light, and all mens eyes are upon them.

mean men] Or, *obscure* men.

CHAP. XXIII.

Vers. 1. *Consider diligently what is before thee*] Eat with sobriety and discretion.

what] Or, *who.*

V.2. *And put*] Or, *Or else thou puttest.*

And put a knife to thy throat] Bridle thine appetite, as it were by force and violence; or otherwise thou mayest endanger thy life, if thou give way to thy greedie appetite.

V.3. *for they are deceitfull meat*] For oftentimes the rich, when they bid their inferiours to their tables, it is not for any love they bear to them, but for their own secret purposes. A court-complement.

deceitfull meat] Heb. *meat of deceitfulnesses:* that is, most deceitfull meat.

V.4. *Labour not to be rich*] 1 Tim.6.9,10. Weary not thy self to get riches, nor take more pains then thy strength can bear..

V.5. *Wilt thou set thine eyes upon*] Heb. *Wilt thou cause thine eyes to flee upon.*

V.6. *of him that hath an evil eye*] That is, of a covetous man, who looks sowrely on his guests; as on the contrary, a man of a good eye is a liberall man, chap.22.9. for he looks chearfully on his guests.

V.7. *For as he thinketh in his heart, so is he*] He is to be esteemed according to his heart, not according to his words: now he thinks ill towards thee, though he speak kindly to thee.

V.8. *shalt thou vomit up*] He will do thee some mischief for his good chear.

and lose thy sweet words] Which he hath spoken to thee: or, thy chearfull words at his table.

V.10. *Remove not the old land-mark*] Deut.19.14. and 27.17. chap.22.28.

land-mark] Or, *bound.*

enter not into the fields of the fatherlesse] To take away their corn, or do them harm.

V.11. *For their Redeemer is mighty*] Job 31.21. chap.22.23.

V.13. *Withhold not correction from the childe*] Chap.13.24. and 19.18. and 22.15.

V.14. *and shalt deliver his soul from hell*] From destruction both of body and soul.

V.15. *my heart shall rejoyce*] Chap.10.1. and 15.20.

even mine] Or, *even I* will rejoyce.

V.17. *Let not thine heart envie sinners*] Psal.37.1. and 73.3. chap.3.31. and 24.1.

fear of the Lord all the day long] Chap.28.14.

V.18. *For surely there is an end*] Chap. 24.14. The prosperity of the wicked shall not continue long: or, there is a reward for thy pietie in the end, psal.37.37,38. and 58.11.

end] Or, *reward.*

V.19. *guide thine heart in the way*] In the observation of Gods commandments: or, in all thy courses.

V.20. *Be not amongst wine-bibbers*] Rom.13.13. Eph.5.18.

of flesh] Heb. *of their flesh.*

V.22. *Hearken unto thy father that begat thee, &c.*] Chap.1.8.

V.23. *Buy the truth, and sell it not*] Spare no cost for truths sake, neither depart from it for any gain: be a merchant in buying it, but sell it not again for any pretended or promised gain, as they do their best wares.

V.24. *The father of the righteous shall greatly rejoyce*] Chap. 10.1. and 15.20.

V.26. *give*

V. 26. *give me thine heart*] Give thy self wholly to wisedom, and to walk cheerfully in the ways that I prescribe unto thee.

V.27. *For an whore is a deep ditch*] Chap.22.14.

a strange woman is a narrow pit] So that a man cannot get out again.

V.28. *She also lieth in wait as for a prey*] Chap.7.12.

as for a prey] Or, *as a robber.*

and encreaseth the transgressours among men] She seduceth many, and causeth them to offend God.

V.29. *Who hath wo?*] Isai.5.11.

V.30. *mixt wine*] Psal.75.8. chap.9.2.

V.31. *when it moveth it self aright*] Heb. *when it goeth up and down in uprightnesses:* that is, when it sparkleth, as the most generous wine useth to do.

V.32. *an adder*] Or, *a cockatrice.*

V.33. *Thine eyes shall behold strange women*] That is, drunkennesse shall bring thee to whoredom: or, make thee see strange sights, by disturbing thy brain.

women] Or, *things.*

V. 34. *in the midst of the sea*] Heb. *in the heart of the sea,* Ezek.27.4. Jonah 2.3. In such great danger shalt thou be: or, roll up and down as ships upon the sea, psal.107.26,27.

V.35. *and I was not sick*] Drunkennesse makes men senslesse, so that they feel no blows.

I felt it not] Heb. *I knew it not.*

I will seek it yet again] Though drunkennesse make men worse then beasts, yet it rules them so tyrannically, that they cannot leave it, Isa. 56.12.

CHAP. XXIIII.

Vers.1. *ENvious against evil men*] Psal.37.1, &c. and 73.3. Chap.23.17. Verse 19.

V.2. *For their heart studieth destruction*] Psal.10 7.

V.5. *A wise man is strong*] His wisedom is to him in stead of strength, and he can do that by wisedom, which cannot be done by strength, chap.21.22. Eccles.9.16.

is strong] Heb. is *in strength.*

encreaseth strength] Heb. *strengtheneth might.*

V. 6. *For by wise counsel thou shalt make thy war*] Chap. 20. 18. and 11.14. and 15.22.

V.7. *Wisedom is too high for a fool*] Heb. *wisedoms* : that is, the most excellent wisedom, as chap.9.1.

he openeth not his mouth in the gate] In place of judicature, where wisedom should be shewed, Ruth 4.1.

V.8. *shall be called a mischievous person*] Heb. *a master of mischievous devices:* that is, a most mischievous person.

a mischievous person] Heb. *a master of wicked imaginations.*

V.10. *If thou faint in the day of adversitie*] Man hath no triall of his strength, till he be in trouble: faintnesse then discovers weakenesse.

small] Heb. *narrow.*

V.11. *If thou forbear to deliver them that are drawn unto death*] Psal.82.4.

V. 12. *doth not he that pondereth the heart consider it?*] None can be excused, if he help not the innocent when he is in danger, having ability and opportunity so to do, chap.31.8,9. for God observeth his neglect, to punish him. See Job 7.20. Jer. 17. 9,10.

keepeth] Or, *observeth.*

according to his works?] Job 34.11. Psal.62.12. Jer.32.19. Rom. 2.6. Rev.22.12.

V.13. *eat thou honey*] As honey is sweet, and pleasant to the taste; so wisedom is to the soul.

to thy taste] Or, *upon thy palate.*

V.14. *So shall the knowledge of wisedom be unto thy soul*] Psal. 19.10. and 119.103.

then there shall be a reward] Chap.23.18.

V.16. *For a just*] Or, For *though a just.*

and riseth] Or, *yet he riseth.*

and riseth up again] Though thou bring him down often by thy wicked devices, yet God will raise him up again still; but thou shalt fall for good and all.

For a just man falleth seven times, and riseth up again, &c.] Job 5.19. Psal.34.19. and 37.24.

V.17. *Rejoyce not when thine enemie falleth*] Job 31.29. Psal. 35.15. chap.17.5.

V.18. *it displease him*] Heb. *it be evil in his eyes.*

and he turn away his wrath from him] To be avenged on thee.

V.12. *Fret not thy self because of evil men*] Psal.37.1. chap. 23.17. Or, *keep not company with the wicked.*

V. 20. *For there shall be no reward to the evil man*] No good reward: for *reward,* in Hebrew it is *end,* because the reward is not given till the work be ended; and the generall reward will be in the end of the world.

the candle of the wicked shall be put out] Job 21.17. Chap.13.9.

candle] Or, *lamp.*

V.21. *meddle not with*] Or, *mix not thy self with.*

them that are given to change] Heb. *changers.*

V. 22. *who knoweth the ruine of them both?*] Of them that fear not God, and of them that fear not the king: or, proceeding both from God and the king.

V. 23. *It is not good to have respect of persons in judgement*] Levit.19.15. Deut.1.17. and 16.19. Chap.18.5. and 28.21. John 7.24.

V.24. *He that saith unto the wicked, Thou art righteous; him shall the people curse*] Chap.17.15. Isai.5.23.

V.25. *a good blessing*] Heb. *a blessing of good.*

V.26. *Every man shall kisse his lips that giveth a right answer*] Or, *he that giveth a right answer, kisseth the lips:* that is, shews himself a friend.

that giveth a right answer] Heb. *that answereth right words.*

V.27. *and afterwards build thine house*] Be sure of the means how to compasse it, before thou take any enterprise in hand, Luke 14.28, &c.

V. 29. *Say not, I will do so to him, as he hath done to me*] Chap. 20. 22.

I will render to the man according to his work] He sheweth what is the nature of the wicked, To revenge wrong with wrong, Matth.5.39. Rom.12.17.

V.32. *considered it well*] Heb. *set my heart.*

and received instruction] I learned, by another mans damage, to look well to mine own affairs.

V.33. *Yet a little sleep,* &c.] Chap.6.9, &c.

V.34. *povertie*] Heb. *poverties.*

want] Heb. *wants.*

an armed man] Heb. *a man of shield.*

CHAP. XXV.

Vers.1. *THe men of Hezekiah*] Whom Hezekiah appointed for this purpose. See Notes on chap.4.4. and 8.1.

copied out] Out of divers books of proverbs of Solomon, 1 King.4.32.

V. 2. *It is the glory of God to conceal a thing*] God doth not reveal the cause of his judgements to man.

the honour of kings is to search out a matter] Because the king ruleth by the revealed word of God, the cause of his doings must appear, and therefore he must use diligence in trying out of causes, Deut.13.14.

V.3. *and the heart of kings is unsearchable*] He sheweth, that it is too hard a task for a subject to attain to a reason of all the secret doings of the king, even when he is upright, and doth his duty.

is unsearchable] Heb. there is *no searching.*

V.4. *Take away the dresse from the silver*] When vicious persons are removed from the king, he is a meet vessel for the LORDS use.

V.5. *Take away the wicked from before the king,* &c.] Chap. 10.8. It is not enough that a king be upright himself, but he must also put away from him bad counsellours and servants; if he desire to have his throne firm.

V.6. *Put not forth thy self*] Heb. *set not out thy glory.*

and stand not in the place of great men] If thou be none of them.

V. 7. *For it is better that it be said unto thee, Come up hither,* &c.] Luke 14.10.

whom thine eyes have seen] For as it was an honour to thee to be graced with the kings presence; so thy dishonour will be the greater, because it is in his sight.

V 8. *Debate thy cause with thy neighbour himself*] Matth.5.25. and 18.15. *Mercerus.*

discover not a secret to another] Or, *discover not the secret of another.*

V.10. *Lest he that heareth it, put*] Or, *Lest he hearing, put.*

put thee to shame] By passing sentence against thee, and so thou be shamed for ever.

V.11. *A word fitly spoken is like apples of gold in pictures of silver*] Chap.15.23.

fitly spoken] Heb. *spoken upon his wheels.*

V.12. *wise reprover upon an obedient ear*] Chap.9.9.

V.13. *As the cold of snow in the time of harvest, so is a faithfull messenger,* &c.] Chap.13.17.

in the time of harvest] In the time of great heat, when men have need of cooling.

V.14. *of a false gift*] Heb. *in a gift of falshood.*

is like clouds and winde without rain] Which have an outward appearance, and are nothing within: such are covetous men, that would be thought to be liberall.

clouds and winde without rain] Jude v.12.

V. 15. *By long forbearing is a prince perswaded*] Gen.32.4, &c. 1 Sam.25.24, &c. Chap.15.1. and 16.14. By not ministring occasion to provoke him further.

a soft tongue breaketh the bone] That is, the heart that is bent to anger, and hardest to be pacified.

V.16. *eat so much as is sufficient for thee*] Use moderately the pleasures

Cap. 25, – to conceal a thing, or cover a matter] It is his hiding of Sin from the condemning power of the Law. Ephes. 1. 6. Psal. 32. 1.
Dr. Owen, Serm. 34. fol. 368, 369.

27.6. deceitfull] are to be deprecated; We ought by fervent & constant Prayer to beg of God that he would keep and preserve us from them; both because they would be hurtfull to us, and because they issue — from a false heart! Dutch Annot. Tremel. Jun.

27.7. Anima ebriæ pluvia diluvium est, fitiat oportet.

pleasures of this world: or, go not too often to thy neighbours house, as verse 17.

V. 17. *Withdraw thy foot from thy neighbours house*] Or, *let thy foot be seldom in thy neighbours house.*

weary of thee] Heb. *full of thee.*

V. 18. *A man that beareth false witnesse against his neighbour, is a maul, and a sword, and a sharp arrow*] Psal. 120. 4. Chap. 12. 18.

V. 19. *is like a broken tooth and a foot out of joynt*] That makes a shew, but is of no use at all.

V. 20. *taketh away*] Or, *putteth on.*

and as vineger upon nitre] Performs an unseasonable office: or, dispersеth his grief, as vineger melts nitre.

V. 21. *If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink*] Exod. 23. 4. Rom. 12. 20.

V. 22. *For thou shalt heap coals of fire upon his head*] Psal. 140. 10. Thou shalt bring Gods vengeance on his head, and Gods blessing on thine own.

V. 23. *The north-winde driveth away rain*] Job 37. 22.

The north-winde driveth away rain: so doth an angry countenance a backbiting tongue] Or, *the north-winde bringeth forth rain: so doth a backbiting tongue an angry countenance.*

so doth an angry countenance a backbiting tongue] Heb. *a secret tongue*, That speaks evill of a man behinde his back to another.

a backbiting tongue] Heb. *of secrecie.*

V. 24. *It is better to dwell in a corner of the house-top, then with a brawling woman and in a wide house*] Chap. 19. 13. and 21. 9.

V. 26. *is as a troubled fountain, and a corrupt spring*] Which is a thing to be grieved at by all men, as being a publike mischief.

V. 27. *good*] Or, *hurtfull*, Chap. 10. 2.

to eat much honey] Verse 16.

so for men to search their own glory, is not glory] So over-curious searching into hidden things, though it be pleasant, may prove prejudiciall, Psal. 131. 1, 2. Eccles. 3. 22. Or, an ambitious mans boasting of himself, turns to his own discredit, Chap. 27. 2.

V. 28. *He that hath no rule over his own spirit, is like a city that is broken down, and without walls*] Chap. 16. 32.

is like a city that is broken down] Which lies open to all assailants, and so is in extream danger.

CHAP. XXVI.

Vers. 1. *As snow in summer*] For these things are then unseasonable, 1 Sam. 12. 17.

V. 2. *so the curse causeless shall not come*] Psal. 109. 28.

V. 3. *A whip for the horse, a bridle for the asse, and a rod for the fools back*] Psal. 32. 9. Chap. 10. 13.

V. 4. *Answer not a fool according to his folly*] Answer him not according to his folly: That is, as foolishly as he speaks with vain speeches, and railings: or, consent not unto him in his sayings, or doings, but rather reprove him, as the matter requireth: or, answer him, to convince him, though thou have no hope to instruct him: or, observe a fit time and place to answer him: or, answer him briefly, and be not full of words, as he is.

V. 5. *his own conceit*] Heb. *his own eyes.*

V. 6. *cutteth off the feet*] As he that cuts off his legs, or the legs of his messenger, receives losse thereby: so doth he that imployes a fool in his businesse.

damage] Or, *violence.*

V. 7. *The legs of the lame are not equall*] One goes up, and the other down, which is an unseemly thing.

are not equall] Heb. *are lifted up.*

V. 8. *As he that bindeth a stone in a sling*] Or, *As he that putteth a* precious *stone in an heap of stones.* So that the slinger can make no use of it, but it returns upon him, and hurts himself.

V. 9. *As a thorn goeth up into the hand of a drunkard*] That runs into his hand and hurts himself: or, which he takes up to hurt others.

V. 10. *The great God that formed all things, both rewardeth the fool, and rewardeth transgressours*] Or, *A great* man *grieveth all, and he hireth the fool, he hireth also transgressours.* Dutch.

The great God that formed all things] God rewards all manner of transgressours, whether they sin of folly, or of malice, Chap. 11. 31. Or, wicked men when they are in place and power, make use of all sorts of wicked men for the oppressing of others.

V. 11. *As a dog returneth to his vomit*] 2 Pet. 2. 22.

returneth to his folly] Heb. *iterateth his folly.*

V. 12. *there is more hope of a fool then of him*] For the fool will rather be counselled then he, and so may sooner come to true wisdom, Matth. 21. 31.

V. 13. *The slothfull man saith, There is a lion in the way, a lion is in the streets*] Chap. 22. 13.

in] Heb. *between.*

V. 14. *As the door turneth upon his hinges*] And never goeth off the hinges: so a fool tosseth to and fro in his bed, but will not out.

V. 15. *The slothfull hideth his hand in his bosome, it grieveth him to bring it again to his mouth*] Chap. 19. 24.

it grieveth him] Or, *he is weary.*

V. 17. *medleth*] Or, *is enraged.*

is like one that taketh a dog by the ears] He that being not called, goes about to end strife, may sooner catch hurt, then do good, by bringing himself to danger on both sides.

V. 18. *a mad man*] Or, *one that feigns himself mad*, 1 Sam. 21. 13.

firebrands] Heb. *flames*, or *sparks.*

V. 19. *So is the man that deceiveth his neighbour*] Wrong done in sport may work much mischief.

V. 20. *Where no wood is*] Heb. *without wood.*

where there is no tale-bearer, the strife ceaseth] Chapter 22. 10.

tale-bearer] Or, *whisperer.*

ceaseth] Heb. *is silent.*

V. 21. *As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife*] Chap. 15. 18. and 29. 22.

so is a contentious man to kindle strife] Heb. *a man of contentions.* That is, a very contentious man.

V. 22. *The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly*] Chap. 18. 8.

innermost parts] Heb. *chambers.*

V. 23. *Burning lips, and a wicked heart*] Burning with affection, and making profession of much love to us, when evil is intended to us, as an earthen vessell covered over with drosse silver, which makes a shew, as if it were good masse silver.

V. 24. *dissembleth*] Or, *is known.*

V. 25. *speaketh fair*] Heb. *maketh his voice gracious.*

for there are seven abominations in his heart] Meaning, many: he useth a certain number for an uncertain, Chap. 24. 16.

V. 26. *Whose hatred is covered*] Or, *hatred is covered in secret:* or, *his hatred.*

his wickednesse shall be shewed before the whole congregation] God will give him over to some great sin, that he may be publikely punished.

V. 27. *Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him*] Psal. 7. 15, 16. and 9. 15. Eccles. 10. 8.

he that rolleth a stone, it will return him] Up an hill, which fals down again on his own head.

V. 28. *A lying tongue hateth those that are afflicted by it*] Seeketh to do them more mischief, whom he hath hurt before.

and a flattering mouth worketh ruine] A flatterer seeks to undo men, as well as a false witnesse: but the one doth it secretly, and the other openly.

CHAP. XXVII.

Vers. 1. *Boast not thy self of to morrow*] James 4. 13, &c.

to morrow] Heb. *to morrow-day.*

thou knowest not what a day may bring forth] Every day is as it were childe of some thing. To morrow may bring forth that which may crosse thy businesse, or thy comfort: therefore presume not of either, if thou neglect the present occasion, Matth. 6. 34.

V. 3. *heavy*] Heb. *heavinesse.*

V. 4. *Wrath is cruel, and anger is outragious*] Heb. *wrath is cruelty, and anger an overflowing.*

but who is able to stand before envy?] For the envious are obstinate, and cannot be reconciled.

envy] Or, *jealousie*, as Chap. 6. 34.

V. 5. *Open rebuke is better then secret love*] He doth us more good that reveals his hatred to us by railing on us; then he that professeth he loveth us, and dare not reprove us.

V. 6. *Faithfull are the wounds of a friend*] Psal. 141. 5. The rebukes of a friend that pierce deep, are better then the fawning of an enemy.

deceitfull] Or, *earnest*, or *frequent.*

V. 7. *The full soul loatheth an hony-comb*] Want sometimes is better then plenty.

loatheth] Heb. *treadeth under foot.*

to the hungry soul every bitter thing is sweet] Job 6. 7.

V. 8. *As a bird that wandreth from her nest*] And so is unsettled, and in danger: So is a man out of his dwelling, or calling.

V. 9. *sweetnesse of a mans friend by hearty counsel*] Psal. 55. 14.

by hearty counsel] Heb. *from the counsel of the soul.*

V. 10. *neither go into*] Or, *but go not into.*

neither go into thy brothers house in the day of thy calamity] Seek help from an ancient friend in time of trouble, rather then from thy kinred; for these will sooner fail thee, then he, who loves thee better, and dwels neerer to help thee.

better is a neighbour that is neer, then a brother far off] Chap. 17. 17. and 18. 24.

V. 11. *My son, be wise, and make my heart glad, that I may answer him that reproacheth me*] Chap.10. 1. and 23.24.

that I may answer him that reproacheth me] See notes on Psal. 127. 5.

V. 12. *A prudent man foreseeth the evil, and hideth himself*] Chap.22. 3.

V. 13. *Take his garment that is surety for a stranger, and take a pledge of him for a strange woman*] Chap.20. 16.

for] Or, that is surety for.

V. 14. *He that blesseth his friend with a loud voice*] He that praiseth a man before others continually to his face, is as tedious to a wise man, as if he cursed him.

V. 15. *A continuall dropping in a very rainy day, and a contentious woman are alike*] Chap.19. 13.

a contentious woman] Heb. *a woman of contentions*: That is, a very contentious woman.

V. 16. *Whosoever hideth her, hideth the winde*] The inconveniences that come by her, are such as cannot be concealed, no more then the winde can be kept in, or the sent of a sweet ointment.

bewrayeth] Heb. *proclaimeth.*

V. 17. *Iron sharpeneth iron*] Angreth him: or, encourageth him to good, when he is dull of himself.

V. 18. *Whoso keepeth the fig-tree, shall eat the fruit thereof*] 1 Cor.9. 7.

waiteth on] Or, *observeth.*

V. 19. *As in water face answereth to face*] As a man can ghesse at his own face by seeing the shadow of it in the water, though he cannot see it immediately: so may he ghesse at another mans thoughts by his actions, although he cannot directly see his heart.

V. 20. *never*] not.

the eyes of man are never satisfied] Eccles. 1. 8.

V. 21. *As the fining-pot for silver, and the furnace for gold*] Chap. 17. 3.

so is a man to his praise] True praise is gotten by wel-doing, as gold is made praise-worthy by the fire.

V. 22. *yet will not his foolishnesse depart from him*] A fool will be beaten to death, before he will leave his folly, Jere.6. 29.

V. 23. *look well*] Heb. *set thy heart.*

V. 24. *For riches are not for ever*] If thou wert never so rich, or hadst a crown, yet thou mayest be poor; therefore look well to be educated in some trade that may maintain thee, if wealth fail.

riches] Heb. *strength.*

to every generation] Heb. *to generation and generation.*

V. 25. *The hay appeareth*] This declareth the great goodnesse of God towards man, who giveth him food for himself, and his servants, and his cattell, summer and winter, and means to purchase more lands: and by consequence requires care in man to preserve all these things for their severall uses, Gen.1. 28, 29. Psal.104. 14. and 147. 8, 9.

V. 26. *are*] Or, which are.

V. 27. *maintenance*] Heb. *life.*

CHAP. XXVIII.

Vers.1. *THe wicked flee when no man pursueth*] Levit.26.36. Because their own conscience accuseth them.

bold] Heb. *confident.*

V.2. *many are the princes thereof*] The state of the commonwealth is oftentimes changed, as 1 Kings 16.

but by a man of understanding] It may be read. *So becausse of men of understanding and knowledge,* the princes life *shall be prolonged.* Which is a great benefit to the land; for many troubles come, where the government is often altered.

by a man of understanding and knowledge the state thereof shall be prolonged] Or, *by men of understanding* and *wisdom shall they likewise be prolonged.*

V. 3. *like a sweeping rain which leaveth no food*] Which sweeps all the corn away.

which leaveth no food] Heb. *without food.*

V. 4. *such as keep the law, contend with them*] Not onely condemn them, but resist them also.

V. 5. *understand all things*] 1 John 2. 20, 27.

V. 6. *Better is the poor that walketh in his uprightnesse*] Chap. 19. 1. Heb. *in two wayes*: That is, which goeth out of the way to the right hand, or to the left, or, that runs out of the mean into either extream, Deut. 5. 32. Josh. 1. 7.

V. 7. *Whoso keepeth the law, is a wise son*] Chap.29. 3.

is a companion of riotous men] Or, *feedeth gluttons.*

V. 8. *He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor*] Chap. 13. 22. Eccles. 2. 26.

unjust gain increaseth his substance] Heb. *by increase.*

he shall gather it for him that will pity the poor] For God will take away the riches of the wicked usurer, and give them to him that shall do good with them.

V. 9. *even his prayer shall be abomination*] He that will not be taught by God, must not think that God will supply his need, Chap.15. 8. Zech.7. 11.

V. 10. *Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit*] Chap.26. 27.

he shall fall himself into his own pit] He that seeks to draw good men into a trap, shall fall into it himself, while they hold their own.

V. 11. *in his own conceit*] Heb. *in his eyes.*

the poor that hath understanding searcheth him out] And findes him unwise.

V. 12. *When righteous men do rejoyce, there is great glory*] Verse 28. Chap.11. 10. Eccles.10. 6.

when the wicked rise, a man is hidden] Good men hide themselves for fear of oppression.

hidden] Or, *sought for.*

V. 13. *He that covereth his sins, shall not prosper*] Psal. 32. 5. 1 John 1. 9, 10.

and forsaketh them] It is not enough to confesse our sins, unlesse we also forsake them.

V. 14. *Happy is the man that feareth alway*] Which constantly standeth in aw of God, and is afraid to offend him at any time, Chap.23. 17.

but he that hardeneth his heart shall fall into mischief] Rom. 11. 20.

V. 15. *so is a wicked ruler over the poor people*] For he leaves nothing, but undoes them utterly.

V. 16. *understanding*] Heb. *understandings*: That is, void of all kinde of wisdom.

is also a great oppressour] And therefore shall soon be cut off: as appears by the contrary in the end of the verse.

great oppressour] Heb. *great of oppressions*: That is, a very great oppressour.

V. 17. *A man that doth violence to the blood of any person, shall flee to the pit, let no man stay him*] Gen.9. 6. Exod.21. 14.

A man that doth violence to the blood of any person] Heb. *is oppressed with.* For blood lies heavy on a murderer, and will bring him to an untimely end, in despight of all his friends.

doth violence to the blood] Or, *is oppressed with the blood.*

person] Heb. *soul.*

V. 8. *Whoso walketh uprightly, shall be saved*] Chap.10.25.

but he that is perverse in his wayes] See notes on verse 6.

shall fall at once] Heb. *in one of them.* He that useth to halt now on one side, and then on another, will be sure to fall on one side or other.

V. 19. *He that tilleth his land, shall have plenty of bread*] Chap.12. 11.

V. 20. *A faithfull man*] Heb. *a man of faithfulnesses*: That is, a very faithfull man.

A faithfull man shall abound with blessings] God will blesse them that are true in their contracts, and curse them that deal falsly, that they may be rich quickly.

but he that maketh haste to be rich, shall not be innocent] Chap. 13. 11. and 23. 4. 1 Tim.6. 9.

innocent] Or, *unpunished.*

V. 21. *To have respect of persons, is not good*] Chap. 18. 5. and 24. 23.

for a piece of bread that man will transgresse] He that useth to take bribes, will easily be corrupted, and do unjustly for the smallest reward that is, Ezek.13. 19.

V. 22. *He that hasteth to be rich, hath an evil eye*] Or, *he that hath an evil eye, hasteth to be rich,* verse 20.

hath an evil eye] That is, a covetous eye, Chap.23. 6.

poverty] Or, *reproach.*

V. 23. *He that rebuketh a man, afterwards shall finde more favour then he that flattereth with the tongue*] Chap.27. 6.

He that rebuketh a man, afterwards shall finde more favour] It may be the party reproved will be angry at first, but when he hath considered how justly he was reproved, he will love the reprover, 1 Pet.2. 12. But flatterers please at first, till men perish by following their counsell, and then they curse them.

V. 24. *a destroyer*] Heb. *a man destroying.*

V. 25. *He that is of a proud heart, stirreth up strife*] Chap. 13. 10. He that trusts in his own strength, shall waste his goods at law: but he that trusts in God shall be rich.

V. 26. *He that trusteth in his own heart, is a fool*] And shall bring himself into many dangers, which he cannot get out of, for not considering wisely of his wayes.

V. 27. *He that giveth unto the poor, shall not lack*] Deut. 15. 8. Chap.22. 9.

but he that hideth his eyes] Isai. 58. 7.

shall have many a curse] Chap.11. 26.

V. 28. *When the wicked rise, men hide themselves: but when they perish, the righteous increase*] Verse 12. Chap.29. 2.

CHAP. XXIX.

Vers. 1. *HE that being often reproved*] Heb. *A man of reproofs.*

V.2. *When*

27.19. As a man may see his face by looking in the water; so a man may see himself, and what he is, by looking into his Conscience.
Dyke, p. 161, 162. vide v. 21.

27.21. — Praise] i.e. so is Praise to a man. He that is praised, is not only much approved, but much proved. This fining-pot will indeed try what metal he is made of —
Caryl, Job, 30.1. p. 11.
As the fining Pot —] A man is to try his Praise that is given him; and if his Conscience tell him it is undeserved; he is to separat the dregs of Flattery from himself. Dyke of Good Conscience, p. 163.
Scripsi Dec. 28. 1720.

30.5.—pure—a shield—— Verbo ergo Dei nitendum simpliciter, at contentos nos esse oportet ea notitia, quam ex eo habere possumus.

30.6. Art thou not—] Detractionis non meminit, quod homines ad addendum proclives sunt, sub specie interpretationis.
Mercerus.

30.7. Two things I have begd, and will not leave begging to my dying day.
Mr. Jer. Dyke—Suit for pardon. p. 153.

30.16—barren womb—] Arctatio, angustia vulvæ; sic appellat orificium matricis, quod non tam ad sterilas mulieres, cum nonnullis, quam in universum ad incontinentes mulieres refero, quarum libido non expletur viri semine vel coitu. Mercerus.

V. 2. *When the righteous are in authority, the people rejoyce*] Chap. 11. 10. and 28. 28. Eccles. 10. 5.

in authoritie] Or, *increased.*

V. 3. *Whoso loveth wisdom, rejoyceth his father*] Chap. 10. 1. and 15. 20. and 27. 11.

but he that keepeth company with harlots, spendeth his substance] Chap 5. 9. and 28. 7. Luke 15. 13. And so grieveth his father.

keepeth company with harlots] Heb. *feeds harlots.*

V. 4. *he that receiveth gifts*] Heb. *a man of oblations.*

V. 5. *spreadeth a net for his feet*] He that giveth ear to the flatterer, is in danger, as the bird is, for which the net is laid.

V. 6. *In the transgression of an evil man there is a snare*] To catch the righteous by their bad example: but the righteous avoid it, and rejoyce.

V. 7. *The righteous considereth the cause of the poor*] Job 29. 16.

V. 8. *Scornfull men bring a citie into a snare*] Ambitious persons, which scorn all but themselves, as Chap. 3. 34. do by seeking their own ends, bring mischief upon a state: which men of better temper, help to turn away.

bring a city into a snare] Or, *set a city on fire.*

V. 9. *whether he rage or laugh, there is no rest*] Whether the fool look angerly or merrily, he that contends with him, shall never be quiet.

V. 10. *The bloodthirsty*] Heb. *men of blood.*

but the just seek his soul] Or, *and seek the soul of every just man.*

the just seek his soul] Take care to preserve other mens lives, Psal. 142. 4.

V. 11. *minde*] Heb. *spirit*: or, *wrath*, Isai. 25. 4.

V. 12. *all his servants are wicked*] They will tell him lies daily to please him.

V. 13. *The poor and the deceitfull man meet together*] Chap. 22. 2. Heb. *man of deceits*: That is, the most deceitfull man.

the deceitfull man] Or, *the usurer.*

V. 14. *The king that faithfully judgeth the poor, his throne shall be established for ever*] Chap. 20. 28.

V. 15. *The rod and reproof give wisdom*] Verse 17.

a childe left to himself, bringeth his mother to shame] Chap. 10. 1. and 17. 21, 25.

V. 16. *but the righteous shall see their fall*] Psal. 37. 36. and 58. 10. and 91. 8.

V. 17. *Correct thy son, and he shall give thee rest*] Chap. 13. 24. and 22. 15. and 23. 13, 14.

he shall give delight unto thy soul] Heb. *delights*, or *dainties.* That is, abundance of delight.

V. 18. *the people perish*] Heb. *be naked.* That is, lie open to all judgements without any shelter, Exod. 32. 25.

perish] Or, *is made naked.*

he that keepeth the law, happy is he] Want of preaching may damn men, but store of it cannot save them, unless they be obedient to it, 1 Sam. 3. 1.

V. 19. *A servant will not be corrected by words*] He that is of a servile, and surlie nature, will not amend without blows.

V. 20. *Seest thou a man that is hastie in his words?*] A man that is rash in word or deed.

in his words] Or, *in his matters.*

V. 21. *shall have him become his son at the length*] He will think much to do any servile work.

V. 22. *An angry man stirreth up strife, and a furious man aboundeth in transgression*] Chap. 15 18. and 26. 21.

V. 23. *A mans pride shall bring him low*] Job 22. 29. Chap. 15. 33. and 18. 12. Matth 23. 12. Luke 14. 11.

V. 24. *he heareth cursing, and bewrayeth it not*] Levit. 5. 1.

cursing] Or, *an oath*, Isai. 24. 18.

V. 25. *The fear of man bringeth a snare*] He that feareth man more then God, falleth into a snare (which he seeks to avoid) and is destroyed, Chap. 10. 24.

shall be safe] Heb. *shall be set on high.*

V. 26. *Many seek the rulers favour, but every mans judgement cometh from the Lord*] Chap. 19. 6.

the rulers favour] Heb. *the face of a ruler.*

every mans judgement cometh from the Lord] He needeth not to flatter the ruler, but rather pray to God, who can incline the judge to passe sentence as he please, chap. 21. 1.

CHAP. XXX.

Verse 1. *THe words of Agur*] Who was an excellent man in vertue and knowledge, in the time of Solomon. See notes on Chap. 4. 4. and 8. 1.

unto Ithiel and Ucal] Which were Agurs scholars, or friends.

V. 2. *Surely I am more brutish then any man*] It may be read thus. *Surely I am too foolish to be a great man, nay, I have not the knowledge of an ordinary man in me.* So the words are used, Psal. 49. 2. and 62. 9. It seems Agur had not his knowledge by humane instruction, but by divine inspiration, as Amos had, Amos 7. 14. Herein he declareth his great humilitie, who would not attribute any wisdom to himself, but all unto God, Psal. 73. 22.

V. 3. *I neither learned wisdom*] Or thus, *I have not learned wisdom, but I have the knowledge of the holy ones*: That is, I have not been taught by men, but by God, who taught the angels. They are called holy ones, Dan. 4. 13, 17. and 8. 17. Or, *I have not attained to any great measure of true wisdom*, or, *of the knowledge of holy and heavenly things.*

have] Heb. *know.*

holy] Or, *holy* things.

V. 4. *Who hath ascended up into heaven, or descended?*] John 3. 13.

Who hath ascended up into heaven] Who is every where, *&c.* None but God.

who hath gathered the winde in his fists?] Job 38. 4, *&c.* Psal. 104. 3, *&c.* Isai. 40. 12, *&c.*

V. 5. *Every word of God is pure*] Psal. 12. 6. and 18. 30. and 19. 8. and 119. 140.

pure] Heb. *purified.*

he is a shield unto them that put their trust in him] Psal. 18. 30. and 84. 11, 12.

V. 6. *Adde thou not unto his words, lest he reprove thee, and thou be found a liar*] Deut. 4. 2. and 12. 32. Revel. 22. 18, 19.

V. 7. *Two things have I required of thee*] O God.

deny me them not] Heb. *withhold not from me.*

deny me them not before I die] So long as I live.

V. 8. *Remove farre from me vanitie and lies*] Take care of my soul and body, so as to keep me from falling into any vain or deceitfull course, and to afford me a competent livelihood, fit for my estate and charge.

feed me with food convenient for me] Matth. 6. 11. My parr. For in well-ordered families, every servant hath his proportion daily, Chap. 31. 15.

convenient for me] Heb. *of my allowance.*

V. 9. *Lest I be full, and deny thee, and say, Who is the Lord?*] Deut. 32. 15.

Lest I be full, and deny thee] Meaning, that they that put their trust in their riches, forget God; and that by too much wealth, men have occasion to do so.

deny thee] Heb. *belie* thee.

and take the name of my God in vain] By false oaths.

V. 10. *Accuse not a servant unto*] Heb. *hurt not with thy tongue.*

Accuse not a servant unto his master] For no fault, or for a light one. A servants good will is not to be contemned.

and thou be found guilty] Or, *and thou be made desolate.* That is, lest the fruit of his ill wishes fall upon thee.

V. 13. *lofty are their eyes*] Chap. 6. 17.

V. 14. *There is a generation, whose teeth are as swords, and their jaw-teeth as knives*, &c.] Job 29. 17. Psal. 52. 2. and 57. 4.

V. 15. *The horse-leach hath two daughters*] The leach hath two forks in her tongue, which here he calleth her two daughters, wherewith she sucketh the blood, and is never satiate: even so are the covetous extortioners insatiable.

It is enough] Heb. *Wealth.*

V. 17. *the ravens*] Such children shall come to an untimely end, and be denied buriall.

of the valley] Which haunt the valleys to seek for carrion.

the valley] Or, *the brook.*

V. 19. *midst*] Heb. *heart.*

V. 20. *and wipeth her mouth*] She hath her desire, and after counterfeiteth, as though she were an honest woman: as a licourish, and filching servant, eats stoln bread, and wipes his mouth after it, and appears as if he had not stoln it.

V. 22. *For a servant when he reigneth*, &c.] Cha. 19. 10. These commonly abuse the state whereunto they are called, and the comforts they receive.

V. 23. *an handmaid that is heir to her mistresse*] Which is married to her master, after the death of her mistresse.

V. 24. *but they are exceeding wise*] They contain matter of great instruction in them.

exceeding wise] Heb. *wise, made wise.*

V. 25. *The ants are a people not strong, yet they prepare their meat in the summer*] Chap. 6. 6, *&c.*

ants are a people] Or, *ants a people.*

V. 26. *The conies are but a feeble folk*] So Gods people, though feeble, have God as a powerfull rock to protect them, Psal. 18. 2. and 40. 17.

conies are but a feeble] Or, *conies a feeble.*

V. 27. *The locusts have no king*] How much more should those that have governours over them, live orderly under them.

have] Or, which *have.*

by bands] Heb. *gathered together.*

V. 28. *The spider taketh hold with her hands, and is in kings palaces*] Chap. 22. 29.

taketh] Or, which *taketh.*

V. 31. *grey-hound*] Or, *horse.*

grey-hound] Heb. *girt in the loyns.*

against whom there is no rising up] Eccles. 8. 4. A king whose power is uncontrollable: or, a king that keeps his subjects in due order, so that there is no insurrection in the state.

V. 32. *If thou hast done foolishly in lifting up thy self*] If thou have evill thoughts against thy king, give them over; for thou wilt not prevail, verse 31. Eccles. 8. 3. and 10. 20.

lay thine hand upon thy mouth] Job 21. 5. and 40. 4.

V. 33. *So the forcing of wrath bringeth forth strife*] Provocation of wrath inevitably bringeth forth strife and mischief.

CHAP. XXXI.

Vers. 1. *THe words of king Lemuel*] That is, of Solomon, who was called Lemuel, that is, of God, because God had ordained him to be king over Israel, rather then any of his elder brethren, 1 King. 2. 15, 22.

the prophecie that his mother taught him] The doctrine which his mother Bathsheba taught him.

V. 2. *What, my son?*] She takes care what was most needfull to teach him.

the son of my womb?] By this often repetition of this word, *son*, she declareth her motherly affection.

the son of my vows?] Whom I made many vows to God for, before I had thee, as 1 Sam. 1. 11. Or, that thou mightest be king.

V. 3. *Give not thy strength unto women*] Solomon was forewarned to avoid wantonnesse by his mother here, and by his father, Chap. 5. 9. yet he fell into it. Wisdom and instruction fail of their fruit oftentimes.

nor thy wayes to that which destroyeth kings] Meaning, that women are the destruction of kings, if they haunt them, Chap. 7. 26.

V. 4. *it is not for kings to drink wine*] That is, the king must not give himself unto immoderate drinking, Eccles. 10. 16, 17. and so neglect his office, which is to execute judgement.

V. 5. *Lest they drink, and forget the law*] For wine doth comfort the heart, Psal. 104. 15.

pervert] Heb. *alter*.

of any of the afflicted] Heb. *of all the sons of affliction*.

V. 6. *Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts*] Psal. 104. 15.

of heavy hearts] Heb. *bitter of soul*.

V. 8. *Open thy mouth for the dumb*] Defend their cause that are in great danger, and unable to help themselves, Chap. 24. 11.

such as are appointed to destruction] Heb. *the sons of destruction*.

V. 9. *judge righteously, and plead the cause of the poor and needy*] Levit. 19. 15. Deut. 1. 16.

V. 10. *Who can finde a vertuous woman*] Chap. 12. 4. This commendation of a good wife is set out elegantly in the Hebrew. Every verse to the end of the chapter begins with a severall Hebrew letter, according to the Alphabet: as divers choice Psalms do.

V. 11. *The heart of her husband doth safely trust in her*] Commits with confidence the houshold affairs to her, as Potiphar did to Joseph, Gen. 39. 4, 6.

he shall have no need of spoil] He shall not need to get riches by indirect means, as souldiers do; for his wife will fill his house with goods, as the camp is full after the spoil of a citie: Or, spoils may be put here for all manner of provision. See the like, Psal. 111. 5.

V. 14. *she bringeth her food from afar*] She sells her cloth to the merchant for things needfull, verse 24.

V. 15. *giveth meat to her household*] As a lion riseth betimes to get a prey, that may serve him and his all the day: so doth she rise her self, and raise her maids betimes, to get food for her family, by labour.

meat] Or, *prey*, Psal. 111. 5.

a portion to her maidens] To appoint every one their stint of work, or, of meat.

V. 16. *and buyeth it*] She purchaseth it with the gains of her travell.

buyeth] Heb. *taketh*.

with the fruit of her hands she planteth a vineyard] She not onely looks that her servants work, but works her self also, verse 27.

V. 17. *She girdeth her loyns with strength*] She useth vigilancie and diligence, in her labour, 2 King. 4. 29.

V. 18. *She perceiveth*] Heb. *She tasteth*.

She perceiveth] Or, *When she perceiveth*.

She perceiveth that her merchandise is good] As a man that tastes of some delicate meat, thinks he never can eat enough of it: so she finding profit come in, works the harder.

V. 19. *She layeth her hands to the spindle*] She not onely gets to maintain her family, but also to give to the poor, which she doth liberally, not with one hand alone, but with both, when need is.

and her hands] Or, *then her hands*.

V. 20. *She stretcheth*] Heb. *she spreadeth*.

V. 21. *scarlet*] Or, *double garments*.

V. 22. *She maketh her self coverings of tapestry*] For beds.

V. 23. *Her husband is known*] Noted, because of his wives good huswifery, or by the good cloaths she makes him.

in the gates] In the assemblies and places of judgement, Chap. 1. 21. Ruth 4. 1.

V. 24. *and selleth it*] She not onely provides cloth for her family, but also to sell, and for a great price.

V. 25. *and she shall rejoyce in time to come*] Or, *and she laugheth at the time to come*. That is, she is so well provided of all things necessary for her family, that she fears no want. See Job 5. 21, 22.

V. 26. *She openeth her mouth with wisdom*] She teacheth her children and servants, not onely the fear of God; but also how to labour, and get a living, and also how to be provident, that they may be bountifull to the poor in future times.

V. 28. *Her children arise up*] To do reverence to her, when she comes in, and they speak highly of her, as well living as dead.

her] Or, *her* saying, as Psal. 105. 15.

V. 29. *Many daughters have done vertuously*] This is the commendation her husband and children give her.

have done vertuously] Or, *have gotten riches*.

excellest them all] Heb. *ascendest above them all*.

V. 30. *a woman that feareth the Lord*] Before he spake of the apparell of her body; now he declareth the apparell of her minde, which is the fear of God; and that is her greatest ornament, 1 Pet. 3. 4, 5. whether joyned with beauty, or severed from it.

She shall be praised] Heb. *shall praise her self*. That is, shall give just cause to all men to praise her, verse 31.

V. 31. *Give her of the fruit of her hands*] Confesse her diligent labours, and commend her therefore.

let her own works praise her in the gates] Forasmuch as the most honourable are clad in the apparell that she made, Acts 9. 39. Or, let them speak in the publike assemblies of her curious works, to her great praise, when she is dead and gone. She shall have praise both in publike and private.

ANNO-

1. 6. He goeth - i.e. the Sun. See the vulgar, and Mercar. The verse begins with the verb; or rather with the participle, Walking. Stephanus legatur.

cap. 1. 18. aponit scientiam] Ecce abundet in te charitas, et plus dolebis peccantem. Quanto in te major charitas est, tanto amplius te torquebit, quam toleras: non torquebit tanquam irascentem illi, sed tanquam dolentem pro illo. Augustin. Psal. 98. 1108.

2. 5. — Orchards — Paradisos. Mercerus. Gardens of pleasure. Tindal. Dutch.

ANNOTATIONS

On the Book of ECCLESIASTES.

The ARGUMENT.

HEre the wiſeſt and the greateſt of all the Kings of Iſrael, *takes on him the office of a Preacher. He gives us an experimentall Sermon of the vanitie of all Worldly comforts, profits and honours. He ſets his own example before us, who had attained to the higheſt degree of all theſe,* Chap. 2. 9. *And wanted not wiſdom to improve all theſe to the height, in the fulleſt uſe of them,* Chap. 1. 16. *Neither was he failing in ſeeking to content his ſpirit with all manner of varietie of worldly delights,* Chap. 2. 1. *yet he concludes, That they give no ſatisfaction to the ſoul; but rather matter of vexation. And then exhorts us to turn to God betimes, to fear him, and keep his Commandments, that we may ſtand with comfort before him at the day of judgement: To which it becomes us to ſay,* Amen.

CHAP. I.

Verſ. 1. *OF the Preacher*] Solomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

V. 2. *Vanitie of vanities, ſaith the preacher, vanitie of vanities, all is vanitie.*] Pſal. 39. 5, 6. and 62. 9. and 144. 4. chap. 12. 8.

Vanitie] He condemneth the opinion of all men that ſet felicity in any thing, but in God alone; ſeeing that in this world all things are as vanitie, and nothing.

of vanities] That is, moſt vain, having no ſolidity of being, continuance of condition, true profit to us, nor means to bring us to happineſſe; but containing matter of unprofitable travell, and falſe deceit for us.

all is vanitie] All theſe creatures and courſes under the ſun, verſe 3.

V. 3. *What profit hath a man of all his labour which he taketh under the ſun?*] Chap. 2. 22. and 3. 9.

What] He had pronounced all vanity, verſe 2. Now he convinceth the readers by the teſtimony of their own conſciences: Tell ye what profit is in them, if ye can.

profit] What fruit remains to you of your labours? You may loſe all before ye die; if not, ye muſt leave all to the generation following, verſe 4. He doth not forbid us to labour, but to look for felicity from our labours.

which he taketh under the ſun] Here below. Alſo he ſhews the benefit of the light, for moſt works are done in the day.

V. 4. *but the earth abideth for ever*] Pſal. 104. 5. and 119. 90. The earth remaineth to the laſt day, & then it ſhall be changed.

V. 5. *The ſun alſo ariſeth*] It remains, and runs his courſe, when we are gone.

and haſteth to his place] Heb. *panteth.* Like one that runs himſelf out of breath, to come to his journies end. *Mercer.*

V. 6. *The winde goeth*] Or, *It goeth.*

The winde goeth toward the ſouth] Or, *It goeth*: that is, the ſun. For ſuch is the ſuns courſe.

V. 7. *All the rivers run into the ſea, yet the ſea is not full*] Job 38. 10. Pſal. 104. 8, 9.

thither they return again] So that as the ſea is not full, ſo the rivers are never empty.

return again] Heb. *return to go.*

V. 8. *the eye is not ſatisfied with ſeeing*] The eye may be wearied with looking on divers objects; but it ſtill deſires new ones, and the ear likewiſe novelties, Acts 17. 21.

V. 9. *The thing that hath been, it is that which ſhall be*] Chap. 3. 15.

it is that which ſhall be] There is no new invention to bring happineſſe. The kindes of things are the ſame, though the particulars differ. Shew any new thing if ye can. Some former age hath had the like, verſe 10. onely ye think things new, becauſe former things are forgotten, as yours will be to them that come after, verſe 11.

V. 11. *that are to come, with thoſe*] Or, *that are, with thoſe* men.

V. 12. *I the preacher was king over Iſrael*] He proveth, That if any could attain to felicity in this world, by labour and ſtudy, he ſhould have obtained it, becauſe he had gifts and aids thereunto, above all others.

V. 13. *this ſore travel hath God given to the ſons of man*] Man by nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſin (to humble man, and to teach him to depend onely upon God) and breeds diſquiet and diſcontent.

to be exerciſed therewith] Or, *to afflict them.*

V. 14. *and vexation of ſpirit*] They not onely do not ſatisfie the minde, as verſe 2. but alſo torment it, becauſe it cannot comprehend them.

V. 15. *That which is crooked cannot be made ſtraight*] Chap. 7. 13. Man is not able by all his diligence to cauſe things to go otherwiſe then they do.

that which is wanting] Heb. *defect.*

that which is wanting, cannot be numbred] Found full in number.

V. 16. *I am come to great eſtate, and have gotten more*] Or, *I have magnified and gotten*: or, *I have gotten greater and more.*

more wiſdom then all they that have been before me in Jeruſalem] 1 Kings 4. 30. and 10. 7, 23.

had great experience] Heb. *had ſeen much.*

V. 17. *And I gave my heart to know wiſdom, and to know madneſſe and folly*] Chap. 2. 12. and 7. 25.

to know madneſſe and folly] Vain things which men of the world run moſt madly and fooliſhly after.

madneſſe] Heb. *madneſſes*: That is, all kindes of madneſſe.

V. 18. *For in much wiſdom is much grief*] Wiſdom cannot be obtained without great pain of body, and minde; for when a man hath attained to the higheſt, yet is his minde never fully content: therefore, in this world is no true felicity.

CHAP. II.

Verſ. 1. *I will prove thee with mirth*] Solomon maketh this diſcourſe with himſelf, purpoſing to try whether there were full contentment in eaſe and pleaſures.

V. 3. *I ſought in mine heart to give my ſelf unto wine*] Chap. 1. 17.

to give my ſelf unto wine] Heb. *to draw my fleſh with wine.*

yet acquainting mine heart with wiſdom] Albeit I gave my ſelf outwardly to pleaſures, yet I thought to keep wiſdom, and the fear of God in mine heart, and govern mine affairs by the ſame.

all the dayes of their life] Heb. *the number of the dayes of their life.*

V. 6. *to water therewith the wood that bringeth forth trees*] It ſeems his orchard was very large, more like a wood, then an orchard.

V. 7. *I got me ſervants and maidens*] Or, *I bought.* That is, ſome I bought for money, and ſome I had born of them in the houſe.

ſervants born in my houſe] Heb. *ſons of my houſe.*

V. 8. *I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces*] 1 Kin. 9. 28. and 10. 10, 14, 21, &c.

the peculiar treaſure of kings] The choiſe things, that each kingdom and province could afford.

muſicall inſtruments] Heb. *muſicall inſtrument and inſtruments.*

V. 9. *alſo my wiſdom remained with me*] I kept my ſelf upright ſtill, verſe 3.

V. 10. *this was my portion of all my labour*] All that I had of my labours, was a little pleaſure in eating and drinking: and this alſo was vanity, verſe 11.

V. 11. *vanitie and vexation of ſpirit, and there was no profit under the ſun*] Chap. 1. 3.

V. 12. *And I turned my ſelf to behold wiſdom*] I conſidered with my ſelf, whether it were better to follow wiſdom ſtill, or to turn aſide to what mine own affections and pleaſures might lead me to.

and madneſſe and folly] Chap. 1. 17. and 7. 25.

for what can the man do, that cometh after the king?] I deſpaired, that either I, or any man after me, ſhould finde felicity in outward things; for who can do more to attain to it, then I did; and yet I miſſed it.

even that which hath been already done] Or, *in thoſe things which have been already done.*

V. 13. *that wiſdom excelleth folly*] Heb. *that there is an excellency in wiſdom more then in folly*, &c.

V. 14. *The wiſe mans eyes are in his head*] Prov. 17. 24. Chap. 8. 1. He foreſeeth things which the fool cannot for lack of wiſdom.

and I my ſelf perceived alſo] Or, *yet I perceived.* I ſaw indeed worldly wiſdom might help a man in guiding his affairs; but yet they that have it, muſt die, and be forgotten, verſe 16. and leave their goods to another; yea, to one, he knows not whom, verſe 19. and this alſo is vanitie.

V. 15. *happeneth even to me*] Heb. *happeneth to me, even to me.*

why was I then more wiſe?] What good will my wiſdom do me? It cannot keep from death: or, why do I labour to get more wiſdom in things naturall, and politicall?

V. 16. *For there is no remembrance of the wiſe more then of the fool for ever*] In this world wiſe men are forgotten, when they are dead, as well as fools.

ſeeing that which now is, in the dayes to come ſhall all be forgotten] Or, *ſeeing that which hath been before, the dayes are come that it is all forgotten.* That is, ſeeing our ſucceſſours will forget us, as well as we have forgotten our predeceſſours.

V. 17. *Therefore I hated life*] Which others count ſo ſweet and pleaſant.

is] Or, *was.*

V. 18. *taken*] Heb. *laboured.*

becauſe I ſhould leave it unto the man that ſhall be after me] Pſal. 49. 10. Becauſe I cannot enjoy it all, nor alwayes; nor be ſure to leave it to one that will uſe it well, when I am gone.

V. 20. *to deſpair of all the labour*] Of attaining felicity by worldly labour, and ſo to give it over.

V. 21. *and in equitie*] That is, hath dealt juſtly, and not gotten riches by deceit.

yet to a man that hath not laboured therein] Among other griefs, this is not the leaſt, That another ſhall, without pains, enjoy that which we have laboured for; and ſo we are drudges for others, Job 14. 21. Pſal. 39. 6.

leave] Heb. *give.*

V. 22. *For what hath man of all his labour*] Chap. 1. 3. and 3. 9. When he dies.

V. 23. *all his dayes are ſorrows, and his travel grief*] Pſal. 90. 10. Job 14. 1.

V. 24. *There is nothing better for a man, then that he ſhould eat and drink*] Chap. 3. 12, 13, 22. and 5. 18. and 8. 15.

that he ſhould make his ſoul enjoy good in his labour] When man hath laboured all he can, he can get no more then food and refreſhing: yet he confeſſeth alſo, That this cometh of Gods bleſſing, as chap. 3. 13.

ſhould make his ſoul enjoy good] Or, *delight his ſenſes.*

V. 25. *For who can eat*] I ſpeak it by experience; for God gave me outward things to take pleaſure in, and a heart to take comfort of them.

V. 26. *For God giveth to a man that is good in his ſight, wiſdom*] For God uſeth to deal ſo with his ſervants, Pſal. 127. 2.

in his ſight] Heb. *before him.*

he may give to him that is good before God] Job 27. 17.

This alſo is vanitie and vexation of ſpirit] For a wicked man to labour for others.

CHAP. III.

Verſ. 1. *TO every thing there is a ſeaſon*] Appointed by God. He ſpeaketh of this diverſity of times, for two cauſes: Firſt to declare, That there is nothing in this world perpetuall: next, to teach us not to be grieved, if we have not all things at once, according to our deſires; neither enjoy them ſo long as we would wiſh.

a time to every purpoſe under the heaven] Things voluntary are determined, as well as things naturall.

V. 2. *to be born*] Heb. *to bear.*

V. 5. *to refrain from*] Heb. *to be far from.*

V. 6. *get*] Or, *ſeek.*

V. 9. *What profit hath he that worketh, in that wherein he laboureth?*] Chap. 1. 3.

V. 10. *to be exerciſed in it*] Chap. 1. 13.

V. 11. *He hath made every thing beautifull in his time*] Though there be profit to man in regard of felicity, to know naturall things, verſe 9. but much trouble, verſe 10. yet the beauty of them makes man deſire to know them; and God hath enclined their heart to look after them; but not given them the power fully to underſtand Gods works.

ſo that] Or, yet, *ſo that.*

no man can finde out the work that God maketh from the beginning to the end] Chap. 8. 17.

V. 12. *I know that there is no good in them*] Therefore it is better for man to take his part of them, then curiouſly to ſearch into the nature of them.

to do good in his life] To rejoyce inwardly in them, and uſe them outwardly for his comfort.

V. 13. *And alſo that every man ſhould eat*] Or, *And alſo every man that eateth, and drinketh, and enjoyeth.* For every man doth not ſo, but he that doth, may thank God for it.

enjoy] Enjoy, Pſal. 34. 12.

it is the gift of God] Chap. 2. 24. We muſt therefore uſe Gods gifts with ſobriety, and in the fear of God; foraſmuch as he giveth not his gifts to the intent they ſhould be abuſed.

V. 14. *it ſhall be for ever*] Man ſhall never be able to let, or alter Gods work; but as he hath determined, ſo it ſhall come to paſſe.

V. 15. *That which hath been, is now*] Chap. 1. 9. Or, *What is that which hath been already? Even that which is to be, hath been already, for God requireth that which is paſt.* That is, God brings every yeer ſuch kinde of fruits, and things, as were the yeer before: and ſo alſo in every age.

that which is paſt] Heb. *that which is driven away.*

V. 17. *for there is a time there, for every purpoſe*] Verſe 1. Meaning with God, though man neglect his duty.

V. 18. *that God might manifeſt them, and that they might ſee*] Or, *that they might clear God, and ſee*, &c.

that God might manifeſt them] Rather, *that God will manifeſt*, &c. and, *that they ſhall ſee.* It will be ſo, for theſe wicked men that oppreſſe others, ſhall die like beaſts, verſe 19.

V. 19. *For that which befalleth the ſons of men*, &c.] Pſal. 49. 10. chap. 2. 16.

befalleth beaſts] The bodies of theſe corrupt Judges ſhall die like beaſts. This they forget, elſe would they not oppreſſe others.

V. 21. *Who knoweth the ſpirit of man*, &c.] Or, *Who knoweth the breath of the ſons of man, that it goeth upward: and the breath of the beaſt, that it goeth downward to the earth:* That is, they both breathe out the ſame way, and die.

of man] Heb. *of the ſons of man.*

goeth] Heb. *is aſcending.*

V. 22. *Wherefore I perceive that there is nothing better, then that a man ſhould rejoyce in his own works*] Chap. 2. 24. and 5. 18.

who ſhall bring him to ſee what ſhall be after him?] Who enjoyes his goods, and how he uſeth it? Therefore let him take his comfort of them himſelf, before he die.

CHAP. IIII.

Verſ. 1. *SO I returned*] He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſe the poor.

oppreſſions that are done under the ſun] Chap. 5. 8, *&c.*

the tears of ſuch as were oppreſſed] Their hard uſage brought forth not onely ſighs, but tears alſo.

on the ſide of their oppreſſours there was power] Their adverſaries had power to hurt them, but none had pity to relieve them.

ſide] Heb. *hand.*

V. 2. *Wherefore I praiſed the dead which are already dead, more then the living which are yet alive*] Job 3. 17, *&c.*

V. 3. *Yea, better is he then both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun*] Job 3. 11, 16, 21.

better is he then both they, which hath not yet been] For he hath not felt that that the living do, and dead have felt.

V. 4. *and every right work*] Heb. *all the righteſſe of work.* The more a man thrives by honeſt labour, the more he is envied.

for this a man is envied of his neighbour] Heb. *this is the envy of a man from his neighbour.*

V. 5. *The fool foldeth his hands together*] Prov. 6. 10. and 24. 33.

and eateth his own fleſh] His idleneſſe even conſumes and eats him out.

V. 6. *Better is an handfull with quietneſſe*, &c.] Prov. 15. 16, 17 and 16. 8. He abuſeth a good ground. Seeing there is vexation in all labour, therefore he will rather ſtarve, then work.

V. 8. *neither is his eye ſatisfied with riches*] For he can but ſee it, he cannot uſe all his wealth; and yet he is vexed that he ſees no more, chap. 1. 8. Covetouſneſſe is the luſt of the eye, 1 Joh. 2. 16.

V. 9. *Two are better then one*] Foraſmuch, as when a man is alone, he can neither help himſelf nor others; he ſheweth, That it is better to live in mutuall ſociety, to the intent, that men may be helpfull mutually one to another, and that their goods may encreaſe: which is ſo illuſtrated by the inſtances following, as that they are to be underſtood with their due qualification.

V. 13. *who will no more be admoniſhed*] Heb. *who knoweth not to be admoniſhed.* That neither knows how to rule well, nor will not be adviſed by any counſell.

V. 14. *out of priſon he cometh to reign*] That is, from a poor and baſe eſtate: or, out of trouble and priſon, as Joſeph did, Gen. 41. 14.

3.21. Who knows—] Quasi dicat, inquit Ab. Ezra, Quotus quisque est hominum qui norit discrimen inter utrumque spiritum, haud dubie paucissimi, et vix unus de mille. Est enim hujusce rei cognitio alta admodum & ardua, nisi quis sapientia divina instructus sit. Quis est qui intelligat, & advertat animum, spiritum hominis eum esse qui sursum ascendat, et rationem sit in judicio Domino redditurus? Paucissimi sane sunt: nam si hoc ut par est homines considerarent non ita sese bestiarum more gererent, facta sua non curantes.

Mercerus.

3.11—World—Seculum i.e. opinionem quandam aeternitatis, quasi hic semper victuri sint: sic hisce rebus sunt addicti. Alii Mundum exponunt, i.e. amorem & cupiditatem mundi, & rerum mundanarum.

Mercerus.

Cap. 4.11. heat] He means of Generation. Dan. Rogers Matrimonial Honor. p. 134.

5. 6.— Error—i.e. Te per errorem et imprudentiam vouisse; nec advertisse quid faceres, quum voveras.
Mercerus, Dutch.

5. 9. Inter omnia, vel supra omnia vitæ instituta, præcipua laudis est agricultura. Mercerus.
—— quod homini potissimum deligendum fuerit, unde vivat ——
Dutch. / Idem.
served— Maynteced by Husbandry. Tindal

he that is born in his kingdom becometh poor] Meaning, that is born a king.

V.15. *I considered all the living*] Either in generall he means, that he had considered that the heirs, many times, fared never the better for their fathers labours; or else in particular, that many, being weary of the government of an old king, joyn with his son that must succeed him; and afterwards, finding as little content in him, wish for another. Thus it hath been in all ages, and will be still. *Marcarus. Dutch.*

CHAP. V.

Vers.1. *Keep thy foot when thou goest to the house of God*] With what affection thou comest to serve God, as men take heed of sliding in slippery ways, psal.39.1.

Keep] Or, *Observe*, or, *Look to*.

when] Or, *as*.

then to give the sacrifice of fools] 1 Sam. 15. 22. Psal. 50. 8. Prov.15.8. and 21.27. Meaning, of the wicked, which think to please God with outward worship, without faith or repentance.

for they consider not that they do evil] Because they know not how to worship God aright; or, think not well of what they go about.

V.2. *Be not rash with thy mouth*] Either in vowing, or in praying: meaning, that we should reverently and advisedly go about either, psal.2.11. Heb.12.28.

thing] Or, *word*.

for God is in heaven] An heavenly King: and subjects must be brief, and discreet in their petitions.

in heaven] Matth.6.9.

therefore let thy words be few] He heareth thee not for thy many words sake, or often repetitions, but considereth thy faith, and fervent minde. And also vow no more then thou mayest comfortably perform.

be few] Prov.10.19. Matth.6.7.

V. 3. *For a dream cometh through the multitude of businesse*] Speak little, because many words are a signe of folly, or like dreams.

V.4. *When*] Or, *Assoon as*.

When thou vowest a vow unto God, defer not to pay it] Deut. 23. 21.

for he hath no pleasure in fools] Such as vow rashly, are accounted fools with God.

pay that which thou hast vowed] Psal.16. 13, 14. and 76.11. He speaketh of things vowed sutable to Gods word, and serving to his glory.

V.6. *Suffer not thy mouth to cause thy flesh to sin*] Cause not thy self to sin by vowing rashly, as they do which make a vow to live unmarried, and such like.

before the angel] That is, before Gods messenger or minister, when he shall examine thy doing: as though thy ignorance should be a just excuse, Job 33.23.

V.8. *at the matter*] Heb. *at the will*, or *purpose*.

for he that is higher then the highest, regardeth] Meaning, that God will redresse these things, and therefore we must depend upon him.

there be higher then they] Either he means the holy Trinitie, or the angels.

V. 9. *the profit of the earth is for all*] The revenues of the earth are better then riches, which will not feed us, v.10.

the king himself is served by the field] Kings and princes cannot maintain their estate, if there be no tillage. This commends husbandry.

V.11. *When goods encrease, they are encreased that eat them*] A man must spend his riches on many servants, and they must be fed by it as well as he: so that he gets onely the sight of his money more then they do, chap.4.8.

V.12. *the abundance of the rich will not suffer him to sleep*] Yea, his care to keep his riches, or surfetting, hinders his sleep; when poor men sleep quietly: so that he is not the better, but the worse for his riches.

V. 13. *riches kept for the owners thereof to their hurt*] Many men lose their lives for their riches, Prov.1.19. 1 King.21.

V.14. *But*] Or, *Or*.

But those riches perish by evil travel, &c.] Or, *those riches gotten by evil travel perish, so that he hath nothing to leave his son.*

V.15. *As he came forth of his mothers womb, naked shall he return to go as he came*] Job 1.21. Psal.49.17. 1 Tim 6.7.

V.16. *what profit hath he that laboured for the winde?*] Chap. 1.3. Meaning, in vain, and without profit; for he leaves all behinde him when he dies, Hos.12.1.

for the winde?] Hos.12.1.

V. 17. *All his days also he eateth in darkenesse*] He hath had much affliction and grief of minde, to get what he cannot keep: it had been better then that he had taken his part of them with comfort, v.18.

V. 18. *it is good and comely for one to eat and drink*] Chap.2. 24. and 3.12,13. Heb. there *is a good which is comely*, &c. *all the days*] Heb. *the number of the days*.

V.19. *and hath given him power to eat thereof*] Heb. *and hath made him ruler* of it. So that God may give a man riches, to whom he hath not given power over it: and covetous men are slaves to their wealth, at least, have no power over it.

V.20. *For he shall not much remember*] Or, *though* he give *not much*, yet *he remembreth*, &c.

For he shall not much remember the days of his life] He will take no great thought for the pains he hath taken in time past, because in his old days he comfortably eats the fruit thereof with ease.

CHAP. VI.

Vers.2. *Yet God giveth him not power*] He sheweth, that it is a judgement of God, when the rich man hath not a liberall heart to rule his riches.

to eat thereof] Not any part of it, but others eat it all up.

but a stranger eateth it] An enemy, while he lives, or one no way allied to him, when he is dead.

and it is an evil disease] It is not onely a fruitlesse vanity, but also a troublesome evil.

V.3. *and his soul be not filled with good*] If he can never have enough, chap.5.10.

and also that he have no buriall] As we see, oftentimes, that the covetous man falleth either into crimes that deserve death, or is murthered, or drowned, or hangeth himself; and so lacketh the honour of buriall, which is the last office of humanity: or, his wealth makes those whom it is left unto to neglect the decent performance of that office.

V.4. *For he cometh in with vanity*] Meaning, the untimely fruit, whose life did neither profit nor hurt any.

V.5. *he hath not seen the sun*] He hath not known the troubles of the world: or, if he have not had the comforts of this life, yet he hath been free from the troubles of it also.

V.6. *though he live a thousand yeers twice told*] Though the covetous man live long, yet seeing he sees no good, but much sorrow, and must go to the grave in the end, he is worse then one still-born.

V.7. *appetite*] Heb. *soul*.

V.8. *what hath the poor, that knoweth to walk before the living?*] Lesse then the rich? for he lives, and the rich doth no more: or, more then the poor man that is foolish.

V.9. *Better is the sight of the eyes*] To be content with that which God hath given, is better then to follow the wandring desires that never can be satisfied: for such a desire, v.7. is vanitie, &c.

then the wandring of the desire] Heb. *then the walking soul*.

V.10. *with him that is mightier then he*] Meaning God, who will make him to feel that he is mortall, psal.9.20.

V.11. *Seeing there be many things*, &c.] Or, *When there are many things, they encrease vanitie: what is a man the better?* That is, the more goods, the more vanitie: they do a man no good.

V.12. *who knoweth what is good for man*] There is no state wherein a man can live, to have perfect quietnesse in this life: for if he be not troubled at the present carriage of things, he will be disquieted with fear of worser times after.

all the days of his vain life] Heb. *the number of the days of the life of his vanity*.

a shadow] Psal.144.4.

CHAP. VII.

Vers. 1. *A good name is better then precious ointment*] Prov. 15.30. and 22. 1. Which is both pleasant and profitable.

the day of death, then the day of ones birth] Because a mans birth brings him into a miserable life, which death brings him out of.

V.2. *It is better to go to the house of mourning*] Where we may see the hand of God, and learn to examine our lives.

V.3. *Sorrow*] Or, *anger*.

V.5. *It is better to hear the rebuke of the wise, then for a man to hear the song of fools*] Prov.13.18. and 15.31,32.

V.6. *For as the crackling of thorns under a pot*] Which crackle for a while, and profit nothing, psal.58.9.

crackling] Heb. *sound*.

V.7. *oppression maketh a wise man mad*] A man that is esteemed wise, when he seeth riches come in apace by oppression, is transported with fury to get more: or, over-much oppression makes even wise men to be as besides themselves.

and a gift destroyeth the heart] Deut.16.19. *Spoken of Judges.*

V.8. *Better is the end of a thing*] He taxeth their lightnesse, which enterprise a thing, and suddenly leave it off again: or, then a thing is better, when it is brought to issue by a man that hath patiently waited for the accomplishment of it, then when it is first imagined by him that glories in his conceit, as if he had done it, 1 Kings 20.11.

V.9. *Be*

V.9. *Be not hastie in thy spirit to be angry*] Prov. 14. 17. and 16. 32.

V. 10. *thou doest not enquire wisely concerning this*] Murmure not against God, when he sends adversitie for mans sins, for it is folly so to do. This is just the complaint of ignorant papists; Former times were better, therefore their religion was better. This complaint comes not from wisedom, Jerem.44. 17, 18.

wisely] Heb. *out of wisedom.*

V.11. *Wisedom is good with an inheritance*] An inheritance will do a man no good, unlesse he have wisedom to guide his affairs.

is good with an inheritance] Or, *as good as an inheritance*, yea better too.

V.11. *defence*] Heb. *shadow*, or *for a shadow.*

wisedom giveth life to them that have it] Wisedom will free a man from deadly dangers, when riches cannot.

V. 13. *who can make that straight which he hath made crooked?*] Chap.1.15.

V.14. *but in the day of adversity consider,*] Consider what was said, v.13, That thou canst not alter thy condition, though it please thee not.

set] Heb. *made.*

to the end that man should finde nothing after him] That man should not know what may befall him, whether he shall continue in the same state or no, and so may not be proud in weal, nor out of heart in wo.

after him] Or, *after it.*

V.16. *Be not righteous overmuch*] Censure not good men, because God suffers them to be afflicted, v.15. nor presume not to be wicked, v.17. because wicked men prosper, v.15. Keep both these instructions, so shalt thou shew that thou feareſt God indeed, by avoiding both extremes of censoriousnesse, and profanenesse, v.18. Psal.37. and 73. Job 21. Jer.12.1,2.

destroy thy self] Heb. *be desolate.*

V.17. *before thy time?*] Heb. *not in thy time.*

V.18. *shall*] Or, *will.*

V.19. *Wisedom strengtheneth the wise*] Prov.21.22. and 24.5. Chap.9.16.

V. 20. *For there is not a just man upon earth*] 1 Kings 8. 46. Prov.20.9. 1 John 1.8. Or, *Surely:* For this verse seems to have no relation to that which went before, nor to that which follows after.

V.21. *take no heed*] Heb. *give not thine heart.*

unto all words] Take not to heart every thing that men speak of thee, no, though thou shouldest overhear thy servant sometimes speak evil of thee, Prov.19.11.

V. 22. *thou thy self likewise hast cursed others*] Considering that thou thy self mayest have been faulty in the like kinde towards others, thy Masters. Cobbet 5. Comd p. 41.

V.23. *I will be wise*] I will understand all other things, as I do this.

V.24. *That which is far off*] Things far off, or deep in the ground, are hardly gotten; so is wisedom: or, some things are so far off, or so deep in the earth, that they cannot be attained to: no more can the knowledge of all things by man, Job 28.1,11.

V.25. *I applied mine heart*] Heb. *I and my heart compassed.*

even of foolishnesse and madnesse] Heb. *madnesses:* that is, all sort of, or the maddest pranks of wicked men.

V.26. *And I finde more bitter then death, the woman whose heart is snares, &c.*] Prov.22.14.

whoso pleaseth God] Heb. he that is *good before God.*

whoso pleaseth God, shall escape from her] It is a great favour of God, for a man to escape the subtill allurements of an harlot.

V.27. *saith the preacher*] Or, *say I.*

counting one by one, to finde out the account] Or, weighing *one thing after another, to finde out the reason.*

to finde out the account] That is, to come to a conclusion.

V. 28. *one man among a thousand have I found*] I have found out the depth of the policie of some one man among many, but never of a crafty woman, v.29. Or, I have seen one man among many seduced by harlots, repent; but never any of those seducing strumpets.

among all those] Or, *with all these* qualities.

V. 29. *this onely have I found*] Onely I know, that their wicked craft comes not by creation, but by their own manifold devices.

that God hath made man upright] Gen.1.27.

CHAP. VIII.

Verſ. 1. *WHo knoweth the interpretation of a thing?*] Who besides the wise man? that is, none else.

a mans wisedom maketh his face to shine] Prov.17.24. That is, doth get him favour and prosperity.

the boldnesse] Heb. *the strength.*

the boldnesse of his face shall be changed] Whereas before he was proud and arrogant, he shall become humble and meek: or, his strength shall be renewed and doubled, Isa.40.31.

changed] Or, *doubled.*

V.2. *I counsel thee to keep the kings commandment*] That thou obey the king, and keep the oath that thou hast made for the performance thereof.

commandment] Heb. *mouth.*

V.3. *Be not hastie to go out of his sight*] Go not away discontented, when he commands thee any thing thou likest not, neither stand in rebellion against him; for he will punish thee, and can do it.

V.4. *who may say unto him, What doest thou?*] Who dare say so, because of the kings power? or, who may, in regard of his authority? Prov.30.31.

V.5. *shall feel*] Heb. *shall know.*

a wise mans heart discerneth both time and judgement] That is, when it is time to obey the king, and how far.

V.6. *therefore*] Or, *but.*

therefore the misery of man is great upon him] Other men are miserable, because they know not this time and judgement, verse 7.

V.7. *when it shall be*] Or, *how it shall be.*

V. 8. *There is no man that hath power over the spirit*] The subject hath no power to save his own life, when the king gives order for his death, nor no crafty wicked tricks can help him; and therefore he must not rashly cast himself into danger, by disobeying authority.

over the spirit, to retain the spirit] Job 14.5.

discharge] Or, *casting off* weapons.

V.9. *one man ruleth over another to his hurt*] Tyrants and wicked rulers have, by their tyrannie and oppression, brought mischief upon themselves.

V. 10. *who had come and gone from the place of the holy, and they were forgotten in the citie where they had so done*] Or, *and they who had come and gone from the place of the holy, were forgotten in the city where they had done right.*

this is also vanitie] Their great pomp came to nothing, psal. 49.17. or, as well good men, that had served God diligently, as bad men, were forgotten of them, among whom they had lived well, which grieved me to behold.

V.11. *Because sentence against an evil work is not executed*] Where justice is delayed, there sin reigneth: or, impunity makes sinners the more obstinate.

V. 12. *it shall be well with them that fear God*] Psal. 37. 11, 18, 19. Isa.3.10,11.

which fear before him] Or, *because they fear before him.* So it answers to the end of the next verse.

V.14. *happeneth according to the work of the wicked*] Psal.73. 14. Eccles.7.15.

according to the work of the wicked] Which are punished, as though they were wicked.

V.15. *Then I commended mirth, &c.*] Chap.3.22.

V.16. *for also there is that neither day nor night seeth sleep with his eyes*] Worldly men enjoy no rest, night nor day, from their worldly cares and distractions, psal.127.2.

sleep with his eyes] Chap.5.12.

CHAP. IX.

Verſ. 1. *I Considered in my heart*] Heb. *I gave*, or *set to my heart.*

by all that is before them] Man knoweth not by prosperity or adversity whom God doth favour or hate, for he sendeth them as well to the wicked as to the godly, chap.8.14.

V. 2. *All things come alike to all*] Psal. 73. 3, 12, 13. Mal. 3. 15.

V.3. *among*] Or, *above.*

there is one event unto all] In outward things, as riches and poverty, sickness and health, there is no difference between the godly and the wicked.

yea; also] Or, *that also.*

madnesse] Heb. *madnesses:* that is, all kinde of madnesse.

after that they go to the dead] They die like other men.

V.4. *For to him that is joyned to all the living, there is hope*] Or, *Surely.* See Notes on chap.7.20.

V.6. *now*] Heb. *already.*

for ever] Or, *of the world.*

V.7. *eat thy bread with joy*] Eat of the fruit of thy labours with comfort, chap.3.22.

for] Or, *when.*

now accepteth] Heb. *hath already accepted.*

V.8. *Let thy garments be always white*] Rejoyce constantly; as, *pray without ceasing*, 1 Thess.5.17. This excludes not humiliation in times of affliction.

ointment] Matth.6.17.

V.9. *Live joyfully*] Heb. *see* or *enjoy life.*

Live joyfully with the wife whom thou lovest] Hereby it appears, that Solomon gives counsell to take lawfull content in outward things; and not in the person of an Epicure, exhorting others to unlawfull pleasures; for then would he not have said,

7.10. Say not—] — Tu ergo tuo fungere Officio, fac quod in te est ——— Non quod non possimus temporum conditionem deplorare et hominum mores perditos: sed quod non nos eo nomine immodicè afflictare debeamus, ac propterea à nostro munere recedere, nostrum locum deserere, et Dominum accusare. ——— Præsenti rerum statu fruere, et contentus esto, quando ita Deus vult, qui cursum temporum moderatur & dirigit. Mercerus.

7.16. Righteous overmuch.] As he would not have over-stand strictly upon yr Right with others; so he would not have them speak much of yr own Righteousness: but rather, sometimes, take blame to themselves. As we are not to betray our innocency; so not give a shadow of any Godding in it.

Caryl, Job, 34.6. p. 524, 525.

Cap. 9.2. he that sweareth, as he that feareth an Oath.] Many who are not Swearers (Swearing is deboysery, and so inconsistent with Christity) who yet doe not fear an Oath. It is better to fear to doe Evil; than not to do evil.

Caryl, Job, 10.7. p. 483.

There is a two fold fearing an Oath. 1. A fearing to Swear, 2. A fearing when we Swear. The first respects rash Oaths, and false Oaths. Secondly, he sweareth in Truth & Righteousness; he feareth such an Oath i.e. takes it religiously, as knowing that it is an Appeal to God, who is the Searcher of hearts, and that it is a great part of divine Worship. He considers well what he Swears, and keeps himself close to what he hath Sworn.

Caryl, Job, 28.28. p. 382, 3.

Eccles. 11. 1. — Waters] Caryl, Job, 31. 17. p. 464.

Cap. 11. 2. Give — 7 & 8 — Charity prefers some; but she refuses none, who are meet objects. — Caryl, Job, 5. 19. p. 340.

said, *Rejoyce with thy wife* ; but, as elsewhere, *Stolen waters are sweet*, Prov.9.17. See Prov.5.18.

for that is thy portion in this life] Chap.2.24. and 3.13. and 5.18.

V.11. *the race is not to the swift*] Wisedom and strength cannot always procure worldly comforts: but sometimes they are so disposed by God, as we can give no reason of it: neither can they enable us to foresee or prevent evil, v.12.

V.12. *snare*] Luke 21.35.

snared in an evil time] Prov.29.6.

V.13. *This wisedom have I seen also under the sun*] As wisedom sometimes cannot produce good effects in outward things; so, at other times, it works above all humane apprehension and power.

V.15. *there was found in it a poor wise man*] An instance of wisedom, in a poor man, prevailing against power, yet not respected by those that received benefit by it.

V.16. *Then said I, Wisedom is better then strength*] Prov.21.22. Chap.7.19.

V.17. *more then the cry of him that ruleth among fools*] Wise men hearken more quietly to the counsell of a poor man that is understanding, then fools that clamour hearken to a king.

CHAP. X.

Vers.1. *Dead flyes*] Heb. *Flyes of death.*

Dead flyes cause the ointment of the apothecary to send forth a stinking savour] Heb. *Dead flyes doth cause:* that is, any one will do it: for it is opposed to a little folly.

V.2. *A wise mans heart is at his right hand*] He doth all things well, as a man doth with his right hand: but a fools works are aukward and lefthanded.

V.3. *his wisedom*] Heb. *his heart.*

and he saith to every one, that he is a fool] By his gate, words, gestures and actions he bewrayeth his folly.

V.4. *If the spirit of the ruler rise up against thee*] If the prince be angry with thee, leave not thy office about him, nor subjection to him; but intreat his favour: this will take away his anger, and keep punishment from thee.

leave not thy place] Chap.8.3.

V.5. *as an errour which proceedeth from the ruler*] It is an evil thing for princes to prefer unworthy men.

from] Heb. *from before.*

V.6. *in great dignity*] Heb. *in great heights.*

the rich sit in lowe place] Rich in wisedom, as well as in wealth.

V.7. *upon horses*] Prov.30.22.

V.8. *He that diggeth a pit shall fall into it*] Psal.7.15. Prov.26.27. He sheweth, by divers similitudes, what hurt comes unto men by rash and indiscreet actions, v.8,9. and what little good, v.10.

V.11. *Surely, the serpent will bite without enchantment*] Or, *when the serpent hath bit before charming, then the cunning charmer profiteth nothing.*

the serpent will bite without enchantment] Another instance of things done rashly, without any profit.

a babler] Heb. *the master of the tongue.*

V.12. *The words of a wise mans mouth are gracious*] Prov.10.32. and 22.13.

gracious] Heb. *grace.*

V.13. *the end of his talk is mischievous madnesse*] He begins foolishly, but grows stark naught before he have done speaking.

his talk] Heb. *his mouth.*

V.14. *A fool also is full of words*] Prov.15.2.

full of words] Heb. *multiplieth words.*

a man] Or, *but the man.*

a man cannot tell what shall be] He brags what he will do, Jam.4.13, &c. but he knows not what will be the issue.

what shall be after him, who can tell him?] Chap.3.22. and 6.12.

V.15. *he knoweth not how to go to the city*] As a man that knows not the way, wearies himself before he can come to the city: so a fool tires himself, and can bring his businesse to no good passe, because he knows not how to effect it.

V.16. *Wo to thee, O land, when thy king is a childe*, &c.] Isai.3.3,4.

when thy king is a childe] Such as want wisedom are counted children, Heb.5.13.

thy princes eat in the morning] Are given to their lusts and pleasures.

V.17. *when thy king is the son of nobles*] Is born of good parentage, and vertuously brought up.

for drunkennesse] Prov.31.4.

V.18. *By much slothfulnesse the building decayeth*] By the slothfulnesse of both hands, when they will not mend the house, but hang down remisly, the house decays.

the building] Or, *the roof.*

the house droppeth thorow] Or, *it drops into the house.*

V.19. *wine maketh merry*] Psal.104.15.

maketh merry] Heb. *maketh glad the life.*

answereth] Or, *makes to answer:* that is, procures.

V.20. *Curse not the king*] Exod.22.28.

thought] Or, *conscience.*

curse not the rich in thy bed-chamber] Heb. *in the chambers of thy bed:* that is, in the most secret place.

for a bird of the air shall carry the voice] It shall be revealed by some unexpected means suddenly, either by Gods especiall providence, who hates ill thoughts against kings; or by the policie of princes, who have spies in all places.

CHAP. XI.

Vers.1. *Bread*] Or, *bread-corn* (or *grain.*)

upon the waters] Heb. *upon the face of the waters*, or *beside*, as Isa.32.10. That is, be liberall to the poor, and though it be as a thing ventured at sea, or cast into the water, yet it shall bring thee profit: or, be diligent in husbanding thy grounds, in sowing in those places which are most fertile.

thou shalt finde it after many days] As seed, though not presently, yet after some time, it will encrease. Worldly men think laying up the way to be rich; but God thinks laying out to be the way.

many days] Deut.15.10. Prov.19.17. Matth.10.42.

V.2. *Give a portion to seven*] To many, according to thy ability: or, have dealing with many, that, though thy trading with some fail, yet it may hold with others.

for thou knowest not what evil shall be upon the earth] Because thou mayest lose all, and then canst do no good to others, but wilt need the help of others.

V.3. *If the clouds be full of rain, they empty themselves upon the earth*] As the clouds that are full pour out rain to refresh the earth: so the rich, that have abundance, must distribute it liberally.

in the place where the tree falleth, there it shall be] He exhorteth to be liberall while we live; for after death there is no power, chap.9.10. Gal.6.10. Or, which way soever the tree falls, it will be beneficiall to one or other.

V.4. *He that observeth the winde, shall not sowe*] He that feareth inconveniences, or future want, when other mens necessity requires relief, shall never do his duty, nor receive the reward of liberality.

V.5. *even so thou knowest not the works of God who maketh all*] God may take thee away secretly and suddenly, and then thou canst not give.

V.6. *In the morning sowe thy seed*] When thou beginnest to prosper, give, and so continue.

shall prosper] Heb. *shall be right.*

either this or that] Which shall please God most, and receive the greatest reward; for God doth recompense some good works in an especiall manner, Matth.10.41. Heb.13.2. Or, continue diligent in employment, though thou be not certain of a continuall successe.

V.8. *But if a man live many yeers*] Though life be pleasant in it self, yea, if a man have a long and cheerfull life here also, yet the remembrance of the shortnesse of it, in comparison of the time he must lie in the grave, will make worldly comforts seem vain to him, and his estate here far from true felicity.

let him] Or, *if he.*

for they shall be many. All] Or, *that they shall be many.* Then *all.*

V.9. *Rejoyce, O young man, in thy youth*] He derideth them that settle their delight on worldly pleasures, as though God would never call them to an account.

know thou, that for all these things God will bring thee into judgement] For following thy pleasures, and so neglecting Gods service, chap.12.1.

V.10. *Therefore remove sorrow from thy heart*] Take heed of evil thoughts, which may bring grief upon thine heart, and of evil actions, which may bring pain upon thy body. Or, storm not against those that advise thee for thy good, but leave evil courses, which will be bitter in the end.

sorrow] Or, *anger.*

childhood and youth are vanitie] Soon gone, as the morning quickly comes to noon, and noon to night. So much the word *childhood* intimates, according to the derivation.

CHAP. XII.

Vers.1. *Remember now thy Creatour*, &c.] Prov.22.6. Heb. *Creatours.* It may be spoken in respect of the Trinitie, Isai.54.5.

while the evil days come not] The days of old age.

V.2. *While the sun*] While thy life is full of comfort, like a summer, and not full of troubles, like a dark winter full of storms. An elegant description of old age in generall: the particular discommodities of it follow.

V.3. *In the day when the keepers of the house shall tremble*] The hands,

hands, which keep the body, wherein the ſoul dwells.

the ſtrong men ſhall bow themſelves] The legs, which uphold the body.

the grinders ceaſe] The teeth, that chew or grinde the meat.

the grinders ceaſe, becauſe they are few] Or, *the grinders fail, becauſe they* grinde *little.*

thoſe that look out of the windows be darkened] The eyes, that look out of their holes.

V.4. *the doors ſhall be ſhut*] The two lips, that ſtand outward.

when the ſound of the grinding is lowe] When the ears cannot hear well.

he ſhall riſe up at the voice of the bird] When ſleep departs from us.

all the daughters of muſick ſhall be brought lowe] When the winde-pipe, and other inſtruments of ſinging, fail: or, when the ears take no pleaſure in muſick, 2 Sam. 19.35.

V.5. *afraid of that which is high*] To climb high, becauſe of their weakneſſe: or, they ſtoop down, as though they were afraid that ſomething ſhould fall upon them.

fears ſhall be in the way] They ſhall tremble as they go, as if they were afraid of ſtumbling or falling.

the almond-tree ſhall flouriſh] Their head ſhall be as white as the bloſſomes of an almond-tree.

the graſſhopper ſhall be a burden] They ſhall be able to bear nothing.

deſire ſhall fail] Appetite to meat, and drink, and marriage.

man goeth to his long home] To the grave, where he muſt lie long.

the mourners go about the ſtreets] Friends and kinred, and others that mourn for his death, Jer. 9.17.

V.6. *Or ever the ſilver cord be looſed*] The pith of the back-bone, which is white, like ſilver.

the golden bowl be broken] The little ſkin that covereth the brain, which is in colour like gold.

the pitcher be broken at the fountain] The veins, which draw blood from the liver.

the wheel broken at the ciſtern] The head, which draws the powers of life out of the heart; or, the lungs, which breathe in and out, as a wheel draws water up and down in a ciſtern.

V. 7. *Then ſhall the duſt return to the earth*] Gen. 3. 19. Death is the night, wherein we cannot work at all; and old age the evening, wherein we can do little: and therefore it is good to ſerve God in the morning of youth, or, if that be neglected, in the noon of manly yeers.

Then ſhall the duſt] Or, *And the duſt.*

the ſpirit ſhall return unto God] Returns to God, to be diſpoſed of in eternall weal or wo, in another world.

ſpirit ſhall return] Or, *ſpirit return.*

V.8. *Vanity of vanities, ſaith the preacher,* &c.] Chap. 1.2.

all is vanity] Seeing man hath ſo much trouble in his life, and yet muſt loſe it in the end alſo, he concludes, That all worldly comforts are vain, and cannot make a man happie.

V. 9. *moreover, becauſe the preacher was wiſe*] Or, *the more wiſe the preacher was,* &c.

he gave good heed] He learned of others, and ſtudied himſelf, to finde matter to teach the people.

ſet in order many proverbs] 1 Kings 4.32.

V.10. *to finde out acceptable words*] His words were pleaſing and profitable for the men of that age, and written down to inſtruct after-ages.

acceptable words] Heb. *words of delight.*

V.11. *The words of the wiſe are as goads*] To prick us forward to our dutie.

and as nails] To keep us within our compaſſe, as a nailed fence.

faſtened by the maſters of aſſemblies] Well applied by the miniſters, whom he calleth maſters.

which are given from one ſhepherd] Which is God; and therefore they muſt be heard as his word, Joh. 10.16.

V.12. *And further, by theſe, my ſon, be admoniſhed*] Or, *And of other beſide theſe, my ſon, take heed.*

and much ſtudie is a wearineſſe of the fleſh] It would weary me to write many books, and you to read them; therefore heed this book, and ſpecially mark the ſum of all: Forbear worldly vanities, and fear God, who will judge thee.

ſtudie] Or, *reading.*

V.13. *Let us hear the concluſion of the whole matter*] Or, *the end of the matter,* even *all that hath been heard,* is.

the concluſion of the whole matter] Teaching us how to get true happineſſe, which is not to be gotten by worldly comforts.

the whole duty of man] Or, *the duty of all men.*

V. 14. *God ſhall bring every work into judgement*] Rom. 2.16. and 14.10. 2 Cor. 5.10.

whether it be good, or whether it be evil] Good works kept ſecret by the doers, ſhall have their reward, and evil ones their puniſhment.

ANNOTATIONS

On the Book of CANTICLES.

The ARGUMENT.

THis was the moſt excellent of Solomons *one thouſand and five Songs, mentioned,* 1 Kings 4.32. *and it alone remains upon record in ſacred Writ. Herein, under the type of* Solomon *and his Queen, is ſet out the mutuall affection of Chriſt and his Church: the viciſſitudes alſo of Chriſts manifeſting of himſelf to, or hiding his affection from his Church in this World: With her earneſt deſire to be fully joyned to him, by an everlaſting Marriage in heaven. Which are the ſpeeches of the Bridegroom, and Which of the Bride, Will appear in the Notes. This Song, then, cannot but be pleaſing to them Who believe in Chriſt here, and long to be joyned With him for ever hereafter: Which, Whoſo doth not, let him not read it; for he Will get no good by it.*

CHAP. I.

Verſ. 1. *He ſong of ſongs*] A moſt excellent ſong.

V.2. *Let him kiſſe me*] This is ſpoken in the perſon of the Church, or of the faithfull ſoul, enflamed with the deſire of more inward familiarity with Chriſt, whom ſhe loveth, and which ſhe manifeſteth hereby.

with the kiſſes of his mouth] Let him refreſh me with his gracious promiſes.

for thy love is better then wine] Chap. 4.10. The tokens of thy love will make me more glad, then wine doth them that drink it, pſal. 104.15.

thy love] Heb. *thy loves.*

V.3. *Becauſe of the ſavour*] The feeling of thy great benefits, the comfort whereof ſpreads it ſelf, John 12.3.

thy Name is as ointment poured forth] The knowledge of thee.

do the virgins love thee] They that are pure in heart and converſation, Revel. 14.4.

V.4. *Draw me*] The faithfull confeſſe, that they cannot come to Chriſt except they be drawn.

we will run after thee] I and my maidens: the Church with her members.

Draw me, we will run after thee] Joh. 6.44.

into his chambers] Meaning, the ſecret joy, that is not known unto the world.

the upright love thee] Or, *they love thee uprightly.* Heb. men of *uprightneſſes*: that is, the moſt upright.

V.5. *I am black*] Either in regard of her own defects, or troubles from others.

O ye daughters of Jeruſalem] Termed virgins, v.3.

as the tents of Kedar] As the tents of the Arabians the ſons of Kedar, which were black without; but full of treaſure within: or, as Solomons curtains, that had precious ſtones and jewels within.

V.6. *Look not upon me*] Look not upon me with contempt, becauſe of my outward appearance.

the ſun hath looked upon me] God hath afflicted me, Matth. 13.6,21.

my mothers children were angry with me] Falſe brethren have wronged me, 2 Cor. 11.26. Gal. 2.4.

they

Cap. 1. 8. Go thy way forth I Propheta populum compellans, Jer. 51. 6. Exite, inquit, ex Babylone — Apoc. 18. 4.
Beza in locum, p. 217.
Ne tentorium ponito cum istis — neque illis rationi ulla adhæreto. Junius.

Cap. 2. 15. convincite nobis: capis enim eum quem de falsitate convincis. Augustin, ps. 80. col. 900.

Cap. 3. vid. Owen Com. P. 145, 146—

Cap. 3. 3. That these Watchmen of the City of God, are ye Watchmen and Officers of the Church, is confessed: and it is of sad Consideration that ye H. S. doth sometimes in this Book take notice of them on no good account. Plainly Cap. 5. 7. They turn Persecutors. It was Luther's saying, Nunquam periclitatur Religio nisi inter Reverendissimos. Here they are of a more gentle temper.
Owen Com. 147.

stay &c. Comfort &c.
2. 5. Upon discovery of ye excellency, & sweetness of christ in ye Banq. House, the Soul is instantly overpowred, & cryes out to be made partaker of the fullness of it. She is sick of Love: not (as some suppose) fainting for want of a sense of Love, under ye apprehension of Wrath; but made sick & faint, even overcome with ye mighty actings of that divine Affection, after she had once tasted of ye sweetness of christ in ye Banq. H. Her desire deferred makes her heart sick. — Oh what hast thou done, blessed Jesus! — Let me have something from thee to support me, or I dye. Owen Com. 46, 47.

they made me the keeper of the vineyards] They put me to hard and base services, Matth. 20.12. 2 Kings 25.12. so that I was forced to neglect my own charge.

V.7. *O thou whom my soul loveth*] The Spouse being in trouble, or in danger of seduction, desireth to know where she may be safe under her husbands protection.

where thou makest thy flock to rest at noon] In time of trouble and danger, when the sun shines hottest, Matth.13.6,21.

as one that turneth aside] Or, *as one that is vailed.*

by the flocks of thy companions?] Meaning, false prophets, who made themselves shepherds like Christ, 2 Cor.11.13.Rev.2.2.

V.8. *If thou know not*] Christ speaketh to his Church, bidding them that are ignorant to observe the steps of the faithfull, and go to his ministers to learn.

V.9. *to a company of horses in*, &c.] In regard of comelines.

V.10. *with rowes of jewels*] For thy spirituall beauty and excellency, there is no worldly treasure to be compared unto thee.

V.11. *We will make thee borders of gold*] I, and the Father, and the holy Ghost, will make thee yet more glorious.

V.12. *my spikenard sendeth forth*, &c.] When the Church enjoys Christ in his ordinances, she brings forth good works, pleasing to him, delightfull to her self, and profitable to others.

V.13. *A bundle of myrrhe is my welbeloved unto me*] As a sweet nosegay to comfort me.

he shall lie all night betwixt my brests] I desire to enjoy him perpetually, Isai.26.9.

V.14. *as a cluster of camphire*] A plant of sweet savour which grew sometimes among the vines; of which there was store at En-gedi, or, the best kinde grew there. Of the place, see Josh.15.62. 2 Chron.20.2. *camphire*] Or, *cypres.*

V.15. *Behold, thou art fair, my love*] Chap.4.1. and 5.12.

thou art fair] Christ accepts his Church, and commendeth her beauty, in respect of the graces he had given her, Eph.5.26,27.

my love] Or, *my companion.*

V.16. *yea pleasant*] She attributes more to Christ, then he did to her.

our bed is green] She allureth him to dwell with her, having prepared her heart as a comfortable lodging for him.

rafters] Or, *galleries.*

CHAP. II.

Vers. 1. *I am the rose of Sharon*] Christ is sweet and beautifull to his.

V.2. *so is my love among the daughters*] Thus Christ preferreth his Church above all other assemblies, as a lilie above thorns.

V.4. *As the apple-tree among the trees*] The Spouse testifieth her great affection toward her husband, but her strength to expresse it faileth her; and therefore she desireth comfort, and obtaineth it.

I sate down] Heb. *I delighted and sate down*, &c.

I sate down under his shadow] Christ gives shelter and pleasant fruit to his, and is as much better then others, as an apple-tree is better then an unfruitfull tree.

taste] Heb. *palate.*

V.4. *to the banqueting-house*] Into the Scriptures, or the society of Gods saints in the publike assembly.

banqueting-house] Heb. *house of wine.*

his banner over me was love] He drew me to the knowledge of him, by his love shewed to me. A metaphor from souldiers, who are called together to their own company by an ensigne, Isai.11.10,12.

over me] Or, *toward me.*

V.5. *Stay me with flagons*] Ye ministers, stay me with Gods promises, and the comforts of his word.

comfort me with apples] Heb. *straw me with apples.*

V.6. *His left hand is under my head*, &c.] Chap.8.3. Alluding to their feasts, when they lay on the ground; so that if any fainted, they put one hand under them to lift them up, and gave them some comfortable potion with the other.

his right hand doth embrace me] Onely Christs embraces can cure us in our trances. It seems he was now gone, and she thereupon falling into a trance, being by his ministers recovered, and taking rest, he suddenly coming in, and finding her asleep, forbids her attendants to awake or disturb her, v.7. But she hearing his voice, awakes of her self, v.8. So Christ soon comes to his Church in trouble, and she soon apprehends his coming, psal.63.8. and 73.23. Or it may be the Churches speech, forbidding her attendants to disturb her Spouse, when he is at rest with her.

His left hand is under my head, and his right hand doth embrace me] Or, *let his left hand be under my head, and his right hand embrace me.*

V.7. *I charge you*] Heb. *I adjure you.*

I charge you, O ye daughters of, &c.] Chap.3.5. and 8.4.

by the roes] As ye love the creatures in which ye delight, and would not have them perish. *he*] Or, *she.*

V.8. *he cometh*] She speaketh like one not quite awake: she thinks she hears him a great way off.

leaping] Overcoming all difficulty great and small.

V.9. *My beloved is like a roe, or a young hart*] Verse 17.

he looketh forth at the windows] Or, *he looketh in thorow the windows*, as one yet without the door: he was neerer now then before on the mountains, yet not so neer as he will be, 1 Cor. 13.12.

shewing] Heb. *flourishing.*

V.10. *My Beloved spake*] By the inspiration of his Spirit.

and come away] Draw neerer toward me, and toward heaven.

V.11. *the winter is past*] The troubles of the world are over, and heavenly joys are neer.

V.12. *The flowers appear*] These are signes of spring approaching, to which Christs comfortable accesse to his Church, is likened, Jer.8.7. Matth.24.32.

V.14. *that art in the clefts of the rock*] Hidden because of persecution.

sweet is thy voice] The voice of thanksgiving from thee, which pleaseth me well.

V.15. *Take us the foxes*] Christ speaks to his ministers and magistrates to destroy false teachers, who seduce weak Christians.

V.16. *My beloved is mine, and I am his*] Chap.6.3. and 7.10.

he feedeth among the lilies] The preaching of the word is pleasant.

V.17. *Untill the day break*] Chap.4.6. Send forth light. She prays Christ to be with her in all her troubles in the night of this world.

like a roe, or a young hart] Chap.8.14.

of Bether] Or, *of division.*

CHAP. III.

Vers.1. *By night*] Heb. *in the nights.*

By night on my bed, &c.] The Church could not sleep night after night, because of Christs absence.

V.2. *in the broad ways I will seek him*] When we cannot finde comfort our selves in Christ, we must seek for it by advice from others.

V.3. *The watchmen that go about the citie, found me*] The watchmen here, are such as should have directed her to her Bridegroom.

V.4. *untill I had brought him into my mothers house*] The Spouse speaks like a virgin, accounting the publike assembly her mother, Gal.4.26.

V.5. *I charge you, O ye daughters*, &c.] Chap.2.7. and 8.4.

till he please] See Notes on chap.2.7. *he*] Or, *she.*

V.6. *Who is this that cometh out of*, &c.] Chap.8.5.

out of the wildernesse] Christ admires at the Church, coming out of the wilderness of the world, toward the heavenly Canaan, to seek him, so soon as she awakes.

pillars of smoke] An allusion to the incense offered in the law, psal.141.2. so sweet are the prayers of the saints to Christ.

with all] Or, *better then all.*

V.7. *threescore valiant men are about it*] Christ not onely forbids men to disturb the rest of his Spouse, but also sets his angels about her, to guard her, as she here confesseth.

V.8. *in the night*] Heb. *in the nights:* that is, nightly.

V.9. *a chariot*] Or, *a bed.*

a chariot of the wood of Lebanon] All that follows, serves to set out Christs glory.

V.10. *for*] Or, *by.*

V.11. *O ye daughters of Zion*] All ye that are of the number of the faithfull, behold Christs glory, and rejoyce at it.

CHAP. IIII.

Vers. 1. *Behold, thou art fair, my love*] Chap.1.15. and 5.12.

thou art fair, my love] Christ coming suddenly, findes his Church ready to entertain him.

thou hast doves eyes] Because he delighteth in his Church, he commendeth all that is in her.

thy hair is as a flock of goats] He hath respect to the multitude of the faithfull, which are many in number.

flock of goats that appear from mount Gilead] Chap.6.5,6.

that appear from] Or, *that eat of*, &c.

V.3. *Thy lips are like a threed of scarlet*] Thin and red, which is the grace of the lips.

V.5. *Thy two brests are like two young roes*] Chap.7.3.

which feed among the lilies] In pleasing pastures, as being full of fair flowers.

V.6. *Untill the day break*] Chap.2.17.

break] Heb. *breathe.*

I will get me to the mountain of myrrhe] I will retire to heaven, till the wedding-day come.

V.7. *Thou art all fair, my love*] Ephes.5.27.

V.8. *Come with me from Lebanon*] These mountains were bordering on the land of Canaan. Christ calls her from the world, the seat of cruell men, to heaven.

my spouse] Now she is without spot, v.7. she is fit to be Christs Spouse.

and Hermon] Deut.3.9.

V.9. *ravished my heart*] Or, *taken away my heart.*

my sister] By my Incarnation, and by adoption of thee.

with one of thine eyes] With one glance of thine eyes, thou hast gotten my heart.

with one chain of thy neck] By my graces which I have given thee;

thee; not by thy naturall parts. He made his Church beautifull, and loves his own gifts in her.

neck] Heb. *necks*: that is, of both sides of thy neck.

V.10. *how much better is thy love then wine!*] Chap.1.2.

the smell of thine ointments then all spices!] Thy graces, and the exercises of them.

V.11. *Thy lips, O my spouse, drop as the honey-comb*] They are full of thanksgiving, which is pleasing to God.

like the smell of Lebanon] Which had cedars, frankincense-trees and vines on it, yeelding sweet savour, Hos.14.6,7.

V.12. *A garden*] Full of fine flowers and fruits.

enclosed] Heb. *barred*. Kept safe by God, and keeping her fruit for Christ and his.

a spring shut up] Full of waters of heavenly instruction and consolation, John 4.14. and 7.37. kept safe, and reserved for peculiar use, Matth.27.65,66. Exod.19.5. Tit.2.14.

V.13. *Thy plants are an orchard of pomegranates*] The faithfull, psal.92.13.

with pleasant fruits] Good works, Joh.15.8, Phil.1.11.

with spikenard] Heb. *spikenards*: that is, divers kindes of spikenard: the chief is mentioned, v.14.

V.15. *A fountain of gardens*] Jer.2.13. My sister is so, v.12.

V.16. *O north-winde*] Christs commands his Spirit to breathe upon his Church.

that the spices thereof may flow out] That the fruits may be many, and ripen well.

let my beloved come into his garden] Seeing Christ commends the fruit, the Church desires he would come eat of it.

CHAP. V.

Vers.1. *I Am come into my garden*] No sooner doth the Church wish for Christ, but he comes.

I have gathered my myrrhe] I have taken pleasure in thy works done by my grace.

eat, O friends] O saints and angels, rejoyce in the prosperity of the Church militant, Luke 15.7.

yea, drink abundantly, &c.] Or, *and be drunken* with *loves*.

V.2. *I sleep, but my heart waketh*] I am carried away with worldly cares, yet my heart thinks on Christ still.

that knocketh] By the motions of his Spirit.

Open to me] By receiving those motions.

my undefiled] Christ counts his Church pure, though she have weaknesses.

my head is filled with dew] He hath suffered many hard things to come to her.

V.3. *how shall I put it on?*] She defers admittance of him, upon excuse of pretended inconveniences, Prov.24.33.

V.4. *and my bowels were moved*] When Christ reveals himself more neerly, the Churches tender affection begins to work towards him.

for him] Or, (as some reade) *in me*.

V.5. *my hands dropped with myrrhe*] Entertaining of Christ carries sweetnesse with it.

my fingers with sweet-smelling myrrhe, upon] Or, *the myrrhe passed over my fingers, upon*.

sweet-smelling] Heb. *passing*, or *running about*.

V.6. *my soul failed when he spake*] My neglect of his speech troubled me when he was gone.

when] Or, *because*.

V.7. *The watchmen that went about the citie*] Isa.62.6. Governours use her hardly, by Gods just judgement, for neglecting Christ. See Notes on chap.3.3.

from me] Heb. *from on me*.

V.8. *I charge you, O daughters of Jerusalem*] I give you in charge by oath what ye shall say to him; to wit, That I am sick of love.

that] Heb. *what*.

V.9. *What is thy beloved more then another*] Men naturally see not the excellencie that is in Christ more then in others.

O thou fairest] The Church is beautifull in persecution.

V.10. *My beloved is white and ruddy*] She describeth Christs beauty, to encrease her own and others affection to him.

the chiefest] Heb. *a standard-bearer*.

the chiefest among ten thousand] One that may bear a standard among them, as most worthy to be admired.

V.11. *His head is as the most fine gold*] She describeth Christ to be of perfect beauty and comelinesse. *vid. Owen Comun. 78*

bushy] Or, *curled*.

V.12. *His eyes are as the eyes of doves*] Chap.1.15. and 4.1.

washed with milk] Heb. *washing*: that is, as doves washing themselves in milk-white streams.

fitly set] Heb. *set in fulnesse*. As jewels set in a ring, neither too far out nor in.

his head is as Lebanon] As the trees of Lebanon, psal.29.6.

excellent as the cedars] Heb. *chosen*: For excellent things are chosen before others.

CHAP. VI.

Vers.1. *THat we may seek him with thee*] The faithfull, hearing Christ so commended, desire to seek him with the Church.

V.2. *My beloved is gone into his garden*] Jerusalem being on an hill, they went down to the gardens: so Christ comes down from heaven spiritually into the congregation.

V.4. *as Tirzah*] A fair and strong city, the seat of Jeroboams kingdom, 1 Kings 14.17.

V.5. *Turn away thine eyes from me*] This declareth the exceeding love of Christ toward his Church.

V.8. *There are threescore queens*] It seems that Solomon writ this book of Canticles before he had his full number of wives; for he had many more after.

and virgins, &c.] To attend on the queens, psal.45.14.

V.9. *my undefiled is but one*] Christ commends his Church above all other societies: and they commend her also.

she is the onely one, &c.] As dear as an onely childe, Jer.31.20.

V.10. *terrible as an army*, &c.] Though the beginning of the Church was small, yet afterwards it grew to a great number.

V.12. *Or ever I was aware*] Christ coming to see the good works of his people, is like a young man suddenly ravished with the beauty of a virgin.

CHAP. VII.

Vers.1. *HOw beautifull are thy feet with shoes*] He describeth the comely beauty of the Church in every part, which is to be understood spiritually.

V.5. *the king is held in the galleries*] The king being in his galleries, and seeing thee come by, stands still, as if he were bound, to gaze on thee. See how Christ delights in the beauty of his Church.

V.9. *for my beloved*] They are the words of Christ; but he speaketh as if the Church spake, to shew her great affection, that had dedicated all her good things to him.

sweetly] Heb. *straightly*.

V.11. *let us go forth into the field*] Into the countrey. She speaks like a citizens wife, weary of the close air of the citie, and perswading her husband to go with her to his countrey-house, to take pleasure.

V.12. *Let us get up early to the vineyards*] Let us rise betimes, that we may spend the more time together in our delights.

if the vine flourish] Let us look whether the people called bring forth any fruit.

there will I give thee my loves] Divers tokens of it, or plentifull demonstration of my affection to thee.

V.13. *The mandrakes*, &c.] See the Notes on Gen.30.4.

CHAP. VIII.

Vers.1. *O That thou wert as my brother*] The Church desires such an inward and entire familiarity and amity with Christ, as a sister hath with a brother.

yea I should not be despised] Men would not contemn me, as now they do in thine absence: or, they would take no exception to my familiar conversing with thee, in whom there is so much excellency: or, my love should not be rejected by thee, v.7.

V.2. *bring thee into my mothers house*] Into the publike assemblies, where I should receive instruction from thee.

I would cause thee to drink of spiced wine] She would, by the exercise of her graces received from him, give him all pleasing contentment, chap.4.16. Col.1.10.

V.4. *that ye stir not up, nor*] Heb. *why should ye stir up, or why*, &c.

V.6. *Set me as a seal upon thine heart*] The Spouse desireth to be joyned with Christ in love for ever; and never more to be parted from him; and that she might be as a signet precious to him, and always in his sight, Jer.22.24. Hag.2.24. Isa.49.16.

love is strong as death] No affection more forcible, or that can lesse be forced.

V.7. *Many waters cannot quench love*] No troubles can hinder or abate hearty love to a party, nor no treasure can make him love us heartily. True love is free, and cannot be purchased.

V.8. *We have a little sister*] The Church of the Jews speaks this to Christ, in the behalf of the Gentiles.

hath no brests] No means to nourish her children to God yet.

V.9. *we will build upon her*] Thou, by the ministers preaching; and I, by my Spirit. It is the answer of Christ to the Churches request, v.8.

V.11. *Solomon had a vineyard at Baal-hamon*] This is Gods vineyard, mentioned, Isai.5.1. Matth.21.33.

he let out the vineyard unto keepers] That dresse it, and look to the fruits of it, Luke 20.9.

V.12. *is before me*] I have a care of it, Isa.27.3.

thou, O Solomon, must have a thousand] The main rent is ready for thee.

those that keep the fruit thereof, two hundred] There is also an allowance for the ministers.

V.13. *Thou that dwellest in the gardens*] Christ speaks to his Church here upon earth, whose voice her attendants hearken to in the ministery of the word, and desires to hear her likewise speaking to him by invocation, chap.2.14.

V.14. *Make haste, my beloved*] She being encouraged by his gracious invitation, v.13. makes her humble request to him to return to her with all speed, Rev.22.17,20.

if she be kept in with good Magistrates we will take care of the allwaies kept pure & the Lord open her ministers to bring in foolish christians they will take care of such a ministry may be continued allwaies.

ANNO-

Memorandum, April, 8. 1717. £.

6.9. undefiled] תְּמִימָתִי Greek Τελεία. Vetus & Nova Translatio R. Stephani, Lutetiæ 1545. Perfecta. S. Munsteri, Basiliæ 1546. Perfecta. French, Parfaite. Italian, Compiuta. Spanish B. la entera mia. Dutch B. Volmaakte. mijne.

Una est columba mea, perfecta mea] una qui divisionem schismatis non recipit — Ve. Bede.

6.2. Garden] Eadem ecclesiæ intellige ubi resonat verbum Domini, et pure auditur. ——— Pascitur Christus in hortis, Ecclesijs scilicet particularibus.
Mercerus.

6.13. two Armies] The Two Churches of the Old & New Testament, in Order & Beauty.
Owen Glory of Christ p. 25.

Cap. 6.4. terrible] Hoc quam maximè ad mulieris laudem facit, gravitate sua, & majestate velut procis et impuris hominibus terrorem incutere, dum severitate vultus eos a se arcet, uni marito fidem servans. ——— Cap. 6.5. turn away] Nostri hanc repetitionem ad ecclesiam diversorum temporum pertinere putant — Mercerus.

Cant. 8.6. If I have thee not wholly, I have nothing; nor can all ye world bribe my Love to a diversion: it will be no more turned aside than Death in its time. Also I am not able to bear my Jealous Thoughts; I fear thou doest not love me, that thou hast forsaken me; bec. I know I deserve not to be beloved. Vid. Owen Com. P. 143, 144.

Seal] This hath reference to the High Priest, Who having the Names of the Tribes graven upon precious Stones, bore them upon his heart. Exod. 28, 21, 29. Ainsworth.

And this Fifth I will superad in the last place; that we are to attend to the Message of God's Embassadors with all care, sedulity, and seriousness; because we know not how soon we may be deprived of such opportunities as these. If they be not taken away from us by a sudden Invasion of Popish Tyranny, from the fears of which we are not altogether free: We may be taken from them by Sickness or Death. Dr. John Edwards. The Heart, p. 219. Printed at London, 1707.

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give will be well and vitely improved. And as for all the Gospel is mediately advanced by your money, & thus you will be remembred. But to wind up all, Fall down O all ye who love the Lord Jesus: and bow your knees to his father and yours in his name, to prosper the progress made of the Gospel among the Indians in N. England. Pray that an effectu all door may be opened there. Remember Mr Eliot. Forget not Mr Mayhew, and all other that labour in the work. Pray for them that Christs work may prosper in their hands. Christ calls upon you by this Letter, and saith. The harvest is great but the Labourers are few, pray ye therefore the Lord of the harvest to send forth Labourers into his vineyard. If you shut heare Christ and obey his voice you shall accomplish the end of this Appendix, and exceedingly rejoyce the heart of the Author thereof, who is

An unworthy Labourer in Christs work here and an ardent desirer of further progress thereof in New-England. I. D.

— A Sermon preach'd at the Consecration of the new Chapel in Queen's College in Oxford, on the first day of November, 1719. By John Gibson S. T. P. Provost of the said College, and — Prebendary of Lincoln. ———

I shall conclude ——— with this apposite Remark, That if the Jews at the laying the foundation of the second Temple which fell far short of the Beauty, and Grandeur of the First Sung together ——— Ezra, 3. 11. With what greater degree of Joy ought we to be transported at the finishing this Habitation of God, which perhaps as far surpasses the former, as that of Solomon, built in the height of Prosperity, outdid the best Endeavours of the returning Captives? Wherefore praise ye the Lord: ———

And now, O Lord ——— let we beseech thee, thy Holy Spirit sanctify it, and us.

Scripsi Junii, 8. 1720.

Fare-well-feast. 1 King. 19-21.
Staff, or burden. 2 Chron. 7:3.
Plundered. 2 Chron. 21.17.

SHELF No.

[May, 1881, 20,000]

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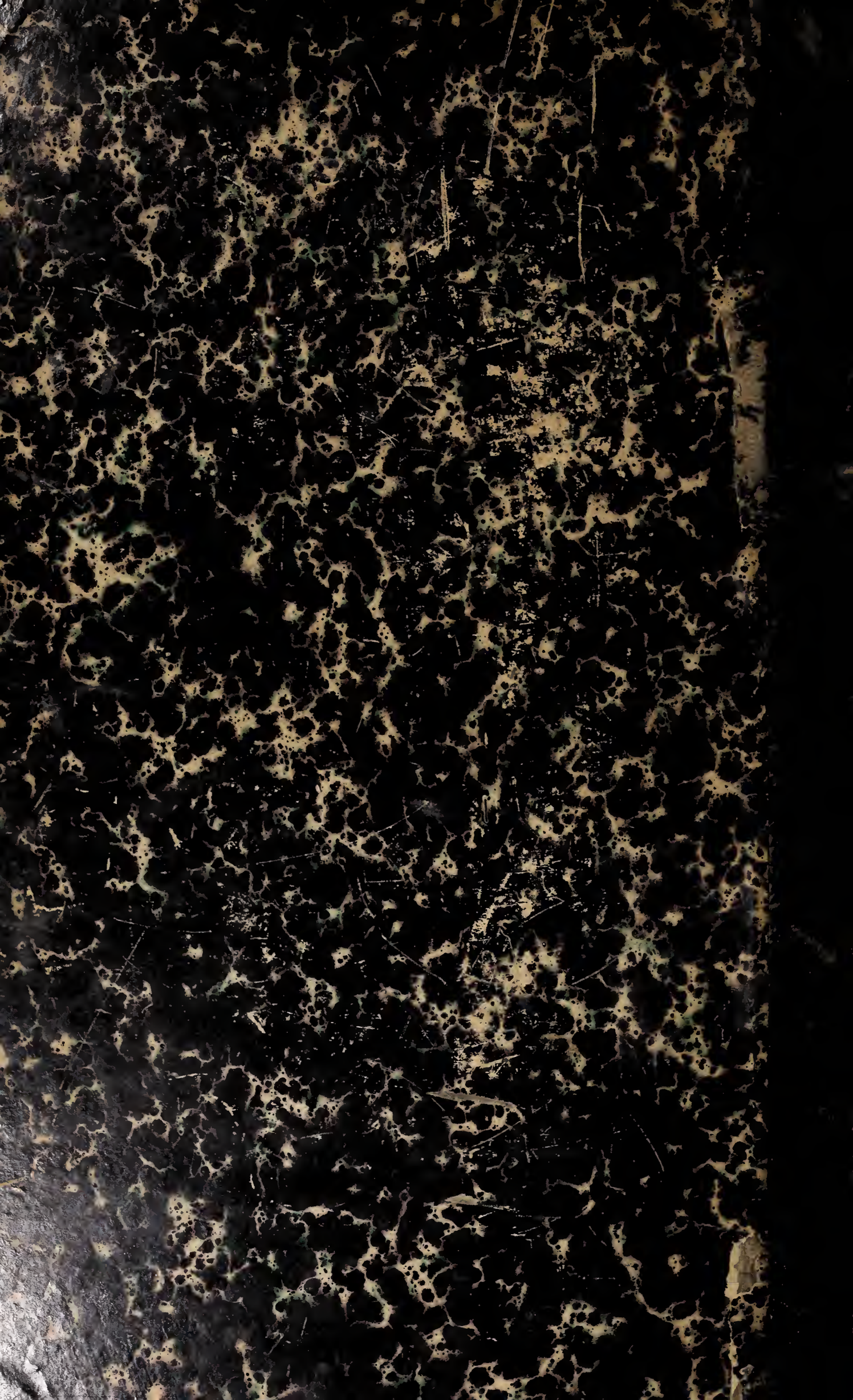
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